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Rural electrification and sustainable development in the interior of Suriname

Assessment of the effects of electrification on the Brownsweg village in the Brokopondo district

By

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A graduate thesis submitted in partial fulfilment of the Master of Science degree to the Graduate Committee of the Master Education and Research for Sustainable Development

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List of abbreviations

ABS	Algemeen Bureau voor de Statistiek
ALCOA	Aluminum Company of America
ATV	Algemene Televisie Verzorging
DEV	Dienst Elektriciteits Voorziening
EBS	Energie Bedrijven Suriname
EPAR	Energie Paramaribo
FPIC	Free Prior and Informed Consent
GWh	Gigawatt hour
HFO	Heavy Fuel Oil
HKV	Hout Kap vergunning
Hz	Hertz
IDB	Inter American Development Bank
IEA	International Energy Agency
ILO	International Labour Organization
kV	Kilovolt
kW	kilowatt
kWh	kilowatthour
MDG	Millenium Development Goal
MOP	Meerjaren Ontwikkelings Plan
MW	Megawatt
MZ	Medische Zending
OP	Ontwikkelings Plan
SPCS	Staatsolie Power Company Suriname

SPS	Stichting Planbureau Suriname
SRD	Surinaamse Dollar
STVS	Stichting Televisie Stichting
SURALCO	Suriname Aluminum Company
SURSP	Single Unified Register for Social Programmes
WCED	World Commission on Environment and Development

Abstract

Studies show that electricity and development are closely related. Electricity is considered a necessity and therefore, access to this energy service could also be viewed within the context of social exclusion. In Suriname it is evident that electricity is an essential for the socioeconomic development. The aim of the thesis is to determine whether rural electrification has contributed to the development in a transmigrated traditional community in the hinterland of Suriname and to assess the implications for sustainable development. For this purpose the research was executed through a mixed methodological approach to cover the quantitative and qualitative development. A study of available literature, a collection of secondary data from government agencies and primary data obtained through field instruments such as interviews and questionnaires were used in conducting the research, which was done in the Brownsweg village, a transmigrated Saramaka Maroon village in the Brokopondo district. The quantitative research was done in the two subvillages of Kadjoe and Wakibasoe 2. On a micro level it was found that rural electrification as a social opportunity has contributed to development and sustainable development in general. On the macro level the positive effect of the availability of electricity was found to be reflected in the developmental initiatives of the community of Brownsweg. In the cultural dimension, the conclusion regarded the land issues of the transmigrated traditional people of Brownsweg and their participation in the rural electrification project. Three recommendations intended for action on policy decision-making level are put forward: the need for national consensus and agreement on minimum wages and the poverty line in order to formulate sustainable social policy for identified social groups and set social targets as well as for a multi-disciplinary approach when initiating and implementing energy projects in the hinterland of Suriname and the need for a rural energy policy formulated on the basis of a mission and vision with clear targets, strategies and programmes. Furthermore, the study aims to recommend a proposal for compensation for the displaced people of Brownsweg as a political solution for the electricity problems of Brownsweg, to be presented for implementation in the memorial year of 50 years' of transmigration.

Introduction

Studies show that electricity and development are closely related. As such, there is general consensus among governments and international development organizations that electricity has a positive impact on development (Winther, 2008). This relates both to developed and developing countries. With the introduction of the Millennium Development Goals (MDG's), the issue of having access to electricity is being paid increasing attention to. As it is recognized, proper access to affordable energy, in particular electricity, energy efficiency, the sustainability of energy sources and their use are essential requirements for the realization of MDG's and the promotion of sustainable development. Limited access to electricity will likely result in poverty Winther (2008) argues. As such, this is a critical issue for rural areas in developing countries. For this reason, development strategies emphasizing the need for access to electricity at affordable prices is a vital condition for the enhancement of poor people's well-being and national economic growth (Winther, 2008). In Suriname, the importance of electricity for socioeconomic development is evident. Therefore, access to affordable and reliable electricity has always been a main issue in government energy policy. When it comes to electrification in the rural hinterland, where for a large part there is a lack of basic necessities, aspects like accessibility and reliability must be looked at from another dimension. For years political commitments to provide basic electricity services and the elections have been the most enabling factors for electrification in the rural hinterland, some rural areas of which are connected to the electricity grid. Because of this such areas have better prospects for development owing to a twenty-four-hour access to electricity service.

Objectives and justification

The main objective of the thesis is to determine whether rural electrification has contributed to the development in a transmigrated traditional community in the hinterland of Suriname and to assess implications for sustainable development. The transmigrated village chosen as the area for research is the Maroon village of Brownsweg, which is a conglomerate of sub villages in the Brokopondo district. A combination of characteristics such as the favourable economic position of the village in the district, the easy accessibility and the historical background made this village the most suitable for the purpose of the research. Moreover,

these characteristics added an interesting dimension to the analysis of sustainable development.

This thesis has a scientific as well as a social relevance. Not much research has been done on the effects of existing rural electrification in traditional communities in the hinterland of Suriname or on resulting sustainable development aspects. Although the government has approved Agenda 21 in 1992, the awareness of the concept of sustainable development is as yet not fully established in the Surinamese society. Not only should society understand the significance of sustainable development but it should even be more aware that both urban and rural areas including the hinterland are entitled to sustainable development. With the assessment of the effects of the existing rural electrification on a Maroon village in the hinterland of Suriname, this thesis will add greater insights into the theory of sustainable development and the traditional peoples. The social relevance relates to the insight the thesis gives into the developmental challenges of a traditional community in the hinterland of Suriname in general and its relation with electrification in particular.

Problem and method

The main question is:

To what extent has rural electrification contributed both to development and sustainable development of the Brownsweg village in the district of Brokopondo?

The sub questions are:

1. How has rural electrification developed in the hinterland of Suriname, especially in the Brokopondo district?
2. What are the social benefits of electrification for the inhabitants of the sub villages Kadjoe and Wakibasoe 2 of the Brownsweg village?
3. What are the attitudes and knowledge of the inhabitants of the sub villages Kadjoe en Wakibasoe 2 of the Brownsweg village towards electrification?
4. What was the overall effect of electricity on the development of Brownsweg and the implications for sustainable development?

Approach as a scientist

I have followed both a feminist and a critical approach, because I am of the opinion that research is an instrument of change and that the approach of a combined quantitative and

qualitative research can provide a more profound explanation of the facts. The research objects of this thesis are some parts of the traditional Maroon communities. It must be stated that fact-finding or quantitative analysis alone is not satisfactory to the research. The traditional Maroon communities view development of development for instance, is very important and thus requires a qualitative approach. Moreover, the cultural aspects should be taken into account, for the traditional authority and other cultural norms and values play an important role within the Maroon communities.

Methodology

First, a literature study was done followed by data collection and open interviews with informants at Stichting Planbureau Suriname (SPS), Energie Bedrijven Suriname (EBS), Ministry of Natural Resources (Dienst Elektrificatie Voorziening, DEV) and the Ministry of Regional Development. Since it was the first time for me to conduct research in a Maroon village, the next step was to conduct a preliminary research and orientation at Brownsweg in order to determine the scope of the research area; to have a first impression of physical connections to the houses; to select potential respondents for the actual research and to be introduced to the inhabitants. The latter was done by a Saramaka colleague who was familiar with the area. The purpose of the introduction was to gain inhabitants' trust which was essential because of the sensitive subject of the thesis.

A mixed method of quantitative and qualitative research was used to assess the extent to which electrification contributed to both the development and sustainable development of the Brownsweg village. First, a survey with semi structured questions was performed in two sub villages to look into the effects of electricity. Since there was no sample frame available for the research area, a quota sample was chosen with a sample size of 40 respondents. The respondents had to meet specific characteristics. Their respective houses must be connected to the grid and they must be above 25 years of age. The themes to be examined were social benefits, attitude, knowledge, and reliability of electricity. Secondly, four open interviews including one group interview with the traditional authorities and key informants of the Brownsweg village were held with the aim to get greater insights into the development issues of the Brownsweg village as well as into their views on electrification and development. In chapter 3 the research method will be described in detail.

It should be noted that some problems arose during the research. The first encountered problem was the lack of reliable demographic, social, and economic data of the village of

Brownsweg itself. Secondly, no previous research on the social and economic effects of electricity in the interior of Suriname could be found. Some analyses on project level have been done but only of off-grid projects. As a result, no comparison could be made with other similar scientific studies. A third problem was the lack of available documentation regarding the electrification situation and the development of Brokopondo, including the village of Brownsweg, in the periods before electrification and grid electrification. Therefore, within the context of the development a comparison between periods without and with electricity could only be met through oral information extracted from the open interviews. The little support from the Ministry of Natural Resources (Dienst Elektrificatie Voorziening, DEV) on the provision of a vision of a rural electrification policy, especially regarding Brokopondo / Brownsweg turned out to be problematic. Obtaining information on the Brokopondo Electrification project proved to be another problem. Finally, it should be noted that a bit of wariness from the traditional authorities of Brownsweg was observed towards the researchers. This became evident in their criticism of the researchers. So far research had not contributed to solving the problems of Brownsweg, they argued.

Restrictions

Although the gold mining sector has an important impact on the district of Brokopondo, it will not be a part of the research of this thesis. Issues regarding poverty will also not be scrutinized in this thesis. Neither does this thesis lie in the field of electrical engineering or social (behaviour) sciences.

Structure of thesis

The thesis is laid out in four chapters. **Chapter 1** deals with the theoretical framework of electrification and development. In this chapter several themes will be addressed. The main theorem is that electrification and development are closely related. Both development and the concept of sustainable development can be looked at from different perspectives.

For the indigenous peoples and the tribal communities the concept of sustainable development has a challenging significance, especially when they become integrated or assimilated into the nation's economy and society. Finally, the theoretical aspects of rural electrification will also be addressed in this chapter.

In **Chapter 2** an overview of the rural electrification of Suriname will be given, starting with the presentation of the structure of the energy sector and its main stakeholders. To assess the extent of the responsibility, the commitment and involvement of the government and the

electricity suppliers, who must provide society, particularly the rural hinterland communities, with reliable, adequate and affordable electricity, the energy policy as well as the institutional and legal framework of electrification will be described. The second paragraph in this chapter will be the development of rural electrification in rural areas with an emphasis on the electrification in the rural hinterland area. Finally, the Brokopondo electrification project will be looked into including the characteristics of the district and the construction of the Afobaka Hydro Power Plant.

Chapter 3 deals with the research area, Brownsweg. The historical aspects of transmigration and the overall effects on the affected communities will be looked at. These are important issues, for, among others, the analysis of the results of the qualitative research. A paragraph of the cultural and social aspects will be part of Chapter 3 as well as the economic and social characteristics of Brownsweg. Healthcare, education, and the aspect of communication of Brownsweg will be elaborated on. Lastly, the structure and the results of the research on Brownsweg will be presented. First, the methodology will be presented followed by the actual research in Brownsweg. Finally, the results will be analysed.

In **Chapter 4** feedback will be given on the theory and on the results of the quantitative and qualitative mix of interviews with the traditional authorities of Brownsweg. An assessment of the links with sustainable development will also be made. Furthermore, chapter 4 will discuss the challenges of sustainable development which deal with the responsibilities of all stakeholders involved - the electricity provider, the government, and the local inhabitants - to take the necessary steps to enhance the development of Brownsweg. This could then create possibilities for future generations of Brownsweg. Finally, a proposal for an electricity compensation for the inhabitants of Brownsweg as displaced or affected people because of the Afobaka hydro dam will be presented.

1 Theoretical framework -Electrification and sustainable development

1.1 Energy and development

Over the past three decades, it has become evident that electricity and development are closely related. As such, there is general consensus among governments and international development organizations that electricity has a positive impact on development (Winther, 2008). With the introduction of the Millennium Development Goals (MDG's), the issue of access to electricity is getting increasing attention. As it is recognized access to affordable energy, in particular electricity, as well as access to energy efficiency and the sustainability of energy sources and their use are essential conditions for the realization of MDG's and the promotion of sustainable development. Limited access to electricity will likely result in poverty Winther (2008) argues. For that reason, development strategies emphasizing the need for access to electricity at affordable prices is a vital condition for enhancing poor people's well-being and national economic growth (Winther, 2008).

Electricity is considered a basic necessity. For this reason, access to this energy service could also be viewed within the context of social exclusion. Whenever certain groups in society are excluded from basic needs it means they are also excluded from benefiting from national prosperity and opportunities to get ahead with their aspirations. Hence, the satisfaction of human needs and aspirations is the major objective of development according to the World Commission on Environment and Development (1987). Barnes (2007) points out that electricity is a necessary but insufficient condition for development and economic growth.

1.2 General aspects of development and sustainable development

There are many visions of what development infers and how it is determined. In this thesis the focus is on visions that are close to the context and personal view. When development is addressed it is usually related to economic development with GNP growth as an indicator. However, this is a narrower view of development (Sen, 2000). Development is much more

than GNP growth because of its limitations to measure the well-being of nations (Pearce et al, 1990). It involves attainments concerning the quality of life such as educational attainment, nutritional status, and access to basic freedom and spiritual welfare (Pearce et al, 1990).

The World Commission on Environment and Development (1987) argues that development constitutes a progressive transformation of economy and society. For the latter, what constitutes development depends on what social goals are being advocated by government, among others (Pearce et al, 1990). Goals which society seeks to achieve or maximize are increases in real income per capita, improvements in health, educational achievements, access to resources, a fairer distribution of income, and increases in basic freedoms.

Freedom is the main aspect that Sen (2000) emphasizes in his theory of development. Development is a process of expanding the real freedoms that people enjoy, he argues. Freedom is essential in the process of development because the assessment of progress should be done in terms of whether the freedoms that the people have are enhanced. Another reason is that achievement of development is totally dependent on the free agency of people (Sen, 2000). The term agent is used to indicate someone who acts and brings change, and whose achievements can be judged by the person's own values and objectives. The expansion of freedoms can be viewed both as the primary end and the principal means of development. In this Sen distinguishes between substantive freedoms and instrumental freedoms. The first set of freedoms involves both the processes of allowing freedom of actions and decision as well as the actual opportunities that people have, given their personal and social circumstances. They include elementary capabilities like being able to avoid such deprivations as starvation as well as the freedoms that are associated with being literate, enjoying political participation. Sen states that a main part of the exercise of development is to overcome problems like deprivation, destitution and oppression. Keita (2011) endorses Sen's view that development comes not only with an economic dimension but also with the crucial one of human capabilities instantiated as substantive freedoms.

Instrumental freedoms contribute directly or indirectly to the overall freedom people have to live the way they would like to live. They include political freedoms, economic facilities, social opportunities, transparency guarantees and protective security. These freedoms tend to contribute to the general capability of a person to live more freely, but they also serve to complement one another. Elaborating on this Sen (2000) argues that the linkages that tie the

distinct types of freedom together are essential because they strengthen one another. A crucial point within development is the functioning of the institutions which are a significant part of the social capital (Loomis, 2000). Opportunities and prospects of societies depend on what institutions exist and how they function (Sen, 2000). Not only do institutions contribute to freedoms, their roles can be evaluated considering their contributions to freedom.

Within the scope of the thesis the approach of Sen regarding development is interesting and applicable, because the provision of electricity significantly represents a social opportunity. Other social opportunities are healthcare, education, social security. Another reason for considering the approach of Sen within the thesis is the clear adoption of his principles by the Surinamese government. In its policy statement the government refers to development as development for the freedom of citizens (Regeringsverklaring 2010 – 2015). It further states that freedom is the basic goal and also the most effective means of promoting a sustainable economy and of combating poverty and uncertainties in our rapidly changing world (Regeringsverklaring 2010 – 2015). However, no indicators have been determined or developed to evaluate the freedom and sustainability status of citizens. The evaluation reports on the progress of MDG are in Suriname present the closest evaluation of freedom.

Supporting the theorem of Sen, I also believe that on a micro level whenever there is a certain degree of order and structure within a group there is already development and that external circumstances lift the development to other stages. Initially, development starts within the group and evolves when certain conditions are met.

Sustainable Development then is a step beyond and involves guarantees for further generations or for sustaining the freedoms of future generations. There are several definitions and visions but it clear that striving for sustainable development is a major challenge (Rotmans, 2006). The generally accepted definition is the Brundtland definition, which states that sustainable development is development which meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development can be looked upon as a process (Vanwing et al, 2011). Not a linear process with an embedded object but a reflective process in which a society realizes that based on experiences ~~made~~ and knowledge evolution, it continuously needs to adjust its goals and instruments. Integrating the ecological, social, economic and cultural aspects makes the sustainability issue very complex.

Sustainable development has a multidimensional concept which includes ecological, economical, technological, social, political and cultural dimensions. The ecological dimension deals with protection and preserving the natural environment in such a manner that the environment will always fulfil its needs function (Vanwing et al, 2010). The economic dimension emphasizes the promotion of a righteous equitable distribution of natural resources, between the current generation and the future generation and all of this without undermining the ecological livelihood (Vanwing et al, 2010). The technological dimension is an important link between the ecological and economical dimension, because applying technology in economic activities mostly has effects on the environment. The social dimension deals with human needs, priorities and interests and the ways in which societies are organized. It is about equality, human well-being, health, attitudes, and social relations (Vanwing et al, 2010). The latter is very important within the social dimension context because of the assessment of stakeholders. Within the cultural dimension the concept of sustainable development should be recognized by all the different cultures in the world (Vanwing et al, 2010). Their vision about humans and nature differ and therefore it is important to assess which culture guarantees a sustainable balance between humans and nature (Vanwing et al, 2010).

In essence, sustainable development is not only a strategy for social change but also a process of change in which the exploitation of resources, the directions of investments, the orientation of technological development, and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations (World Commission on Environment and Development - WCED, 1987).

The role of the government in the process of sustainable development, in which a balance is sought between the various dimensions, is essential (Vanwing et al, 2010). As sustainable development involves on a macro level a public interest, the government must take into account the public interest. However, it often happens that the government only grants specific interests and needs. Vanwing et al (2010) further argues that political decision-making is more like granting the preferences of certain groups than ensuring the general interest. Because of its special responsibility the government would just have to make trade-offs between different interests at stake values (dimensions) and thus determine the direction of social change towards sustainable segment development. The government must create favourable conditions to achieve sustainable development. This requires a political process that is transparent in terms of assessment and accountability.

In my opinion, sustainable development explicitly involves the process in which the awareness, dedication and aspiration of human beings lead to long-lasting freedom and guarantees for future generations. Within the scope of the thesis the social, political and cultural dimensions will be looked at in the assessment of sustainable development.

1.2.1 Sustainable Development and indigenous peoples

The term "indigenous" is often used in relation to the indigenous population in Latin America, whereas traditional communities in Africa are usually referred to as tribes and clans. The distinction between "indigenous" and "traditional" is therefore geographical rather than theoretical (Lutz et al, 2004). The International Labour Organisation (ILO) Convention no. 169 states that: *"a people are considered indigenous either* because *they are descendants of those who lived in the area before colonization; or* because *they have maintained their own social, economic, cultural and political institutions since colonization and the establishment of new states",* (Lutz et al, 2004).

When it comes to sustainable development and indigenous peoples Deruyttere (1997) offers interesting views for this thesis. Indigenous peoples have a strong attachment to communally held and managed land and natural resources, which form the basis of their subsistence as well as their social and cultural integrity. For this reason, the social costs of market-led reforms adopted by especially Latin American countries or large infrastructure projects like highways and dams have placed indigenous people in a disadvantaged position (Deruyttere, 1997). They often become displaced and victims of social exclusion.

Past efforts to improve the situation of indigenous peoples were often based on the notion that in order to benefit from development, they needed to sacrifice their culture and identity, and become integrated or assimilated into the nation's economy and society (Deruyttere, 1997). In addition, Deruyttere believes that the approach used to achieve this goal was very often paternalistic and resulted in dependency on governments, religious institutions or NGO's. The Vice President of Bolivia in a presentation at IDB Headquarters once stated that development for indigenous people is development with identity (Deruyttere, 1997). Culture is not an obstacle to development, but rather the start-up capital for sustainable social and economic development, because it builds on people's values, aspirations and potential rather

than imposing a development model from the top down and from the outside in (Deruyttere, 1997).

Within the concept of sustainable development and indigenous peoples when initiating and executing development projects it is crucial to involve these communities in the decision-making and consultation process, especially if they will be affected. In the ILO Convention No.169 principles and guidelines for consultation are provided. "*Consultation with indigenous peoples should be undertaken through appropriate procedures, in good faith, and through the representative and institutions of these peoples; the peoples involved should have the opportunity to participate freely at all levels in the formulation, implementation and evaluation of measures and programmes that affect them directly; Another important component of the concept of consultation is that of representativity"* (http://www.ilo.org/indigenous/Conventions/no169/lang--en/index.htm). According to the ILO the principles relate both to specific development projects and to broader questions of governance, and the participation of indigenous and tribal peoples in public life.

Another approach to protect the interests of indigenous peoples is the call for recognition of indigenous land rights and the requirement to obtain their Free Prior and Informed Consent (FPIC) for the development of economic activities on their ancestral lands (Frankel, 2010). Obtaining FPIC through an agreement with affected communities would affirm the position of these communities as a negotiating partner in the project developing process (Frankel, 2010).

Dealing with indigenous and tribal peoples is challenging. One of the pitfalls is applying a western approach, as is the case with tribal people in Suriname. This important statement was made by Mrs. Emanuels, the coordinator of the Amazon Conservation Team (Frankel, 2010). Tribal or traditional people have different characteristic perceptions of decision making and time which are usually misunderstood by project developers or outsiders. However, traditional people's trust is a conditio sine qua non to assure their participation in the process (Frankel, 2010). At all times they should be kept informed of all activities to be performed in their communal areas and as Mrs. Emanuels emphasized their participation should also be facilitated.

1.3 Rural electrification

Barnes (1998) defines rural electrification as the availability of electricity for use in rural community, regardless of the form of generation. The latter is not important for the assessment of the impact unless costs or technical conditions limit the extent of the electrical service and the time that the electricity can be consumed (Barnes, 1998).

Modern commercial energy product electricity has found its way in all aspects of modern life as well as in rural remote areas (Els van R. et al, 2012). Studies show that electrification in rural areas (rural electrification) has positive social and economic effects on households and communities. Social benefits include higher quality of life (Barnes, 1988). For instance, electricity enables households to have productive use in the evenings if the lights are used for reading and studying. The use of appliances alleviates household chores. The number and type of electric appliances in grid-connected rural households provide a good indication of living standards improvements made possible by electricity (Meier et al, 2010).

Electricity has positive time-saving effects on women and children (Winther, 2008). Barnes (2007) agrees that women and children are prime beneficiaries of rural electrification but points out that the socioeconomic background of the household often determines the extent to which they could enjoy the advantage of electricity. Rural electrification has a transformative effect that can also be viewed from a micro and macro perspective (Barnes, 2007). On the micro level rural electrification has effects on households and on the macro level it has effects which are related to productive work (Barnes, 2007). According to Agarwal et al (2005) energy has two distinct uses for rural development: residential and productive. Residential uses are expected to have positive impact on the quality of rural life or improve rural living standards, while productive use is expected to result in increased rural productivity, economic growth, and rise in employment, which would raise incomes and reduce migration of the rural poor to urban areas (Agarwal et al, 2005).

As for the economic effects of rural electrification, Meier et al (2010) argue that there are few empirical studies which provide a strong economic quantification of these benefits, particularly in rural areas. The main reasons for this are that some benefits may take years to realize while migration of rural people to the urban areas may negatively influence long term outcome. Barnes (2007) indicates that economic effects depend on government policies and

complementary programmes directed to households, small businesses and other productive uses. If these necessary factors are absent the socio and economic effect of electrification may not be realized (Barnes, 2007).

Rural electrification faces many obstacles. Denton (1979) and Fluitman (1983) noted low population density resulting in high capital and operating costs for electricity companies as an obstacle (cited in Barnes, 2007, p. 1). Consumers in rural areas are often poor and their consumption is low, thus putting the return of investment under pressure (Barnes, 2007). Other obstacles are of a political nature. As it turns out politicians tend to interfere with the orderly planning and running of an initiated rural energy project, insisting on their constituents to be connected first and preventing the defaulters to be disconnected (Barnes, 2007).

Ahlborg (2008) distinguishes between drivers and barriers for rural electrification. She argues that social, political and economical factors create a favourable environment to launch rural electrification efforts rather than technical factors. A driver or an enabling factor is any factor that enhances the development of a new technology (Ahlborg, 2008), while a barrier or constraining factor refers to any technical, economic, institutional, organizational, political, social, geographical or environmental factor impeding the deployment of a new technology (Wilkens 2002, cited in Ahlborg, 2008 p. 15).

Other important issues of rural electrification that should be taken into account are the relation between actors, their roles, aspirations and perceptions as well as the issue of technology transfer. Electricity in rural areas is also about adoption and the rate of adoption within the process of technology transfer (Wilkens cited in Ahlborg, 2008).

The dilemma developing countries are facing is the question of benefits against the costs of the provision of electricity (Barnes, 2007). In this context Barnes (2007) argues that building an extensive central grid system with medium- to low-voltage lines only to light a few bulbs in rural areas with low density is actually not a cost efficient investment. However, the social benefits cannot be monetized and place it in a benefit cost analysis Barnes (1988) emphasizes. Still the benefits must be evaluated and compared to the costs, but studies in developing countries showed that political decisions are often decisive. This also concerns decisions on options like off-grid renewable electrification. It is obvious that due to the characteristics of rural areas, expanding the coverage of electricity and improving its quality

pose huge challenges, which should therefore be addressed in a national rural electrification strategy or programme.

Because of its positive effects, critics point out that rural electrification must be placed in a context of an integral rural development programme in order to have a substantial impact on the countryside (Barnes, 1998). Van Els et al (2012) agrees. In order to obtain social, economic and environmental benefits, rural electrification must be integrated with rural development (Van Els et al, 2012). Ahlborg (2012) addresses the substantial long term benefits of rural electrification when integrated with other development efforts. However, economic benefits are obtained more easily when there is existing infrastructure such as roads and financial services (Haanyika 2006 cited in Van Els et al, 2012).

Assessing the effectiveness of rural electrification is vital for decision makers of rural electrification policies, programmes and projects. Ilskog (2007) presents indicators for assessment of rural electrification that are related to the dimensions of sustainable development. Although the assessment has a project approach, it provides basic starting points for a policy approach. Every country has its own unique social, economical, technical, political and environmental characteristics. Hence, they should select the most appropriate indicators and develop additional unique sustainable electricity indicators that suit the countries' characteristics.

When is energy or electricity supply to consumers sustainable? From the social cultural perspective safe and secure electricity supply (Rotmans, 2006). From the perspective of ecology electricity supply may not contribute to GHG emissions. The economical perspective assumes cheap and efficient energy supply. Rotmans (2006) argues that on a short term these requirements are not compatible but in the long run it could be possible.

2 Rural electrification in Suriname

2.1 Introduction Suriname

The Republic of Suriname is situated on the northeastern coast of South America, between French Guyana and Guyana, and has approximately 534,000 inhabitants (ABS, 2012). Paramaribo is the capital of Suriname. The population consists of a mixture of different ethnic groups which is the result of colonial domination. The country is divided into 9 administrative sections or districts: Marowije, Commewijne, Paramaribo, Wanica, Para, Saramacca, Coronie, Nickerie, Brokopondo and Sipaliwini. The majority of the Surinamese inhabitants lives in the smaller coastal area (Commewijne, Paramaribo, Wanica, Saramacca, Coronie, and Nickerie) while the rest, mostly of Indigenous (Amerindian) and Maroon origin, live scattered in villages in the larger rural hinterland (Dutch: binnenland). A definition of hinterland or '*binnenland'* is the area that is mainly characterized by tribal societies with a traditional method of production largely focused on a subsistence economy (Stichting Planbureau Suriname, 1989). As a result, the hinterland of Suriname is made subject to coastal urban areas. Large regions lack basic provisions such as adequate education, health care and reliable energy services. Integration into the market economy is rare and depends on any surplus. Since there is no structured employment many lack fixed incomes (Ontwikkelingsplan 2012 – 2016). As a result, local economic activity remains underdeveloped despite its abundant potential.

According to the Stichting Planbureau Suriname (SPS) the districts of Marowijne, Brokopondo and Sipaliwini and part of Para are considered to be the hinterland of Suriname. The statistical authority of Suriname, Algemeen Bureau voor de Statistiek (ABS) has a definition only based on the administrative distinction. On the district level Paramaribo and Wanica districts are urban areas (ABS, 2008). Commewijne, Para, Saramacca, Coronie and Nickerie districts are rural areas (in the coastal zone), while Marowijne, Brokopondo and Sipaliwini districts are called the hinterland of Suriname. The hinterland is also rural and can be considered rural hinterland. In the thesis the definition of the ABS will be used.

2.2 The electricity sector in Suriname

Electrification of the entire country is managed by the Ministry of Natural Resources who is entrusted with conducting energy policy. The primary energy resources of Suriname are hydro energy and fossil fuels followed by solar energy and bio energy. Electricity is largely generated at a hydro power plant and to a lesser extent in thermal power plants fuelled by locally produced heavy fuel oil (HFO) and imported diesel fuel.

The main supplier of electricity in Suriname is the Suriname Aluminium Company (Suralco), a subsidiary of the Aluminium Company of America (ALCOA -). It owns and operates the Afobaka Hydro Power Plant in the Brokopondo district and a thermal power plant located at its alumina production plant at Paranam in the Para district. The hydro power plants along with associated Blommenstein Lake were part of the Brokopondo plan which was laid down in an agreement (Brokopondo Agreement) between the government of Suriname and Suralco (Gouvernementsblad van Suriname 1951 No. 4). About 1,400 square kilometers of land were put under water within the framework of the plan. The generated electricity was primarily intended for industrial processing of locally extracted bauxite (Gouvernementsblad van Suriname 1951 No. 4) at the plant at Paranam. The agreement also provided for the delivery of 80 GWH electricity yearly for Suriname with a maximum capacity of 16,000 kW. The price of purchase amounts to USD 0,004 per kWh. In September 1999 the Ministry of Natural Resources and Suralco agreed upon the delivery of extra electricity that became available after the shutdown of the alumina plant. According to this agreement Suriname may purchase yearly a maximum of 620.8 GWh in addition to the 80 GWh. The thermal power plant of Suralco produces heat and power for its operations.

The second largest supplier is the state-owned company Energie Bedrijven Suriname (EBS), which operates its own thermal power plant in Paramaribo (EPAR system) and seven other independent rural district thermal power systems. In November 1971 the government granted EBS a concession to install and exploit electrical works with the aim to generate, transmit, and distribute electrical energy to third parties in Suriname (Gouvernementsblad van Suriname 1971 No. 180). In May 1972 the government and EBS agreed under the Brokopondo Agreement on the yearly delivery of 80 GWh electrical energy with a maximum capacity of 16,000 kW by the government to EBS. In June 1973 the concession of EBS

granted in 1971 by the government was tightened by clearly defining the duration and concession area (Gouvernementsblad van Suriname 1973 No. 99). It was determined that starting from 1 January 1972 the concession was granted for 50 years and it covered the whole territory of Suriname, which meant that EBS had the exclusive right to supply electrical reserves to third parties in Suriname. However, if would be necessary for its industrialization policy and social policy the government or a legal entity set up by the government has the right within the concession area of EBS to deliver electrical energy under certain conditions and rates to energy intensive companies and certain groups of inhabitants of Suriname respectively. For the intended electricity services necessary installations will be constructed, operated and kept in operation by the government or a legal entity set up by the government. The agreements between the government of Suriname and EBS largely determine the direction of the business operation of EBS.

The third supplier is the Staatsolie Power Company Suriname (SPCS), a subsidiary of Staatsolie, the state-owned oil company. SPCS, which operates and owns a thermal power plant provides power for the national grid and steam to operate the Staatsolie refinery.

The EPAR system of EBS is provided by Suralco and by SPCS under Purchasing Power Agreements. EBS purchases about 80 MW (max. 100 MW) from the Suralco hydro power plant and some 48 MW from the Staatsolie power plant in 2011. In its own thermal power plant in Paramaribo EBS generates about 70 MW. The typical generation, transformation, distribution and supply system of electrical energy is depicted in Figure 1.

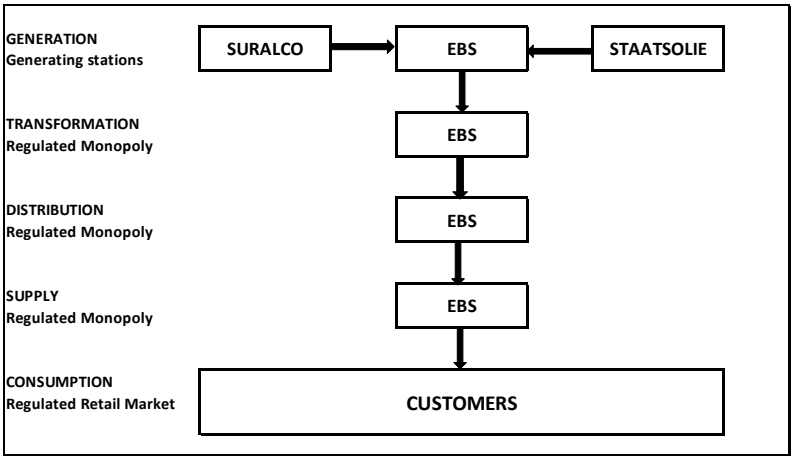

Figure 1 Suriname generation, distribution and supply system
Source: N.V. Energie Bedrijven Suriname

About 85% of Suriname's population is being supplied with grid electricity by EBS while the remaining 15% has no access to grid electricity (Kema 2008 cited by Fränkel, 2010). Of the 15 % most people lives in rural hinterland and remote areas. The urban area (Paramaribo and Wanica) and part of the rural coastal area (Commewijne, Para, Saramacca) are provided by grid electricity. The other rural coastal areas (part of Saramacca, Coronie, and Nickerie) are provided by independent rural district (thermal) power systems of EBS. The map in Figure 2 shows the power system of EBS, where the red dots indicate the areas that EBS supplies.

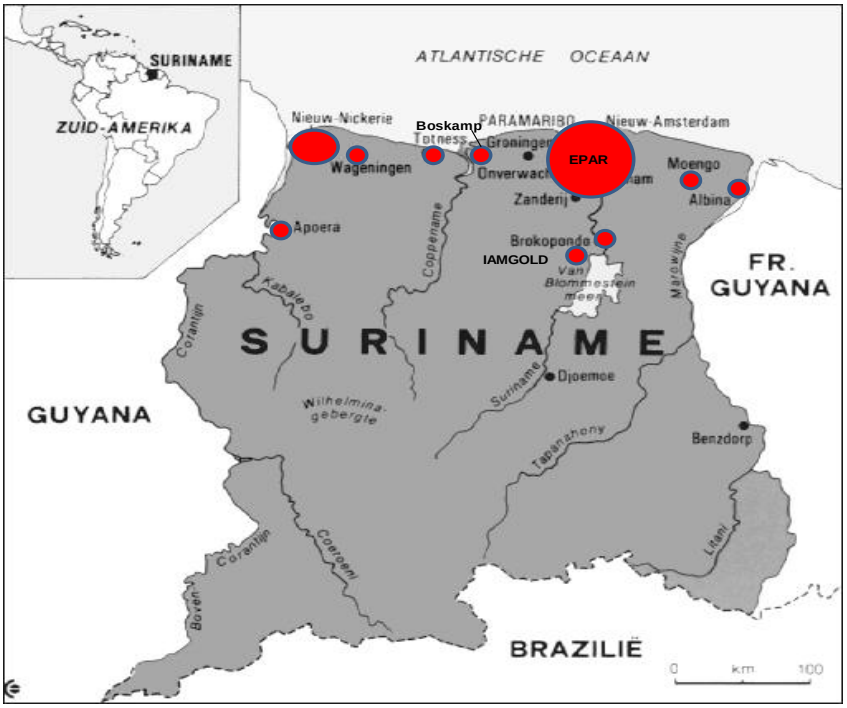

Figure 2 Map of areas supplied by the EBS

Source: N.V. Energie Bedrijven Suriname

The areas not marked on the map are largely rural hinterland areas that are cared for by the government.

2.3 Rural electrification

Electrification of the rural hinterland is the responsibility of the Ministry of Natural Resources and is managed by the department Dienst Elektricificatie Voorziening (DEV). The main task of DEV is to provide good and reliable electric power to the hinterland and

increase the quality of the electricity supply that will result in improved living conditions (Staatsblad van de Republiek Suriname 2013 No. 72).

Three categories exist in terms of access to electricity of the rural hinterland (KEMA, 2008). The first category consists of Marowijne, Brokopondo, and Sipaliwini, which are currently connected to the EBS system: central grid (Brokopondo) or independent district systems (Marowijne and Sipaliwini). Some villages in Para (rural area) are still provided by DEV. Secondly, the larger part of villages in Marowijne, Sipaliwini and some in Brokopondo are provided by DEV with small diesel-based power supply systems. Total installed capacity in the hinterland is approximately 2 MW. The third category of villages has neither an EBS connection nor DEV supply and is mostly in the remote hinterland. This category is classified as "no access", although in some cases individual community members may well have their own small power supplies installed such as solar panels (KEMA, 2008).

Currently some 129 villages in rural areas as well as in the rural hinterland are supplied with diesel generators installed by DEV (Staatsblad van de Republiek Suriname 2013 No. 72). Larger parts of the villages have a six-hour service while only a few have a twenty-four hour service. The costs of fuels and lubricants necessary to operate and provide the electricity service are subsidized by the government. Through the supply with diesel generators, the government tries to alleviate electricity needs of villagers. However, this type of energy provision cannot be considered sustainable given the high costs of transport and fuel, inefficiency and the temporary nature. Moreover, the electricity is not paid for. However, in the government's perception of development access to utilities (water and electricity) is still considered a means to reduce poverty (Meerjaren Ontwikkelingsplan 1999 - 2003, Ontwikkelingsplan 2012 – 2016).

2.4 Government energy policy

The government recognizes that energy is crucial to accelerated development and to achieve development objectives ((Meerjaren Ontwikkelingsplan 1999 – 2003, Meerjaren Ontwikkelingsplan 2006 – 2011, Ontwikkelingsplan 2012 – 2016). Although this relates to the energy needed for industrialization policy, it is no less important for social policy. Therefore, the objectives of national energy policy mainly focus on the affordability and

accessibility of electrical energy. Government believes that society should be able to rely on reliable energy at socially equitable prices (Ontwikkelingsplan 2012 – 2016). The main issue of energy policy remains the coverage of an increasing demand.

Policies implemented over the years show that the government has continued the heavy subsidy of electricity prices, thereby emphasizing the need for keeping the electricity supply affordable for both social and industrial (especially mining) purposes. Subsidies are not only provided for the hinterland electrification (by diesel generator power) but also for the fuel bill of EBS (Staatsblad van de Republiek Suriname 2013 No. 72). Demand management ~~is~~ has yet to be developed, while the supply side continues to enjoy relatively more attention in consecutive MOP's. Seemingly, the lack of financial resources has stagnated planned investment in the energy sector.

With regard to the rural electrification policy a critical point remains the lack of concrete and sustainable rural electrification policies, strategies and programmes coming from a dynamic national energy policy with a clear mission and vision.

In 1999 the government took concrete steps to a more stable supply of electricity in the rural hinterland of Suriname with the implementation of the Brokopondo electrification which connected villages to the grid of EBS. With this project the government's aim was to provide electricity for development and local creativity was expected to develop (Meerjaren Ontwikkelingsplan 1999 - 2003). In the Ontwikkelingsplan 2012 – 2016 the government has announced a 24 hour supply to villages in the interior with generators, while in the long term these villages would be connected to a central grid, thereby guaranteeing adequate supply. However, EBS argued that due to constraining factors such as long distances, limited financial resources, and the ratio number of connections in relation to investment made, it would not be profitable to connect rural areas to the EPAR grid.

Meanwhile, options for other renewable energy sources are being explored. There are already private initiatives of especially solar energy projects in the hinterland.

2.5 Regional and rural development policy

For the thesis it is also necessary to look at the rural development policy of the government. This policy is embedded in regional development. The Ministry of Regional Development (RO) is in charge among other regional governance and regional development that focuses on the improvement of the living conditions of residents in the districts and the interior. Although regional development regards all districts, the development of the hinterland is given priority to. There are several reasons for giving priority to the hinterland. For decades, the area has been designated as a disadvantaged area or 'verzorgingsgebieden' (Scholtens, 1994) because the then Prime Minister Essed believed that an economically viable development for the area was difficult to realize (Scholtens, 1994). His beliefs turned out to be true, since developmental attempts over the years had not resulted in significant and substantial social and economic growth in these areas. For this reason, they continue to be considered 'verzorgingsgebieden' or areas which need special care (Staatsblad van de Republiek Suriname 2013 No. 66). Another reason for giving priority to the development of the hinterland is the increased backwardness of the hinterland communities due to the internal war two decades ago. Many basic facilities were destroyed then and must still be restored.

Regional development policy has mainly focused on equal distribution of development, wealth and welfare throughout the country (Meerjaren Ontwikkelingsplan 1999 – 2003, Meerjaren Ontwikkelingsplan 2006 – 2011, Ontwikkelingsplan 2012 – 2016). A crucial element within aforementioned policy is the decentralization of governance, as decentralization is believed to lead to harmonization of services with the specific needs of residents of the districts (Meerjaren Ontwikkelingsplan 1999 – 2003). This, in turn, will lead to an increase in the standard of living and an improvement of the quality of life for each citizen. However, certain important conditions for total decentralization are still not met and data prove that regional policies pursued are not effective especially for the rural hinterland of Suriname (Suriname Multiple Indicator Cluster Survey 2010) (Kambel, 2006).

2.6 Electrification of the Brokopondo district

The district of Brokopondo is situated at some 96 km to the South of Paramaribo and covers a total area of 7.386 km² (Stichting Planbureau Suriname, 2010). This district has 15,909

inhabitants (ABS, 2013) and is divided into six administrative jurisdictions or resorts, with its population mainly concentrated in the Resorts Brokopondo Centrum, Brownsweg, and Klaaskreek. The other resorts are Resort Kwakoegron, Resort Marchallkreek, and Resort Sarakreek. Brokopondo has 31 Maroon villages, which are inhabited by one of three local tribes: Saramaccaners, Aucaners or Matuariers (Stichting Planbureau Suriname, 2010). Fifteen villages are transmigrated villages of Saramaka Maroons, who were removed from their original villages, which were located nearby the Afobaka Hydro Power Plant and the associated Blommestein Lake. The generated electricity is intended for the bauxite industry, whereas a smaller part is delivered to the government to meet the demand of urban coastal areas. A remarkable fact is that the transmigrated villages have waited approximately 35 years before they were actually provided with grid electricity.

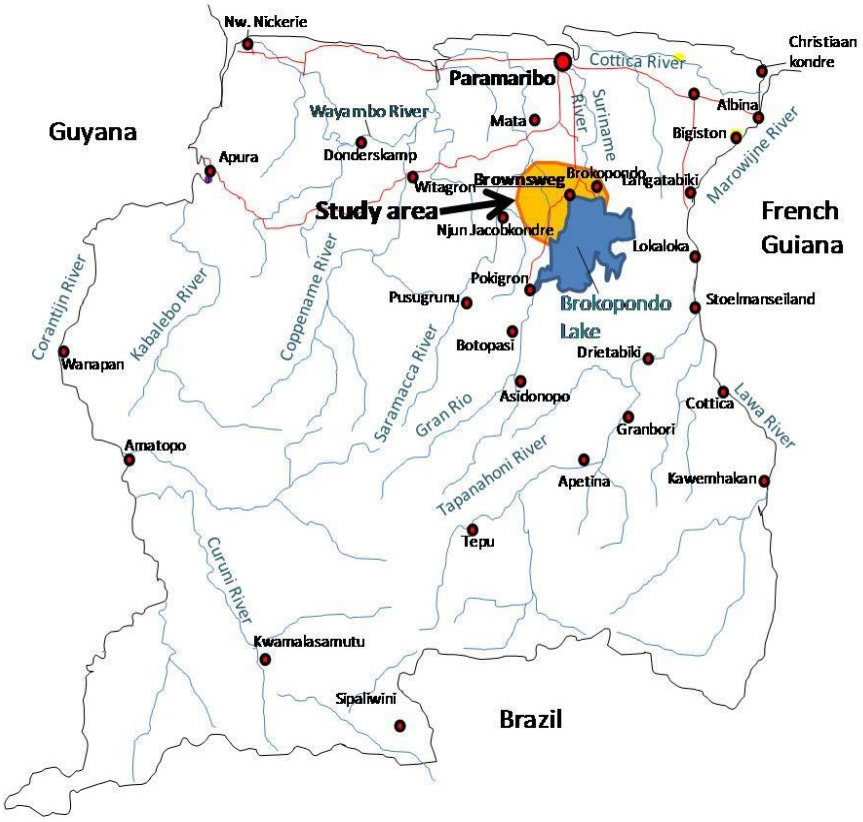

Figure 3 Map of Suriname indicating the research area namely Brownsweg
Source:http://www.gomiam.org/content/index.php?option=com_content&view=article&id

The Brokopondo district falls into the first category of electricity access, namely rural hinterland areas that are connected to the EBS system. Three periods can be distinguished in the development of electrification in this district. The first period characterizes the beginning of transmigration in 1964, when the Saramaka Maroons resettled in the transmigration

villages without proper provisions such as potable water and electricity. For this period there is almost no documentation, except for oral information. It is said that in those days there was a ban for journalists on reporting on transmigration (MacKay, 2010). The second period began in the 1970's when diesel generators were installed in the villages, which provided electricity for approximately four to six hours. The third period began in 1999 and marked the situation of a twenty-four hour service because of the connection to the grid.

2.6.1 The Brokopondo Rural Power Transmission and Distribution Project

The Brokopondo Rural Power Transmission and Distribution Project was initiated in 1977 when a feasibility study was conducted (Ministerie van Natuurlijke Hulpbronnen, 1999). However, it took eighteen years before the project was actually implemented. In 1995 the Ministry of Natural Resources and the East China Investigation and Design Institute signed a contract on the design and review and perfection of the rural electrical distribution project of the Brokopondo district in the Republic of Suriname use (East China Investigation & Design Institute PRC, 1997). With the project the government was aiming at developing the local economy, safeguarding the social steadiness and meeting the local power demand. It was expected that in the future industrial developments such as the gold and timber industry would emerge in Brokopondo, while the standards of living of the local residents would improve (Ministerie van Natuurlijke Hulpbronnen, 1999). It was estimated that the total local short term power demand was about 1305 kVA, including 955 kVA for domestic use and 350 kVA for industrial use (East China Investigation & Design Institute PRC, 1997). The number of expected connections amounted to 7,000.

As mentioned earlier, before the arrival of grid electricity, DEV provided the villages of Brokopondo with a diesel-based power supply system. For instance Brownsweg, the study area, had a diesel-based power supply system with an installed capacity of 100 KW (De Castro et al, 1993). In the Brokopondo electrification project fifteen villages have been connected to the central grid. In the following table an overview of these villages is presented.

Table 1 - List of 15 villages with respective diesel motor capacity by 1993

No	Name	Number of connections	kVA
1	Baling Soela	69	15
2	Boslanti	39	15
3	Brokopondo centrum	)71	)Not available
4	Tapoeripa	)	)
5	Companie kreek	72	15
6	Asigron	)48	)Not available
7	Victoria	)	)
8	Brownsweg	549	100
9	Koffie kamp	99	30
10	Klaaskreek	)362	)100
11	Nieuw Lombe	)	)
12	Marchall Kreek	103	15
13	Reinsdorp	Not available	Not available
14	Baboenhol	Not available	Not available
15	Village near Hydro Plant	Not available	Not available

Source: Alternatieve Elektriciteitsvoorziening in het binnenland van Suriname, J. De Castro en J. Jansen. Maart 1993

The power of the Brokopondo system is provided by the Afobaka Hydropower Station through a 13.8 kV, 60 Hz transmission line (East China Investigation & Design Institute PRC, 1997). The 12 kV distribution line to Brownsweg comes from the Berg en Dal step-down station. The Brokopondo distribution system is thus feeding fifteen villages in Brokopondo district while other villages are still being provided by DEV.

This project was supported by a Surinamese Counterpart Working Group consisting of representatives of the Ministry of Natural Resources, Suralco and EBS. Although the project had been delivered in 1999 by the East China Investigation and Design Institute and transferred to the Surinamese government, the latter transferred the project only five years later, in 2004, to the EBS, who is responsible for the transmission and the distribution of electricity. The final distribution of the electricity through wires to the individual households was not included in the project. This was a Surinamese matter, although is not clear whose responsibility this last part of the project actually was. It is also not clear if an agreement was signed before between the Ministry of Natural Resources and EBS regarding the house connections. No documentation and explanation could be found. The fact remains that since the transfer of the project to the Ministry of Natural Resources all the villages including those

of Brownsweg had been connected to the grid but not by EBS. Key informant, Mr. Maawie of Brownsweg, revealed in an interview on 15 September 2013 that at the request of the villagers they were connected to the grid by employees of DEV, who were in charge of the maintenance of the diesel generators. The connections have not executed properly since there are no kWh meters, breakers or other safety. Moreover, sometimes one house supplies several houses. It is not clear whether these employees acted on the authority of the Ministry. No documentation or explanation could be found for this. Mr. Dorder of the management North East of EBS stated in an interview on 28 August 2013 that these connections are not registered in their customers' files and are thus considered illegal. Nowadays, there are registered customers in Brownsweg because they had applied for a connection of EBS. These connections had been made to stores, saw mills, apartments, and new houses.

As indicated earlier, the villagers do not have meters. Neither do they pay for the electricity service. This has been confirmed in an interview on 10 September 2013 by the EBS representatives Mr. Dorder and Mr. Eyndhoven, the latter being the Chief Technical Officer of EBS. Basja Leidsman of Brownsweg claimed on 15 September 2013 that they are not paying because of the sacrifices they suffered when they were moved from their traditional land, for the sake of the country's development. Moreover, it seemed that an important politician had promised them that he would release them from the obligation to pay. On 9 July 1999 this promise was indeed made by the former President Wijdenbosch in a speech during the ceremony of the official completion of the Brokopondo electrification project (De Ware Tijd of 10 July 1999). However, the exemption for payment was only valid for one year.

The findings showed that although this project had been delivered according to the agreement, the finish lacked transparency, due to which the social objectives were not fully achieved. It should be noted that elections were held in 2000 making the previous year a very busy year politically.

2.6.2 Development demand electricity and security of supply in Brownsweg

According to EBS the electricity consumption of Brokopondo is increasing. In the following table an overview of 2009 until 2011 is presented.

Table 2 - Electricity consumption Brokopondo

	2009	2010	2011
Consumption in kWh	473,544	492,641	496,228

Source: EBS

The consumption is for all of the villages in the Brokopondo district. No separate consumption data for the villages could be retrieved. In the next chapter an estimation of the consumption of the Brownsweg village will be presented.

Brownsweg has approximately 1,630 connected houses and buildings in 2013. The number of registered connections - EBS clients - could not be retrieved. According to EBS yearly consumption of electricity of Brownsweg is increasing. Actual peak demand is about 560kVA (2013) and increases yearly with about 16%. The increase in demand could be related to the consumption pattern resulting most likely from increased incomes and improved connection with the urban areas.

The electrical infrastructure is not suitable for extra load. As a result, an increase in demand leads to overload of the transformers which causes frequent power failures. Mr. Dorder argued that the illegal connections and nonpayment impede EBS's efforts to restore order in the grid and to guarantee optimal quality and quantity of the electricity supply. This problem also relates to the other grid connected villages in Brokopondo. Attempts had been made by EBS to find solutions for safeguarding the supply. Mr. Dorder revealed that in 2012 a large delegation went to several villages to discuss the problems with the traditional authorities, but without any result.

The technical solutions brought forward by Mr. Eyndhoven, in an interview on 10 September 2013 are among others, the extension of the transmission lines, the installation of larger transformators, weighing the lines, extra substations, and placing meters at the houses. However, he indicated that the problem of power failures of Brownsweg actually requires a political solution. He called Brownsweg an *aberrant area*.

3 Research Brownsweg in the Brokopondo district

3.1 Background of the village

The Resort Brownsweg consists of two villages, namely Nieuw Koffiekamp and Brownsweg. The resort Brownsweg is the largest of the Brokopondo district with a population of 4,793 (ABS, 2013). The resort Brownsweg was set by the government decree Algemeen Decreet A 26 van 16 october 1987. The exact number of inhabitants of the village Brownsweg is not registered by ABS. In relation to the other villages in Brokopondo, the village Brownsweg is centrally located alongside an asphalt road. Brownsweg, which was populated in 1964 by the government with transmigrated Saramaka Maroons, is a conglomerate of 8 sub-villages which are popularly known as Bierhoedoematoe, Djanka Kondre, Ganze, Kadju, Makambi, Wakibasu 1, Wakibasu 2, Wakibasu 3. Stichting Planbureau Suriname defines a transmigration village as a village built as a replacement for another village which could not exist on.

3.1.1 Transmigration

Transmigration is the forced migration of people to another residential area, mainly because of large planned economic activities in their regions of origin. Goodland (2007) also speaks of involuntary displacement. Studies show that the most vulnerable category of people to be displaced are the indigenous and tribal peoples. Nowhere in the world, Goodland (2007) states, have such communities been displaced and resettled successfully.

The construction of the Afobaka dam and the associated Blommenstein Lake had economic benefits but also negative effects. The biggest social impact was the involuntary displacement of about 6,000 Maroons (mainly Saramaka) to transmigration villages far away from their ancestral land (Frankel, 2011). These Maroons used to live along the Suriname River and its tributaries. According to the the Brokopondo agreement the Surinamese government was responsible for displacing of the Maroons (Gouvernementsblad van Suriname 1951 No. 4). Some of the displaced Saramaka (approximately 1,000) moved to a transmigration village set up at Brownsweg while the road to the village was created at the time (Alonso et al, 2005). Scholtens (1994) and Landveld (2009) emphasize that the affected Maroons have not been

properly informed and prepared for the consequences of the hydro dam. In an interview with Basja Leidsman of Ganzee on 31 august 2012 he revealed that the initial discussions about the logistics of the relocation with the then District Commissioner Michels took place in 1958. It was said District Commissioner who was the first person to be concerned about the fate of the Maroons and who pleaded for a dignified transmigration (Scholtens, 1994 and Landveld, 2009). In 1963, the re-allocation and cleavage of the people to Klaaskreek and Brownsweg started, while in 1964 big transmigration got underway. According to Basja Leidsman of Ganzee the most developed village of that region was the last to move to Brownsweg. There were no facilities, nor any development. There was only evidence of deterioration of the community. The government promised to provide them with free electricity and drinking water Basja Leidsman declared, but that did not happen. It is not clear whether it concerned a written or oral promise. Landveld (2009) criticizes the fact many archives of the transmigration and the transmigration policy are not available or cannot be found. In the 1970's, a 100 kW generator was installed. The power supply, however, was limited to some hours per day.

The second biggest negative effect was the degradation of nature when approximately 156,000 ha of forest land was transformed into a shallow lake (Leentvaar 2003 cited in Alonso et al, 2007, page 142). Thousands of wild animals were drowned as the reservoir filled up. Consequently, the water of the Suriname River was polluted. At the request of the then District Commissioner Operation Gwamba a private effort was created to save some of the bigger animals, which could not swim to safety (Walsh, 1967 cited in Frankel, 2010, page 45). Nearly half of traditional Saramaka territory was annexed for the reservoir and ancillary infrastructure (Goodland, 2007). As a result, the Saramaka did not only lose forest as their only source of food, shelter and medicinals, but also access to the river for their food, access to communications and transport. In particular villages such as Brownsweg, which was no longer located along a river, were greatly impacted by this. Goodland (2007) states that as there was no replacement for fish and forest resources, unemployment increased, and there was a low quality of life. The impact of the sudden transition of the Maroons as a closed community to the western oriented part of the country has become evident in several social challenges (Landveld, 2009).

In its guidelines for sharing benefits with local people the IEA addresses the issues of unresolved problems related to prior projects (Frankel, 2010). Experience shows that

unresolved problems re-emerge with the announcement of a new project. According to Frankel (2010), the IEA advises that these challenges be addressed even if they are not directly related to a new project, for it is considered an opportunity to solve past grievances.

As for a financial compensation, the Maroon communities were not adequately compensated for their loss by the Government. Earlier requests to the government were never assigned. A request made by the Saramaka to the Inter-American Human Rights Commission to sentence the Surinamese government because of *the alleged continuous and uninterrupted effects* related to the construction of the Afobaka hydro dam was not granted by the Commission (MacKay red., 2010).[1]

3.1.2 Social structure of the Saramaka

The population of Brownsweg mainly consists of Saramaka. At present the number of Maroons living in tribal societies in Suriname is estimated at 61,083 (ABS, 2012), divided among the following tribes: Saramaka (Saamaka), Aukaners (Ndjuka or Okanisi), Matuwari (Matawai), Paramaka (Paamaka), Aluku or Boni, and Kwinti. A tribe is a community of members living together within certain territorial borders and who are bounded by blood and speak one language (Veira, 2006). The colonial treaties, which still form the basis of the relationship between the central government and the traditional Maroon authorities, stipulated that the Maroons could move freely in the area they then occupied. However, they were without legal title to the land. The territory of a tribe forms a unitary expanse of land, but it is usually situated along a number of river basins. The discussions regarding land rights for indigenous and tribal communities in Suriname are still ongoing.

In the traditional social structure of the Maroons a tribe is divided into different *lo's* or sub tribes, which consist of different *bee* (Veira, 2006). A lo is not formed on the grounds of family relations but because of prolonged interaction and a community history which dates back to the formative period of marronage. A lo can be in different villages. A bee is a group

[1] This request was part of the case of the *Twelve Saramaka Clans.* In March 2006 the Inter-American Commission for Human Rights ruled that the Republic of Suriname has violated the rights of the Saramaka (MacKay red., 2010).

with matriliniair consanguinity and is formed by persons with a common ancestress from Africa. In general, a system of matrilineal descent is practised.

Although in Maroon societies men have occupied the most important positions at the administrative and political levels in the last few years, the role and status of women in Maroon societies have gradually changed (http://www.folklife.si.edu/resources/maroon/). In the last few decades, women have been fighting for their rights and have worked hard to improve their position on the social, economic, and political levels of the Maroon communities. Women now have a greater influence on local politics. Within the Maroon community and perception, there exists no such thing as an unjust distinction based on gender (Veira, 2006).

In each tribe, the governance consists of a tribal chief (*Gaunman, Gaamá),* a number of head chiefs *(Ede Kabiteni),* village chiefs (*Kabiteni*), and a number of male and female assistants (*Basia or Basja's*) http://www.folklife.si.edu/resources/maroon/).

The following table depicts an overview of the traditional local authorities.

Table 3 - Traditional authorities in the villages

No	**Dorpen**	Village chiefs **(***Kabiteni)*	Assistants (*Basja's)*
1	Wakibasoe 1	1	4
2	Wakibasoe 2	1	9
3	Wakibasoe 3	1	9
4	Ganzee	2	3
5	Bierhoedoematoe	1	4
6	Djankakondre	0	4
7	Kadjoe	2	11
8	Makambi	0	8

Source: Stichting Planbureau Suriname

The village chiefs or captains of Brownsweg are represented by the Head Captain (Ede Kabiten) and the basja's by the Head Basja.

3.1.3 Socioeconomic characteristics

The main economic activities in terms of income and employment in Brokopondo are gold mining –small-scale and large-scale- and commercial forestry. Small-scale mining is an important source of employment and income in Brownsweg. Other economic activities are shifting cultivation, hunting, fishing, handicrafts, herbals, shops, government employment and remittances from migrated family members (Muntslag, 2006). People employed by the government mainly work at the Ministry of Regional Development or at the Ministry of Agriculture, Husbandry, Fisheries and Forestry.

Approximately 75% of the inhabitants of Brownsweg have food plots, which are primarily intended for subsistence (mixed crops). Muntslag (2006) identified some core problems in Brownsweg village in relation to agriculture production and marketing:

- Agriculture has diminished in economic importance relative to other sectors, especially small-scale goldmining.
- Agricultural lands in Brownsweg village and its vicinity is rather infertile. Fertile agricultural lands are available but at a far distance from the village.
- A lack of credit; a lack of marketing facilities and information; a lack of cheap transport; lack of extension services and training; lack of employment and low incomes; lack of production tools and equipment.
- A lack of secure land tenure/titles and problems of conflicting land use claims, i.e. conservation, eco-tourism, agro forestry, goldmining and logging

For purposes of community logging a special type of concession called Hout Kap Vergunning (HKV) is granted by the government to the Maroon *kabiteni* (Muntslag, 2006). All the villages of Brownsweg had such permits. Most HKV's are directly controlled by the *kabiten* and often leased to outsider loggers for exploitation. The access to the HKV's and the distribution of income derived from the HKV's are permanent areas of conflict between families and individuals, since not everybody gets an equal share of the benefits (Muntslag, 2006). This is acknowledged by Basja Leidsman of Ganzee who stated in an interview on August 31, 2012 that the *kabiteni* do not want to share with others.

3.1.3.1 Education

Education at Brownsweg is provided at primary level only. It falls under the authority of the Government, the Roman Catholic Special Education (RKBO) and the Moravian Church Suriname (EBGS). There are no schools at secondary level (Voortgezet Onderwijs op Junioren Niveau), as a result of which students must follow secondary education at a distance from their residence in Brokopondo centrum, which is the capital of the Brokopondo District. In addition, they are faced with inadequate or expensive transport. Moreover, the school bus often breaks down and the students have to walk all the way home. There are three schools at primary level (Gewoon Lager Onderwijs, GLO) namely:

- The Pater van der Pluymschool of the RKBO, located in the Wakibasoe 2 village;
- The D. R. M. Schmidtschool of the EBGS, located in the Ganze village;
- The O.S. Brownsweg of the government, located along the main road Brownsweg.

Adults of Brownsweg who have not finished primary school or have not received an education are given the opportunity to follow the Bigisma Skoro. This type of adult education which is part of the lifelong learning concept is managed by the Ministry of Education and Community Development.

In the following figure an overview of the schools of Brownsweg by 2012 is depicted.

Table 4 - Schools Brownsweg

Schools: **Number of:**	**Pater van der Pluym school**	**Ds. R.M. Schmidt school der E.B.G.S.**	**O.S. Brownsweg**
Teachers	20	23	11
Classrooms	10	17	10
Students	374	444	251
Students / classroom:			
A	46	50	33
B	39	53	20
1	60	99	56
2	48	50	48
3	56	38	26
4	39	67	28
5	48	38	27
6	48	49	13

Source: Stichting Planbureau Suriname

The table shows that most classrooms consist of too many students. This clearly indicates a need for extra classrooms or even schools. The Ministry of Education and Community

Development has determined that the number of students a classroom should consist of is 40. From the table it is evident that the classrooms of Brownsweg exceed this number.

An assessment of the SPS in 2012 revealed that the schools lack basic facilities such as libraries, furniture, utilities and sanitation, which can hamper optimal teaching and learning.

3.1.3.2 Healthcare

Healthcare at Brownsweg is provided by the Medische Zending (MZ), a government subsidized primary healthcare organization which covers the healthcare for the poor and underprivileged in the interior of Suriname. MZ has two clinics or healthcare centres in Resort Brownsweg: Ganzee for the villages of Brownsweg and Nieuw Koffie Kamp. The clinic of Brownsweg has reasonable facilities such as a laboratory, an incubator and a pharmacy with a reasonable supply of medicines. There are also facilities to accommodate patients, and there is an ambulance. The staff consists of four health assistants and three assistants for the clinic. There is no regular doctor. A doctor visits the clinic twice a week for consultation.

The clinic of Brownsweg is connected to the electricity grid. Although there is electricity, there is frequent power failures, the clinic manager Arthur Huur revealed on 30 August 2012. In case of power failures solar panels function as backup power supply. Having these solar panels in place is standard procedure for all the MZ clinics in the interior of Suriname. In this way, the provision of services to the local population is not interrupted, the manager argued. He notes that the twenty-four hour grid electricity had benefitted the clinic despite the frequent power failures. Before the arrival of grid electricity the clinic was dependent on the four hour (7.00 pm – 11.00 pm) supply of the generators of DEV leaving electricity related work to be carried out only at those hours. Huur concluded that with the four hour grid electricity the service to the local community has improved. Unlike the manager, not all the inhabitants of Brownsweg are impressed by the service of MZ. During an interview with traditional authorities of Brownsweg on 15 September 2013, the head captain Finisie indicated that he would rather prefer an expansion of the service, extra training for some personnel and regular control by the head office of MZ in Paramaribo. According to him admitted patients are not properly taken care of and emergencies have to suffer greatly under the administrative rules of MZ, which can result in fatal situations.

3.1.3.3 Communication

At Brownsweg the television channels which can be received by the inhabitants are STVS (state-owned), ATV (semi state-owned) and Apinti. STVS (state-owned) has poor reception in the area. Other channels can only be received by transmission dishes. The quality of the reception is not always optimal. The inhabitants cannot receive all the radio stations. Only those with a strong signal like Apinti and Radio 10. The two main telecommunication companies of Suriname, Telesur (semi state owned) and Digicel (private), provide mobile services in the hinterland. Telesur has a tower and a mobile shop in Brownsweg.

3.2 Preliminary research findings

Since it was the first time for me to conduct a research in a Maroon village, a preliminary research and orientation at Brownsweg was done to determine the scope of the research area, to have a first impression of physical connections to the houses, to be introduced to the inhabitants, the latter of which was done by a Saramaka colleague. The introduction was meant to create contacts and to gain the inhabitants' trust.

Bierhoedoematoe, Ganzee and Makambi are the three villages that were visited. Five open and informal one-on-one interviews were held. One of the interviews was with a group of women, but only one woman responded to the questions. The others were just listening; no discussion or complement. The question which was asked regarded the significance of the arrival of electricity, especially with regard to the around-the-clock supply to their village. The findings had no statistical meaning but were still informative, particularly the additional information:

- All 5 villagers agreed that to have electricity is good for the villages;
- All 5 villagers complained about the quality of the electricity service because of regular disruptions;
- One of the villagers, an elderly woman and the first female basja of Brownsweg, stated that especially women benefitted from the supply of electricity, which alleviated their chores. Thus they became less dependent on the men;
- When asked, all 5 villagers said that they have basic appliances such as a television set and a refrigerator;

- An elderly man, who was a basja, said that the arrival of grid electricity has an emotional meaning for the elderly, including for the traditional leaders, who experienced the transmigration.

The findings of the preliminary research were used to develop the research strategy.

3.3 Strategy for field research

Before starting the research permission was asked from and granted by the District Commissioner of Brokopondo. Further guidance of the research team was delegated to the District Administrator. The Brownsweg is a conglomerate of eight villages with a homogeneous composition of inhabitants (Saramaka) who have their own social hierarchical structure. The traditional authority is highly respected and a researcher who comes from outside Brownsweg can not do his research without first communicating with the highest authority. The highest traditional authority of Brownsweg (representative of all the villages) consists of the head captain and the head basja. Because of the importance of subject electricity and in taking into account the hierarchical structure, representatives of the District Administrator insisted on having the interviews with the highest traditional authority instead of individual captains of the villages. Both were elderly men. Because I wanted them to candidly share their experiences, the interview became a very open one.

Before the actual quantitative research a trial interview was held with two local inhabitants to assess the level of difficulty and the acceptation of questionnaires. It was determined that questions with an ordinal scale would not only be difficult to answer for respondents but also difficult for the interviewers to explain in Sranan. To allow indigenous and traditional communities express feelings and moods on a scale of 4 of 5 levels is not based on a critical indigenous approach. The decision was made to bring the scale back to 3 levels.

Other adjustments and decisions made:
• The language of communication was Sranan, because this would facilitate communication with respondents of different ages. Saramaka have their own mother tongue but the middle-aged and younger persons can speak both Dutch and Sranan, the colloquial language of Suriname.

• Cautiousness with the question of payment for electricity and the level of income because of the sensitivity of the two subjects resulted in rephrasing of the questions.
• Add a local experienced interviewer and key informant to the research team to gain more trust and understanding from respondents. On his advice the respondents were selected from two of the largest villages, namely Kadjoe and Wakibasoe 2, out of the conglomerate of the villages from Brownsweg. It was made clear by him that inhabitants of other villages would not answer differently, because the experiences with electrification are almost the same for everyone. Logistically, the selection of the two villages was also the best option for my research team.

3.4 Quantitative Results

Quantitative research was done aimed at assessing the social benefits of electricity, the attitude towards electricity and knowledge of electricity. The reliability was also included. A survey with 40 semi structured questions was done in the villages Kadjoe and Wakibasoe 2. The sample was a quota sample because of the absence of a sample frame for Brownsweg. The number of respondents was 40. The respondents had certain characteristics. For example, their house should be connected to the grid and they had to be above 25 years of age. The latter requirement was set because of the ability to answer the question regarding the comparison of the periods with and without or insufficient electricity. The transmigration to Brownsweg took place in 1964 and in 1999 the village received grid electricity. Between these two timeframes (34 years) there were periods of no electrification but also of electrification with an installed diesel generator. The exact dates could not be established because of a lack of historical data. The assumption was that a person of 25 years of age should be able to have reasonable remembrance of at least the period of electrification with an installed diesel power supply system. The variables of the social benefits were demographics, household use, living conditions (productive use). Attitude towards electricity and knowledge was tested by a number of questions regarding opinion and behaviour. The Peru: National Survey of Rural Household Energy Use served as a guideline for the formulation of the questions (ESMAP, 2010).

3.4.1 Demographics

In table 5 the demographics, which include gender, age, education and occupation of 40 respondents are presented.

Table 5 - Demographics

		Frequency	Percentages
Gender	Male	15	37.5
	Female	25	62.5
Age group	25-34	9	22.5
	35-44	12	30.0
	45-54	13	32.5
	55-64	5	12.5
	85-94	1	2.5
Completed education level	None	3	7.5
	Primary education	18	45.0
	Secondary education (junior)	10	25.0
	Secondary education (senior)	6	15.0
	Tertiary education	3	7.5
Additional training	Yes	18	45.0
	No	22	55.0
Working	Yes	20	50.0
	No	20	50.0

The respondents are fairly educated. An explanation for this is that transmigration did have some positive effects because of the increased opportunities for education in the transmigrated areas (Landveld, 2009). Additional training of the respondents includes agriculture and health care training, government training for civil servants, training in catering and the tourism industry, organization of women training. Respondents have occupations both in the public and private sector. The term *not working* refers to those respondents who do not have a steady job or are receiving a government allowance.

The next figure shows the composition of the people who live in the house of the respondent and their literacy.

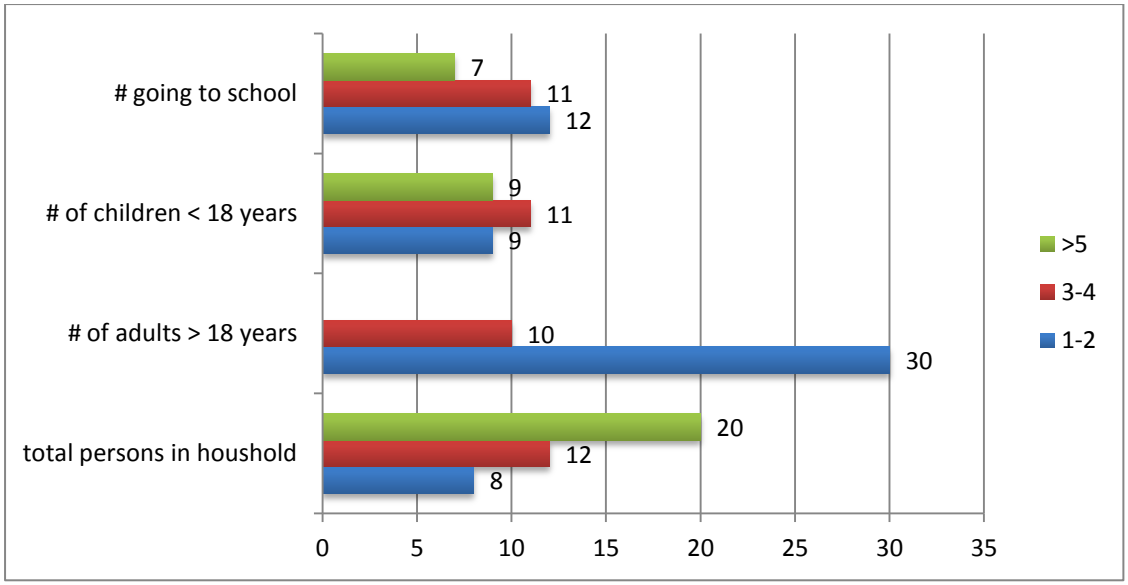

Figure 4 Households size

As can be seen from this figure the majority of the households have between 3 and 4 children, most of whom go to school.

Table 6 shows the rate of entrepreneurship.

Table 6 - Number of respondents who own a business

		Frequency	Percentage
Own a business	Yes	6	16.2
	No	31	83.8
Use of electrical equipment for business	Yes	5	83.3
	No	1	16.7

The businesses include small enterprises such as sewing clothes and retail stores. These businesses allow for some income for the respective respondents.

3.4.2 Residential uses of electrification

The use of electricity reflects the rate adoption. The kind of appliances and the average number of hours the appliances are used are shown in the following table.

Table 7 - Overview of appliances in households (n=40)

Overview of electrical appliances in households				Average number of hours the appliance is used per day
		Yes*)	%	
1	Television	34	85.0	6.3
2	Radio	27	67.5	8.6
3	Refrigerator	27	67.5	19.7
4	Freezer	25	62.5	19.7
5	Mobiles	28	70.0	8.3
6	Fan	31	77.5	6.7
7	Rice cooker	28	70.0	2.3
8	DVD player	25	62.5	4.4
9	Sewing machine	14	35.0	2.5
10	Iron	18	45.0	1.5
11	Lamps	39	97.5	11.2
12	Computer	4	10.0	4.3
13	Other	4	10.0	13.5

*) missing 1

According to the table electricity is primarily used for lighting followed by television, mobile phones and rice cookers. Television is an important source of leisure while a rice cooker is an essential appliance in the kitchen.

Table 8 shows the productive electricity use in the evening. This use also reflects leisure time.

Table 8 - Electricity use in the evening

		Frequency	Percentage
How is electricity used in the evening	Study	19	48.0
	Reading	19	47.5
	TV programmes	30	75.0
	other	8	20.0
TV reception	bad	8	24.2
	moderate	16	48.5
	good	9	27.3
Radio reception	bad	4	13.3
	moderate	14	46.7
	good	12	40.0

The main television channels specified were Apintie and ATV. STVS (state-owned) has poor reception in the area. The radio channels specified were Apintie and Radio 10. It should be noted that TV and radio are also watched and listened to at daytime.

In the figure below the type of TV programmes watched by respondents are shown.

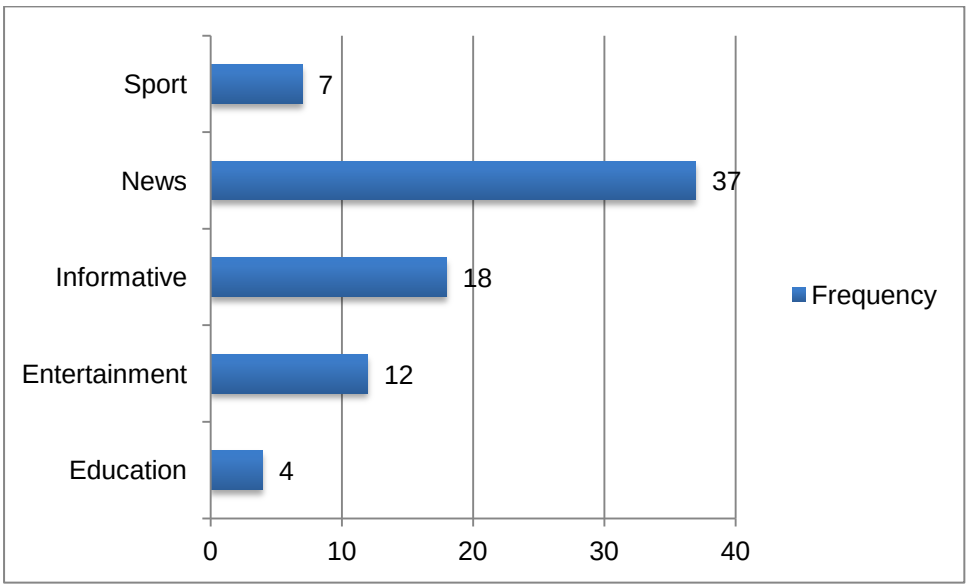

Figure 5 Types of TV programmes watched

According to the above data the respondents prefer the news and informative programmes to sports, entertainment and educational programmes.

The following figure presents an overview of radio programmes to which the respondents listen.

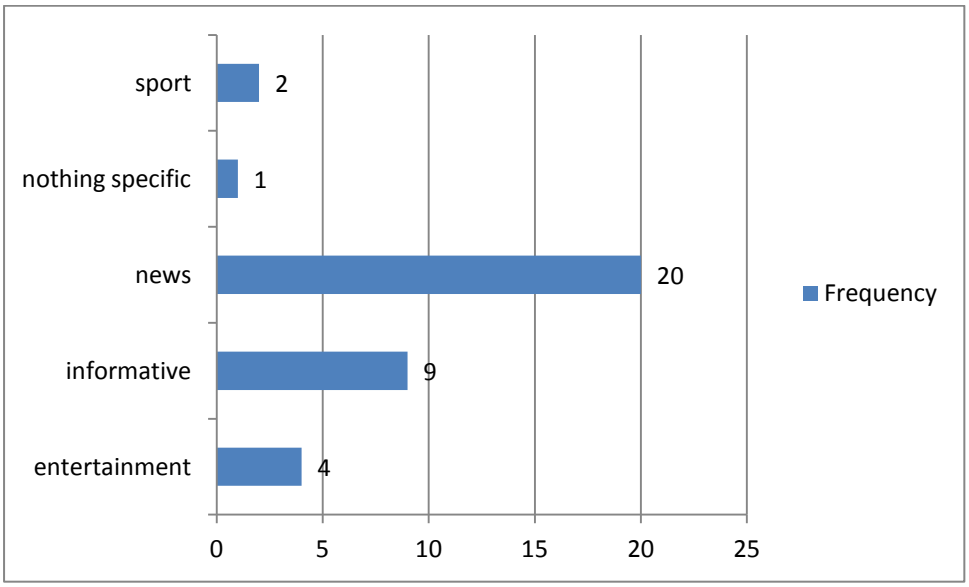

Figure 6 Types of radio programmes listened to

From the above figure it can be gathered that similar to TV programmes respondents choose news over other options.

3.4.3 Reliability and payment of electricity

The following table is an indication of not only the rate of power failures which respondents experience but also of their understanding of the reasons for these power failures. It also gives a clear idea of the way they deal with the interruptions.

Table 9 - Power failure

		Frequency	Percentage
Suffer from power failure	yes	37	92.5
	no	3	7.5
Know why	yes	8	22.2
	no	28	78.8
Reasons mentioned for power failure	Overload transformer	7	70.0
	Damage of the power line	1	10.0
	Work of EBS	1	10.0
	No communication about it	1	10.0
What do you do	generator	1	2.8
	battery	2	5.6
	candles	33	91.7

The majority of respondents experienced power failure. The number of times a week when there is power failure ranges from a minimum of 1 day to a maximum of 7 days. The majority (63%) responded that they experienced between 1-4 days of power failure in a week. On average the power failure can last between 3 and 24 hours.

The next table deals about electricity payments, the question of which was of a sensitive nature.

Table 10 - How much do you pay for electricity

	Frequency	Percentage
Does not pay	32	97.0
SRD 100	1	3.0
Total	33	100.0

Neither do the respondents pay nor are they charged by EBS. Only one respondent paid, but it is not known if he is a registered client of EBS.

3.4.4 Attitudes and knowledge

Attitudes and knowledge are important when it concerns sustainable aspects of electricity. The next figure presents how respondents value the electricity service.

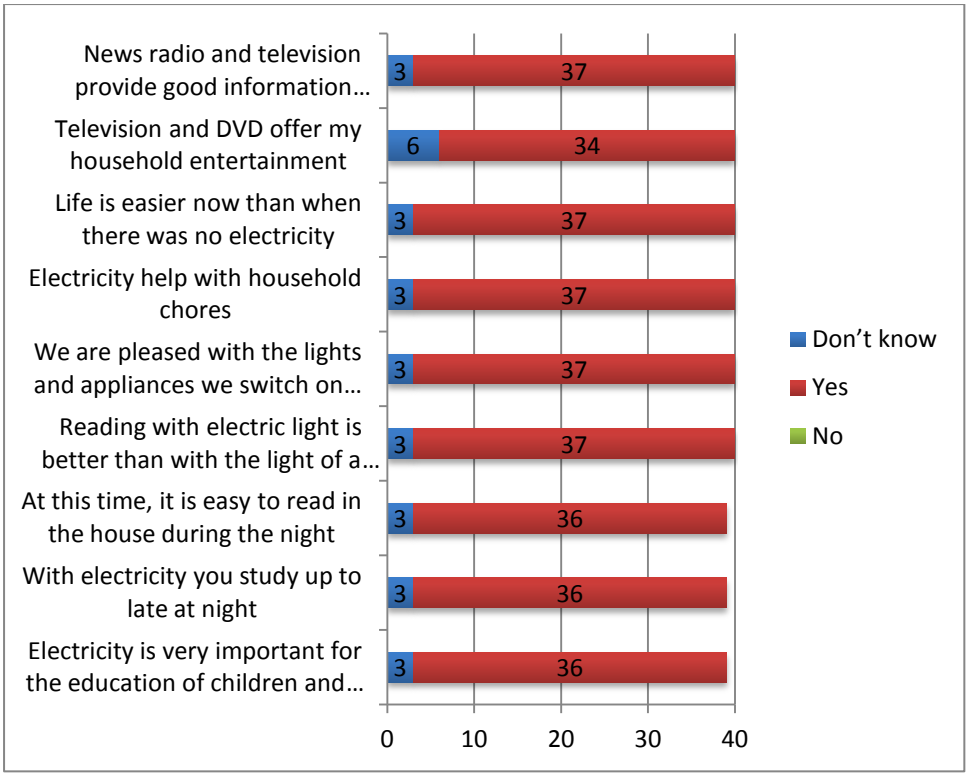

Figure 7 Significance of electricity

Almost all of the respondents value the utility that affects the quality of life.

Table 11 represents the knowledge respondents have of electricity.

Table 11 - Knowledge of electricity use

		Frequency	**Percentage**
Do you know how much electricity your appliances use?	yes	0	0
	no	40	100.0
Do you know that some devices use more than others?	yes	23	57.5
	no	17	42.5
Do you turn off appliances and lights because you think they use too much power?	yes	22	55.0
	no	18	45.0

As can be seen from table 11 many respondents do not possess much knowledge of specific electricity details of their appliances.

Conclusion

Based on the results of the questionnaire it can be concluded that the inhabitants of the villages of Kadjoe and Wakibasoe 2 have a high rate of adoption of the electricity. All of the houses have electrical appliances. Electricity is mainly used for lighting, television, the charging of mobile phones and for rice cookers. The productive uses at night and daytime suggest that electricity contributes to the personal development of the respondents. Information from radio and television could broaden the vision of the respondents. When it comes to knowledge of electricity the respondents show no or limited knowledge, which may suggest that they have no interest in knowing or were not informed and educated about the service that they would receive. This is a not a sound situation given the unsafe and improper house connections.

3.5 Qualitative Results

Qualitative research was done and aimed to assess the overall effect of electricity on the development of Brownsweg and the implications for sustainable development. Firstly, the 40 respondents were asked an open question within the context of development. The question was**:** what can you do now and not then when only a few hours of electricity were supplied by generators? Comparing the periods of electricity to the periods without or a few hours of electricity service per day a certain rate of development can be derived using some characteristics of development according to the theory. Secondly, in-depth and supporting interviews were conducted. Taking into consideration the social and cultural characteristics, a group interview with the traditional authorities of Brownsweg consisting of two was held. The objective was to generate a general vision of development from traditional leaders, to assess the development in the Brownsweg village and the contribution of electricity to this development. The theory of Sen (2000) served as the guideline for development. An additional interview about the issues concerning consultation and involvement of the people of Brownweg was held.

The answers of both parts of the qualitative research were processed according to the methodology of Baarda and de Goede (2005), which uses themes and labels. The themes represent the specific characteristics of the sub question to be researched, while the labels

represent the part of the interview that refers to the theme. The labels could have a positive (+) or a negative (-) nuance. After that the overview of priorities of themes is established.

3.5.1 Comparison of periods: with electricity and the period without or a few hours of electricity service per day

In the following table the answers of the 40 respondents ~~of~~ are presented.

Table 12 - Response to question of periods: with electricity and the period without or a few hours of electricity service per day

Better planning; the appliances could be used whenever needed
Durable household, economic activities, the children can easily study
Freezer can stay on longer, study in the evening
Refuelling at a later time, phones charging each hour of the day
You spend more on household
Watch TV, listen to the radio, wash clothes (in the daytime)
Wash clothes, watch films, cooking with the rice cooker (in the daytime)
Wash clothes, watch TV, listen to music, plenty of power for the refrigerator and freezers
Refrigerator can stay on longer, you can watch TV much longer
More economic activities, durable household, work on own development
You can now do much more
One can now wash clothes in the washing machine during the day. Listen to news during the day. Cooking rice during the day
My business can stay open longer hours
News at any hour, iron, household chores
Optimal use of refrigerators and freezers, night reading, turning devices on any time of the day
Sewing clothes
Study in the evening, equipment continues throughout the evening (refrigerators, freezers)
Study in the evening, wash clothes in the evening
Study, you can keep equipment switched on1 x 24 hours
Study, iron, wash clothes, watch TV
Study opportunities
TV and radio on, wash clothes in the evening, preparing work for the next day, study
You can watch more TV, refrigerator runs almost 24 hours

The aim of the question *what can you do now and not then when only a few hours of electricity were supplied by generators* was to assess, within the context of development, the contribution of electricity to the social freedom, capabilities and opportunities of the respondents by comparing two periods. The assessment was done from the perspective of the respondents as a displaced group. The following table presents the processing of the answers.

Table 13 - Processing of answers to question regarding periods with and without or a few hours of electricity service per day

Core / basic themes	**Theme**	**Label**
Electricity as a Social Opportunity	Quality time	-watch tv (+) -listen to radio(+) -watch films(+) -watch tv(+) -listen to music(+) -watch tv 24 hours (+) -listen to news daytime(+) -news 24 hour(+) -night reading(+) -watch tv(+) -tv and radio(+) -tv and radio(+)
	Household management	- better planning(+) - electrical appliances(+) -durable household(+) -freezer 24 hours(+) -phone charging 24 hours(+) -wash clothes daytime(+) -wash clothes(+) -rice cooker daytime(+) -wash clothes(+) -refrigerator and freezers plenty power(+) -refrigerator 24 hours(+) -durable household(+) -can do much more(+) -wash clothes(+) -rice cooking daytime(+) -iron(+) - household chores(+) -refrigerator and freezer(+) -devices 24 hours(+) -sewing clothes(+) -refrigerator and freezer 24 hours(+) -wash clothes(+) -equipment 24 hours(+) -iron(+) -wash clothes(+) -wash clothes evening(+) -work preparing next day(+) -wash clothes evening(+) -refrigerator 24 hours(+)
	Education	- study children(+) - study in the evening(+) -own development(+) -study in the evening(+) -study in the evening(+) -study(+) -study opportunities(+) -study(+)

Electricity as an Economic Facility	Economic activities	-refuelling at later time(+) -spend more on household(-) -more activities(+) -business longer hours(+)

The final results are presented in the table below.

Table 14 - Results by frequency of the basic themes of development

1.Electricity as a Social Opportunity
Household management
Quality time
Study
2.Electricity as an Economic Facility

The inhabitants of the two villages experienced significant change in their lives when they received electricity. They benefitted from the electrification, in particular from the grid extension, which provided them with a 24 hour service. They experienced more freedom from electricity as a social opportunity. The use and availability of electric appliances provide better planning and management because of the 24 hour service. As a result, they have quality time and study opportunities. The benefits of electricity for household management are appreciated more than the benefits in an economic sense. And as everything has its price consequently expenses of household increase.

3.5.2 Development and effect of electricity in Brownsweg

A group interview with Traditional Authorities of Brownsweg was held. The objective was to generate a general vision of development from Traditional leaders, to assess development in the Brownsweg village and the contribution of electricity to the development. The aim of the interview was to find an answer to the sub question *what was the overall effect of electricity in general on the development of the Brownsweg village and the implications for sustainable development?* It was expected that the interview would also give some insight into the problems of Brownsweg, with which the inhabitants are dealing. These problems will also serve as an input for Sustainability Development recommendations. The approach of the interview was from the perspective of the people of Brownsweg as a displaced group. The interview was held with Head Captain Finisie and Head Basja Leidsman. There was also a

female participant, Mrs. Donoe, who was included in the group. She is an administrative civil servant (onderbestuursopzichter) at the Ministry of Regional Development. Her role was to give some vision of the effects of electricity for the women of Brownsweg. It was a very open interview taking the nature of its subject matter and the status of the two respondents (Head Captain and Head Basja) into consideration. The language spoken was Sranan and the transcript of the interview is also in Sranan. Head Basja started answering but as the interview progressed it became a long story of complaints, of which it was said that they prevented the development in Brownsweg.

In table 15 and table 16 the processing of the interview with the three respondents are presented.

Table 15 - Vision on Development of the Traditional Authorities of Brownsweg

Theme	**Label**
Social Opportunity	-to have electricity and the ability to use it(+) -to have communication facilities like internet (+) -to have information about things that happen in the world and to stay informed(+) -not much interest in attention for education for adults(-) -education for youth(-)
Economic Opportunity	-no access to bank loans for small entrepreneurs to start business because of older age(-) -development of the gold sector(+) -incomes earnings of gold sector(+) - possibility to do other things than gold are few(-) -business transport sector booming(+) -entrepreneurs experience problems to get a license because of the high fee(-) -sawmill (+) -the younger ones go and make a living in gold mining(+) -obstacles to get a bank loan(-) -obstacles to get a license for logging (-)
Institutional functioning	-government does not do what they say/promise us(-) -government only look at coastal area not us in the interior(-) -government neglects us(-) -coalition parties neglect us(-) -projects are not finished because of budget problems(-) -poor communication infrastructure(-) -Government have to take care of older people in the village(+) -need information for awareness(-) -need support from government (+) -need a police station for Brownsweg (+) - no street lights (-) - office of Telesur (+) -no office of EBS(-) -all ministries that have something to do with the village should have sub branches there(-) -great need for office"Dienst Domeinen"(-) -Brownsweg should be center of Brokopondo not Brokopondo center(-) -only when government has certain profit can benefit, they do something(-) -no support government for request for land(-) -no title on land(-)

	-government give our land to people from the city(-) -we need the government(-) -government should bring development for us(+) -need for own fire department(-)
Involvement in decision-making	-government have to deal with us about paying for electricity (-)
Safety	-immediate contact with the police and action is needed because of increasing different types of crime (-) -safety not guaranteed(-) -still there is some feeling of safety(+) -lot of burglaries(-) -need for military (+) -restore of order in the village(-)
Own initiatives	- training in small entrepreneurship of persons above 40 years of age(+) -older people are more interested in development than the younger ones(-) -have to do it ourselves because we are staying here(+) -the older ones should be an example for the younger ones(+) -the older ones do not have tools to draw the younger ones to their side(-) -the younger ones do not have the aspiration and drive to re- invest in their neighborhood(-) -small infrastructure works(+) -social organizations (+) -no support for own initiatives from EBS to place street lights (-) -TA's want to start own registration of inhabitants(+)

Table 16 shows the results of the processed interviews.

Table 16 - Results by frequency of the themes of development by the traditional authorities

Institutional functioning
Own initiatives
Economic Opportunity
Social Opportunity
Safety

Table 17 presents an overview of the answers and views that the respondents give on the effects of electricity on the development of Brownsweg.

Table 17 - Vision on effects of electricity by Traditional Authorities of Brownsweg

Theme	**Label**
Residential use	-use of computers, printer etc.(+) -want internet access to stay informed(+) -there are many requests for internet connection(+) -women benefit more than men(+) -women who work benefit(+) -you can cook rice and wash clothes at the same time (+) -women listen to music(+)

	-women sew their pangi's and other clothes(+) -use lap top(+) -without electricity you cannot use the laptop(-) -cannot use refrigerator without electricity(-)
Productive use	-entrepreneurship(+) -more business could be established(+) -development opportunities(+) -children can study(+) -study at night(+) -woman sews clothes, sells and has some savings(+) -no electricity, no savings(-)
Affordability	-do not pay for service (+) -are willing to pay if there are convincing arguments (+) -can pay the same as in the capital (-)
Reliability	- regular service (+) -quality of service not that good(-) -regular service(+) -not completely satisfied with service(-) -the power is suddenly cut off without prior warning(-) -the power is suddenly disrupted and suddenly switched on again resulting in breakage of the appliances (-) -no street light(-) -request for more power 220V(-) -working women rely on the power and are angry if it fails(-) -EBS says we may not touch the power lines(-) -EBS does not want to connect the school(-) -people pay to be connected but EBS does not connect them(-) -we still use generators when the power is out(-) -the shops also use generators(-) -when power fails supply of fuel cannot take place(-) -local technician solve problems not EBS(-) -he may not touch the poles and lines(-) -EBS does not provide streetlights (-) -houses of a government project do not have electricity(-)
Knowledge	-electricity of the dam is also intended for the western region of the country(-) -power failure because of falling trees and branches(-) -they (EBS) never tell us when they will work on the power lines(-) -no communication with EBS(-) - electricity is low(-) -trafo's are needed(-) -something is not right when the power suddenly comes and goes (-)
Attitude	-electricity is good(+) -we approve of electricity for development(+) -we can do a lot now with good electricity than before(+) -development electricity is good(+) -a lot of benefits when there is electricity(+) -electricity is important(-) -electricity is important(-)

Table 18 -Results by frequency of themes regarding effects of electricity

1.Reliability
2.Residential use
3.Knowledge
4.Attitude
5.Productive use
6.Affordability

Conclusion

- Development

According to Head Basja Leidsman, representative of the Traditional Authority of Brownsweg, development is the progression of a region "*na ontwikkeling na kon na fesi fu wan gebied*". There are signs of development but overall Brownsweg is lagging behind in development "*efu musu luku na algemene ontwikkeling fu brownsweg da toch un de na bakka*". It is the coastal area of Suriname that governments prioritize and not the interior, especially Brokopondo "*tapsei e ontwikkel moro beneden dja*" and "*a regering no e luku ungu na a sei fu ontwikkeling srefi srefi* ". He believes that the development approach of Suriname should be from the bottom to the top "*joe musu bigien na ondrosei fou kreng go na loktu*". Referring to transmigration he emphasizes the contribution and sacrifice for the development of Suriname *'want a bijdrage sang unu lever drape na eng e bouw Paramaribo now".*

The people of Brownsweg have initiatives. The people want to do something but they are not supported by institutions. In the interview there many complaints were brought to the fore about the institutional functioning especially by the government. The people have strong views as far as this is concerned '*deng sub kantoro mus kong ini deng presi pe w'e libi dang fosi un kang wroko dan fosi un kang tak duidelijk over ontwikkeling a stroom de k'ba maar deng san dat mankeer unu ete*". This statement reflects the opinion of Barnes (2007) who indicates that electricity is a necessary but insufficient condition for development and economic growth. The support from institutions has also been emphasized by Sen (2000). The traditional authorities also believed that there is a strong need for counselling in the various villages.

The Head Captain argues that the interior does not experience good times "*dus echt a binnenland fu un no de bung jere, ko'un tak eng eerlijk un no de bung*". He is concerned

about the increasing crime rate in the village. Another concern is that older people are more interested in the development of the village than the youth is. The youth does not participate in village meetings.

- Effects of electricity

The Traditional Authorities unanimously believe that electricity supports development "*dus ontwikkeling stroom ontwikkeling is goed, ie kan poti fabriek ie kang du omeini soort sani".* They are very positive about the significance of electricity for residential and productive use. However, there were a lot of complaints about the reliability. In the interview strong emphasis was placed on the issues regarding reliability of the electricity "*gewoon a stroom g'we te a stroom kong bakka ie weet whoop stroom doro someini mang sani e broko en deng strati no "ab" faja vooral deng binnenwegen no "ab" faja".* And they need more power *"en a vermogen fu a stroom srefi eigenlijk efu a beng kang pot p'kienso gi un moro da 'a beng bung".* To pay for electricity is also an issue for the inhabitants of Brownsweg. Taking a closer look at the fragment "*dan ju no kang kong taigi mi taki mi anga foto musu pai stroom a sem fasi of mi anga para ie musu kong meki un taki meki un onderhandel meki un sabi precies fu sang ede un musu pai na stroom en sang wi o kisi fu a regering fu die deng bigi sma fu wi lever wan bigi bijdrage gi a ontwikkeling fu sranang want a bijdrage sang deng lever a no ontwikkeling fu binnenland ontwikkeling fu Paramaribo suralco alla jari e pai belasting drape..*" it can be inferred that the people were not consulted and informed properly of the Afobaka Hydro power project and 34 years after of the Brokopondo Electrification project.

3.5.3 Consultation and involvement of the people of Brownsweg

An additional interview was done with Mrs. Paramie, the wife of Basja Leidsman. The interview was supposed to be held with him, but at the last moment he had to attend another meeting. A decision had to be made resulting in the interview with Mrs. Paramie, an elderly woman who experienced the transmigration period. Although the interview started with some introductory questions about the period of without electrification, the objective of the interview was to find out within the context of the implications for sustainable development a crucial issue, which had not been dealt with in the group interview with the traditional authorities due to time. The issue concerned the consultation and involvement, which is very

important for the traditional peoples. The language spoken in the interview was Dutch and the interview was also transcribed in Dutch.

The approach of the interview was from the perspective of the people from Brownsweg as traditional people in question.

In the following table the transcribed interview is elaborated on. The themes are in accordance with the guidelines as set out in the ILO Convention No. 169.

Table 19 - Assessment of consultation and involvement of the people of Brownsweg in the Brokopondo electrification project

Theme	**Label**
Appropriate procedures by government	-they (the government) told us (unofficially) that electricity would come (-) -because we had protested (after transmigration), we finally got electricity (-) -they had already signed a contract, but it took quite some time till they gave us electricity (-) -somebody came and told us what would happen (-) -they told us (unofficially) that we should prepare ourselves because the poles will arrive (-) -they measured and the poles were brought (+) - we hear things indirectly ("through the grapevine", Dutch: "*via via*") (-) -there was never an official meeting (-)
Representative institutions (traditional authority)	-here with us in the interior you have to talk to the Captain and the Basja first if you want to do something (+) -then we talk when you're finished (+) -the Captain and the Basja then call the people together in a meeting (+) -they present the issue to the people first and then we officially discuss the matter (+) -that is how it is done by us (+) -this has not been done with the Afobaka electricity (-) -when people come and do things in the interior, they ignore the Captain and the Basja(-) -if you are in the city and you want to do something you need a permit or something like that (-) -when they come here they just say we will do this and that. That is it (-) -our people can't do anything more (-) -but if they go to the Captain he will call his people together and they have to say what they want (+) -then somebody goes to the Captain and indicates what the others want (+) -they see the Captain and Basja for nothing (-) -it would be otherwise if they had talked to them (+) -the Captain knows his people and their complaints. He knows how to handle them (+) -all beginnings are difficult (+) -if the people don't want to move for instance, the Captain allows them do their things quietly. Another day they discuss the matter again until they understand each other (+) -the people from outside just come here and do whatever they want (-) -if they had chosen that (official consultation with the traditional authorities) there would be more order even with the connection and payment) (+)

Opportunity of local people to participate in the formulation, implementation and evaluation of measures and program-mes that affect them directly	-payment for electricity it has never been discussed or planned (-) -we hear indirectly that the Maroons don't pay for electricity, but they have to pay (-) -there was no official meeting to inform us about payment (-) -there was no information about use of electricity and appliances (-) -everybody has electricity, so everybody buy appliances (+) -the way they are saying (we heard that indirectly) that we have to pay, will be a problem (-) -the person who will come here and tell us that will encounter problems(-) -that person will have a huge problem if he tells us we have to pay (-) -that person have to return a thousand times to make us pay (-) -maybe it (situation) will change, maybe not (+) -if you tell the people to pay, they will tell you to bring them back to their old villages (now inundated) (-)

Table 20 - Results by frequency of the assessment of consultation and involvement

1. Representative institutions (traditional authority)
2. Opportunity local people to participate in the formulation, implementation and evaluation of measures and programmes which affect them directly
3. Appropriate procedures by government

The respondent, who was an elderly woman, emphasized the disregard by the government (they) of the traditional authority (Captain and Basja) with a view to consultation *"wanneer die mensen toch die dingen hier komen doen in't binnenland la' me 't zo zeggen,.. die mensen hebben niks te maken met Kapitein en Basja hoor!"*. The respondent argued that the outsiders just want to make all the decisions for them and that they have no no say in the matter*"als ze hier komen, vragen ze ja,... we zijn gekomen, dit gaan we doen, dat gaan we doen, is klaar ..... dus dan kunnen die mensen niet optreden, zeg nee, we willen niet of zo ".* The traditional authorities were not consulted according to her. She experienced a lack of opportunity for the local people to participate in notably the measure of payment, which led to misunderstandings and a unwillingness to pay for electricity *"die persoon die gaat hier komen, zeg, kijk mensen jullie moeten licht betalen, je hebt een groot probleem"* . The respondent's comments, *"ze hebben gezegd ze gaan ons stroom geven ,... er moet palen na hier komen, maar ..., er is dus nooit gesproken over hoe de mensen moeten voor die stroom moeten betalen, hoe gaat dat gebeuren, 't is nooit geregeld, ...we horen het via via via"* and *"we hebben geen officieel gesproken of vergadering gehou'en"* , suggested that in approaching the people of Brownsweg, the government did not follow clear and proper procedures in the implementation of the project. No confirmation could be received on this matter when it was put to the EBS.

The Saramaka Maroons highly respect their traditional leaders and traditions. The respondent emphasized that it is important to consult them first on important events which will affect their territories. The Captain will then consult his people and discuss matters until an understanding is reached. And as the respondent indicated “alle begin is moeilijk”. All beginnings are difficult.

Conclusion

Based on the findings of this interview it can be concluded that there was no proper consultation on and participation of the people of Brownsweg in the electrification project. The government has thus missed an opportunity to steer the last and essential phase of the electrification project in the right direction.

The findings were later confirmed by two key informants, Mr. Maawie and Mrs. Donoe, in another open interview. This interview was recorded but not transcribed.

4 Rural electrification and sustainable development in Brownsweg

4.1 Feedback with the theory

If Sen (2000) states that development is a process of expanding the real freedom that people enjoy and that this freedom involves the processes that allow freedom of actions and decision as well as the actual opportunities that people have, given their personal and social circumstances, Sustainable Development goes a step beyond. It entails conditions and guarantees for further generations. Moreover, it is a reflective process in which a society, which is based on experiences and knowledge, continuously adjusts its goals and instruments (Vanwing, 2010). A very crucial point to achieve this is the functioning of institutions.

Research revealed that electrification provided social freedom for the inhabitants of sub villages Kadjoe and Wakibasoe 2. Their rate of adoption and their attitudes towards the service assumes, within the social context of Sustainable Development, a continuous positive reflection with their own situation. Interruptions in the service, however, create discomfort for students and women, in particular those students and women who work, because they rely on electricity in their daily schedule. Hence, to a great extent, the social freedom of this group could be affected. In the macro context the traditional authorities also endorse the positive side of the availability of electricity, but there are few guarantees that it will create opportunities for future generations. The guarantees and conditions for the future benefits depend on the institutions which have to provide essential and adequate facilities. In this case the government has to create conditions in Brownsweg for income generating activities that use electricity. Investments in the electricity grid enhancing the security of supply for future economic activities are therefore essential. However, a lack of other essential institutional guarantees will not lead to expected benefits for future generations. This requires not only essential provisions but also a comprehensive programme, whereby maximum participation of the traditional community of Brownsweg in the decision-making process and execution is ensured. Essential provisions requested by the traditional authorities were in the area of licensing, financing and essential ministerial branch offices. The fact that, according to the Traditional Authorities as representatives for Brownsweg the people of Brownsweg have initiatives reflects a process of change, which is essential for sustainable development.

It is also remarkable, within the social context of Sustainable Development of Brownsweg that the access to means of communication and the media led to some interesting findings. The use of TV's, radios, computers and mobile phones contributed significantly to an increased access to information and knowledge outside the Brownsweg community as well as to a greater mobility. But everything comes at a price. In individual interviews with female villagers it was revealed that television and mobile phones have also affected Brownsweg youths adversely.

The identification of the indigenous peoples with their land is a critical issue point within the cultural dimension. In taking a closer look at the transmigrated and therefore displaced villagers of Brownsweg, it can be said that they were moved from their traditional land because of electricity. However, years after, it is the same electricity which is vital to the villagers in their efforts for their improved and sustainable well-being.

4.2 Electrification for sustainable development

In this paragraph two important issues regarding the contribution of electrification to the sustainable development of Brownsweg should be explored further. The first issue to be discussed is the reliability of the electricity supply. This implies that in order to meet consumers' demand a continuous supply of electricity must be ensured.The government had indeed created a favourable condition to achieve rural electrification, but its political process was not entirely transparent in terms of assessment and accountability. If this had been the case, the final phase of the Brokopondo electrification project would have been executed properly. However, it turned out to be the opposite, as a result of which the houses in Brownsweg were not properly connected to the grid, which in turn affected the reliability of the supply. In addition to this, the safety of the residents was and still is threatened. Resetting in time is not an option. Essential measures or provisions ought to be taken for the sustainable well- being of the Brownsweg inhabitants.

The second issue relates to the social aspect of the electrification. In its development policy the government states that the indigenous peoples and the tribal communities who live in the interior belong to the disadvantaged groups of society who are in a disadvantaged position

(Ontwikkelingsplan 2012 – 2016). The hinterland's lack of provisions needed for a healthy living environment, results in poverty and poverty related problems. If the government indicates that energy, in this case electricity is considered a basic necessity within the framework of poverty reduction, rural electrification in Brownsweg, is a social service and an integral part of the social policy of the government. Based on this, it should be committed to caring for the well-being of the inhabitants of Brownsweg as well as for the reliability of the provision. However, this commitment has financial implications for EBS as a supplier. A possibility would then be subsidy by the government.

4.2.1 The case of Brazil

During a one-month internship in 2013 at the University of Brasilia (UnB), Brazil, the social aspect of electricity was studied. A comparison was made between the electrification of Brownsweg and that of two Brazilian Maroon communities (Quilombola) in the rural area of the state of Goias. The latter was the research project of the graduate student Sandra Milena Vélez Echeverry of UnB. Brazil has an extensive social programme, from which the Quilombola are benefitting. One of the measures of the social policy of the Brazilian federal government is the Social Electricity Tariff – TSEE. It is a discounted tariff available for all urban and rural residents who meet certain criteria, which are established by law. The criteria include the registration at the Single Unified Register for Social Programmes (SURSP) of the Federal Government, with monthly household income per capita less than half the national minimum wage. Persons who receive the Continued Benefit of Social Assistance – BPC can also apply, as well as families with certain medical conditions and who have a monthly income of up to three times the minimum wage. The discount can range from 10% to 65% depending on the amount of electricity consumption. The Indigenous families and Quilombola who are registered in the SURSP and have a family income of less than half the minimum wage per person receive a discount of 100% up to the limit of consumption of 50kWh (Echeverry, 2014). It is a matter of course that, social issues like the poverty line and minimum wage should be in place first before such a programme can be executed. In Suriname, there is still no national consensus on these two crucial issues, which form the basis for the social policy agenda of every government.

4.3 Proposal for compensation for affected or displaced people

To solve the problem of the reliability of the electricity service in Brownsweg a historical and political path must be followed, just as Mr. Eyndhoven of EBS asserted. However, there is an important issue that needs to be addressed first, namely the effect of transmigration. The affected Saramaka have tried for years to get compensation for their loss and grievances. In this paragraph a proposal for compensation will be presented which is based on the electricity supply. It is a proposal for electricity subsidy as a compensation for the inhabitants of Brownsweg. It can also be applied to the other transmigrated villages in Brokopondo with unregistered connections. The considerations for this proposal are the social policy agenda of the government, the unsustainable electrification situation of the Brownsweg village, the improper treatment during transmigration and the decades without grid electricity.

First, the monthly electricity consumption will be estimated based on the previous presentation in table 7 of the overview of appliances of the 39 respondents of the two villages. The results of the estimation are presented in the following table.

Table 21 - Estimation of consumption of the villages Kadjoe and Wakibasoe 2

	Number of connections	**Monthly consumption kWh*)**	**Total consumption**
Television	34	15.00	510.00
Radio	27	1.50	40.50
Refrigerator	27	40.00	1080.00
Freezer	25	54.00	1350.00
Mobiles	28	0.10	2.80
Fan	31	17.00	527.00
Rice cooker	28	22.00	616.00
DVD player	25	0.24	6.00
Sewing machine	14	3.00	42.00
Iron	18	7.00	126.00
Lamps	39	9.00	351.00
Computer	4	15.00	60.00
Other	4	2.00	8.00
Total consumption		185.84	4719.30

*) estimation with PROCEL INFO (http://www.procelinfo.com.br/main.asp)

Assuming that a connected house corresponds to one household and based on the total monthly consumption of 4.719 kWh of 39 connected houses, the estimated average monthly consumption per household is 120 kWh. For comparison the estimated average consumption

of a connected house in the Quilombola village Engenho II in Goais, Brazil is 95kWh (Echeverry, 2014).

Secondly, the tariff structure for house connections of EBS is presented in the table below.

Table 22 - EBS electricity tariffs of house connections

Category	Consumption in kWh	Fixed rate in SRD	Per kWh in SRD
1	0 - 58	7.50	0.0535
2	59 - 150	10.00	0.0535
3	151 - 300	12.50	0.0535
4	301 - 500	15.00	0.0815
5	501 - 650	50.00	0.1087
6	651 - 800	75.00	0.1087
7	> 800	100.00	0.1515

Source: EBS

The individual electricity bill of EBS consists of the fixed rate of the category and the amount of kWh used multiplied by the per kWh rate.

A monthly consumption of 120 kWh falls in the second category of consumption (59 – 150 kWh) and the amount to be paid is SRD 16, 47 (SRD 10 + (120*SRD 0.0535)).

The fact that the people do not pay means that there is an indirect subsidy of SRD 322,153 (12*1,630*SRD 16, 47) per year which is paid for in any event. In Suriname, the tariffs of grid electricity apply to each customer of EBS and there are no special tariffs for rural hinterland areas. There are also no social tariffs as in Brazil.

Based on the considerations of the proposal and the estimated monthly consumption per household a special category for displaced hinterland groups can be created. It can be suggested that this group receives a certain amount of kWh for free and pays for the amounts used above the quota. The free kWh is subsidized by the government in order to facilitate EBS to do the necessary investments in the electricity system of Brownsweg. Granting the displaced people of Brownsweg the free kWh can be a fair compensation for them.

Table 23 gives a presentation of the subsidy scenarios. Based on the estimated monthly consumption of 120 kWh per house connection, the first and second category of tariff schemes of EBS are selected for 1,630 household connections.

Table 23 - Scenarios for electricity subsidy for affected people of Brownsweg

Free kWh as means for compensation	Amount to be paid per connection monthly by resident	Amount to be paid per connection monthly by resident	Subsidy by government per connection	Number of connections	Amount of electricity subsidy Yearly
	in kWh	in SRD	in SRD		in SRD
Scenario 1: 58 kWh free	**63**	**10.82**	**10.60**	**1,630**	**207,395**
Scenario 2: 100 kWh free	**21**	**8.57**	**15.35**	**1,630**	**300,246**

In scenario 1 the displaced people get 58 kWh for free each month. This means that they only have to pay for the remaining 63 kWh, which amounts to SRD 10,87. The government subsidizes 58 kWh or SRD 10,60, which would be a total yearly subsidy of SRD 207,395 for EBS. Scenario 2 includes a quota of 100 kWh free of which the inhabitants will pay SRD 8,62. According to this scenario the government would grant a yearly subsidy amounting to SRD 300,246. The proposed subsidies would be additional to the total amount of the subsidy by the government for EBS, which in 2013 amounted approximately SRD 10 million (Staatsblad van de Republiek Suriname 2013 No. 66).

Although the proposal is an economic and financially technical proposal, it can still be a part of a political solution. Some practical issues should be explored further. The fact remains that in the memorial year (2014) of 50 years' of transmigration this should be taken as an opportunity to officially acknowledge that the Maroons have been affected and displaced from their villages as a consequence of the transmigration and, as such, should be granted a special status.

Conclusion

The aim of the thesis was to determine whether rural electrification has contributed to the development in a transmigrated traditional community in the hinterland of Suriname and to assess the implications for sustainable development. Based on the findings of the research the following conclusions can be drawn.

It can be concluded from Chapter 1 - the theoretical framework of electrification and sustainable development - that electricity and development are closely related. Electricity is a necessary yet insufficient condition for development and economic growth. The next important conclusion is that the main aspect in development is freedom and that this freedom can only be assessed to the extent to which it is enhanced by the people who benefit from it. Another conclusion that can be drawn from chapter 1 is that sustainable development is a reflective process in which a society based on experiences made and knowledge evolution continuously adapts its goals and instruments. It is also the step beyond development, which includes guarantees from institutions for further generations or for sustaining the freedoms of future generations.

In dealing with indigenous people and traditional communities in development projects it is critical within the concept of sustainable development to involve these communities in the decision-making and consultation process, especially if they will be affected.

With regard to the theory of rural electrification in chapter 2 this study has shown first that in the assessment of the effects and the impact of electricity the type of generation must be taken into account when costs or technical conditions limit the extent of the electrical service and the time that the electricity can be consumed. Rural electrification has positive social and economic effects on households and communities in rural areas owing to residential use and productive uses.

The study on the theory has also revealed that politicians tend to interfere with the orderly planning and running of an initiated rural energy project.

In order to obtain social, economic and environmental benefits, rural electrification must be integrated with rural development.

In the chapter of rural electrification in Suriname the study has further shown that Government energy policy mainly focuses on the affordability and reliability of the electric service, which in turn results in subsidies for the electricity sector. Electricity in the hinterland is considered a basic necessity and a means to reduce poverty, thus implying that electricity has a social aspect.

The 3 main actors (Ministry of Natural Resources, EBS and the inhabitants of Brownsweg) of the rural electrification project of Brokopondo have different roles, aspirations and perceptions. The role of the ministry is a decisive and determining role, while the role of EBS is of an intermediary and executive nature. The inhabitants have a receiving and controlling role. Although they are in the same process of rural electrification, their aspirations, ambitions and their perceptions of what development implies differ, the consequence of which is a complex relationship in which misunderstandings and conflicts are established.

The major findings of the research presented in chapter 3 reveal that on a micro level rural electrification as a social opportunity has contributed to development in general. Because of statistical reasons no generalizations could be made given for the entire Brownsweg village, but given the homogeneous nature of the 8 villages the outcome would probably be the same. The study has also found that on the micro level rural electrification contributed to the process of sustainable development because of the availability of the service, the rate of adoption of and attitudes towards the electricity service.

On the macro level there are signs of a contribution of rural electrification to the development of Brownsweg, but overall the village is lagging behind in development. To establish the actual extent of this an extensive socio-economic study of Brownsweg is necessary. It has also been revealed on the macro level that the traditional authorities endorsed the positive side of the availability of electricity, which is reflected in the development initiatives of the community of Brownsweg.

The cultural dimension relates to the land issues with which the people of Brownsweg as transmigrated traditional people were faced when the hydro dam displaced them. There is a case of an unsustainable situation here, because, on the one hand, they lost their communal ancestral land and on the other they still do not have any official title on the land they live on.

Another cultural dimension regards participation and consultation. The inhabitants of Brownsweg were not properly consulted and did not participate in the preparation and execution of the Brokopondo Electrification project. As a result, there was resistance to pay for electricity

It can be concluded that there is an urgent need for a political solution for the current electricity problems of Brownsweg. The solution lies therein that the displaced and affected people of Brownsweg are to be compensated for their loss and past grievances by way of a subsidy for their electricity use.

On the basis of lessons learned there I would like bring forward recommendations in this regard intended for action on policy-making decision level. They are:

- There is a need for national consensus and agreement on minimum wages and the poverty line in order to formulate a sustainable social policy for identified social groups and set social targets.
- It is essential to have a multi-disciplinary approach when initiating and implementing energy projects in the hinterland of Suriname.
- There is a need to formulate a rural energy policy which is based on a mission and vision with clear targets, strategies and programmes.

This thesis assessed the effects of rural electrification on the Brownsweg village in the Brokopondo district. In addition to the conclusions and recommendations put forward in this thesis, another outcome would be a political solution for a proposal for compensation for the affected or displaced people of Brownsweg, which I strongly recommend to be implemented in the memorial year (2014) of 50 years' of transmigration. It can be taken as an opportunity to officially acknowledge the Maroons of the transmigration villages as displaced and affected people and grant them special status.

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Annex 1

Questionnaire ADEK/MERSD thesis Brigitte Burnett 15 September 2013

Demographic data

1. Sex / gender? 1. Male 2. Female

2. Age _____ years

3. Education (completed)
   1. None
   2. Primary education
   3. Secondary education (junior)
   4. Secondary education (senior)
   5. Tertiairy education
   6. Other ...

4. Have you followed trainings and courses? 1. Yes 2. No

   If yes, specify _____

5. How many people live in the house?
   a. number of adults (≥ 18 years of age)

   b. number of children (< 18 years of age)

6. Of the people who live in the house, how many go to school? _____

7. Do you work? 1. Yes 2. No

8. If yes, where do you work?

9. If no, how do you provide in your livelihood?

10. Do you own a business? 1. Yes 2. No

11. Do you use electrical equipment in the production? 1. Yes 2. No

12. Do you suffer from power outages? 1. Yes 2. No

13. If yes, how many times a week there is a power failure? _____ (number of days)

14. How long does a power failure take on average? _____

15. What do you do when the power is out?
1. Generator 2. Battery 3. Other _____

16. Do you know why there is always a power failure? (specify)

Household use

17. What electrical appliances do you have in house?				Number	Number of hours the appliance is used per day	
		Yes	No		Hours	Minutes
1	Television					
2	Radio					
3	Refrigerator					
4	Freezer					
5	Mobiles					
6	Fan					
7	Rice cooker					
8	DVD player					
9	Sewing machine					
10	Iron					
11	Lamps					
12	Computer					

13	Other					

Living conditions

18. How is electricity used in the evenings?
    1. To study 2. To read 3. Watch TV 4. Other

19. How is the reception of television?
    1. Bad 2. Moderate 3. Good

20. How is the reception of radio channels?
    1. Bad 2. Moderate 3. Good

21. Which television programs are watched? (specify)

22. Which radio programmes you listen to?

23. What social activities are taking place in the village? (specify)

24. Do you use internet? 1. Yes 2. No

25. If yes, for what? 1. School 2. Work 3. Social contacts 4. Other _____

26. What government or private services would you like in the area?

Attitudes about electricity

0= don't know ; 1= yes; 2 = no

	Statements	0	1	2
27	Electricity is very important for the education of children and adults			
28	With electricity you study up to late at night			
29	At this time, it is easy to read in the house during the night			
30	Reading with electric light is better than with the light of a candle or lamp battery			
31	We are pleased with the lights and appliances we switch on in our house			
32	Electricity help with household chores			
33	Life is easier now than when there was no electricity			
34	Television and DVD offer my household entertainment			
35	News radio and television provide good information about politics and government			

Knowledge

36. Do you know how much electricity your appliances use?
    1. Yes 2. No

37. Do you know that some devices use more than others?
    1. Yes 2. No

38. Do you turn off appliances and lights because you think they use too much power?

    1. Yes 2. No

39. Name 3 appliances that you think that consume a lot of electricity

1.

2.

3.

40. What can you do now and not earlier when only a few hours of electricity were supplied by generators?

Annex 2

Transcript of the interview with the Traditional Authorities of the Brownsweg village and OBO Mrs. Donoe

Date: 15 september 2013
Location: Kroetoe Oso at Kadjoe, Brownsweg
Brokopondo District
Duration: 1 hour 17 minutes 20 seconds
Language: Sranan

B= Interviewer Brigitte Burnett
L= Head Basja of Brownsweg, Mr. J. Leidsman
D= Administrative civil servant (OBO) Mrs. G. Donoe of Kadjoe, Brownsweg
F= Head Captain of Brownsweg, Mr. H. Finisie
<.....> = inaudible

B.(1:38) Mi leg na fesi uit san mi kon fu du dja dat na djie skoro universiteit mi abi fu studeeraf en mi wroko tu e go ja mi e luku na energie sector stroom sector doorom mi suku wan onderwerp ini na sector dati en stroom na wan belangrijk sani, stroom buku skrifi taki onderzoek ini tra kondre du taki stroom e sorgu gi ontwikkeling , ontwikkeling gi gebieden ini na kust gebied binnenland. Mi de geinterseerd in efu na stroom inderdaad e tjari ontwikkeling ini binnenland. Mi wan luku fa a sma san abi na stroom ‘e gebruik eng, fa a stroom inderdaad e jepi fu kong na fesi. Mi teki na gebied disi, omdat na gebied disi na wan fu deng gebied de kisi stroom een maal vierentwintig uur we kari ing heri dei a stroom e kon. Deng tra gebied habi wan tu juru nomo, ma mi wani luku pe heri dei ju habi stroom fa sani e drage bij tot na ontwikkeling. En sang ede mi teki na gebied disi na fasi fa pasi de die vergemakkelijk a pisi dati. Dus daarom mi aksi fu taki nanga bigiman bigisma fu na gebied disi fu luku fa deng e prakseri abra na pisi tori disi. Mi wan bigin aksi, san umu verstang ontwikkeling san un denki san na ontwikkeling. Mi habi, alla suma habi eng systeem, lanti habi eng systeem, ma fa unu srefi unu sma san e tan na a gebied disi san unu verstan onder

ontwikkeling. En fa now a huidige ontwikkeling fa a si eruit now goed of a slecht fa unu e si dati.

L(04:20) Om te beginnen fu mi kan gi eng so na ontwikkeling na kon na fesi fu wan gebied, so lek fa sranang e taki deng mu ontwikkel sranang disi beteken taki sranang mus kong na fesi. Un kon luku na stroom na ontwikkeling fu na stroom, na wan bun sani want, deng jari san p'sa na fesi un no ben sabi san na computer. Now ju habi someni suma san de wroko nanga computer, deng suma di de wroko nanga computer "ja" san ede computer kon na omdat na stroom de regelmatig want sondro stroom ju no man wroko nanga computer.
Mi bijvoorbeeld mie habi computer na oso, mi habi printer, mi habi copieermachine na wan pisi ontwikkeling. Now mi aksi fu internet aansluiting dus, te mi habi internet aansluiting betekent taki mi de alla dei continue anga na grontapu fu mi kan sabi moro bun fa sani e waka. Ma ja efu musu luku na algemene ontwikkeling fu brownsweg da toch un de na bakka. En mi beng abi wan gesprek jaren voorheen anga wan zekere minister Rufus Nooitmeer.
Pe Nooitmeer beng taigi un dat brokopondo na wan presi pe eigenlijk dja a ontwikkeling musu bigien fu go na deng tra binnenlands dorpen. Ma efu unu loekoe eng tidei dan wi si tak tapsei e ontwikkel moro beneden dja dus deng regering politiek partij de probeer fu feni stem na tapsei da deng libi wi dja want deng mang, de si mi anga foto krosbei dus anytime un kan de na foto. Ma eigenlijk dat no beng musu de a geval. Mek unu beng luku, meki regering beng kan luku fa a ontwikkeling kan bigien dja fu gowe moro fara want nooit joe no kan bigien na tapsei fu saka kon na ondrosei joe musu bigien na ondrosei fou kreng go na loktu en dat no e gebeur. Dus a san dat na pisi san sa wi e denki tak "ja" hoofd kapitein djaso eng srefi kan taki eng go omeini leisi na tapsei lek go na deng verschillende presi pe ju habi residentie fu deng granmang we si deng sani, ma "brokopondo" brokopondo wordt nog steeds, ifu mi musu taki eng dat brokopondo bijna alla dei me sakka go na gron, a regering no e luku ungu na a sei fu ontwikkeling srefi srefi. Naa dja un volg training fu kleine ondernemerschap KKF na brokopondo, bun furu sma kisi certificaat un beng de omeini, mi bri 21 suma, alla mang kisi deng certificaat, ma hoe verder is de vraag nanga certificaat sang ju kisi. Te mi go nownow na landbouwbank fu go du wang lening of mi si wang sani na TV fu AKF joe kan du lening drape deng mang e bigin luku direct omeini jari ju abi, boven 50 jaar, deng mang no go gi ju moni moro fu ju kan bigien wan bedrijf, want ju ouwru keba, deng jongu jongu sma, no go volg a training. Kang de ju kan abi wan tu jongu wan na ini ma bijna mi kang taki soso boven 40 jari sma go a loktu dan deng mang e go luku na jari. Ju die wani na ontwikkeling kang de bij 60 of boven de 60 deng mang no go gi ju moni, fa ju 'o ontwikkel,

sa lanti o du gi unu want ju ‘e luku a sani a mang sang abi 60 zoveel jaar deng man dati ‘e prakseri moro bun ontwikkeling moro deng mang fu15 jaar nownow en juist dap un musu bigien a sani mek deng mang bigien luku sang ding ‘o du dji a gebied efu wang mang kon na wi i kon vergader un taigi taki meneer so wan sani un wani probeer fu du eng gi un leki fa un taigi ju dan ju ‘o si tak na ontwikkeling kong werkelijk ja. Now now wan bigi ontwikkeling de ini na heri binnenland, dat na ‘a goudsector, o langa a goudsector ‘o hori? En o gevaarlijk a goud sectoer no de? De meeste mang sang go ini na goudsector na moni deng go suku fu kan go na tra richting. Ma a mogelijkheid fu beng go na deng richting dati “dat na” leti drape a sani ‘e sto’tu. Ma stroom ontwikkeling is goed. Joe kang meki bedrijf. Luku fosi fosi ‘e no beng habi Esso Station na brokopondo, now ju’abi tu dja na ini brownsweg en kang de later a derde wang ‘o kong. Dalijk ju ‘o kisi wang mang san taki e ko’un mek wan bigi oso dang un kang poti wan Casino un kan poti logeer gelegenheid drape, ju habi mang sang habi deng denki dati ma “ja” fa ju ‘o feni na vergunning is een van de vragen die ju ‘o aksi fu a vergunning, wan lo vraag deng sma ‘o stel ju mi sabi wan sma die aksi fu wan presi fu poti wan toeristenoord dja na ini na binnenland en a no pikien toeristenoord a sma wani basketbalveld, voleybalveld, tennisbaan, voetbalveld alla deng sani dati a sma wan poti omeini a mousu pai fu a kan kisi na vergunning? “Een miljoen!!” A musu stort 1.000.000,00 SRD fu a musu kisi a vergunning dati hoe is het mogelijk? Dan sortu ontwikkeling foto wan taki musu kong dja? O te a poti wan stadion, a poti wan basketbal, wan volleybal, wan tennisbaan betekent tak a gebied dati wan bun ontwikkeling deng habi keba wat a ontspannings mogelijkheid betreft en ook wan presi pe deng skoro pikien pe deng skoro pikien kang go drape deng e leri someni sani. “Een miljoen!!” moet ze betalen fu a musu kisi a vergunning dati hoe is het mogelijk? Dan fa ju wan taki mi musu tjari ontwikkeling kon? Want a regering no du eng gi ju, mi srefi musu du eng want mi e tang ini ‘a gebied. Ma stel now, die na stroom kong keba dang un wani deng sani dati efu internetaansluiting dja na brownsweg ju sabi omeini sma du aanvraag? Deng mang hari deng kabel te deng doro dja n’sei pasi de lib deng de gwe un no sabi efu a moni no keba want dat na wang fu deng gevaarlijk sani fu sranan alla projecten a project no k’ba fosi a moni k’ba efu na bung deng no e mek tak ie mek deng berekening fosi dien a project un no mang sabi of amoni e de wel ma deng mang e njam a moni un no mang begrijp ing. Dus ontwikkeling stroom ontwikkeling is goed, ie kan poti fabriek ie kang du omeini soort sani die bungbung stroom no beng de ie no beng habi wang zagerij, now ju habi wang houtzagerij dja

(11:46)<.....> drape na sei liba deng mang beng taki deng ‘o puru deng udu fu a stuwmeer ma now deng mang no e puru udu fu stuwmeer de go wroko udu na busi. Deng mang no e

puru udu na stuwmeer moro now now na soso vers udu deng mang e wroko na sei fu sarakreek dan sortu ontwikkeling ju wani ini deng vorm dati. Dus unu mus sabi soort ontwikkeling mus tja dja, maar stroom ontwikkeling is goed.

B:(12:00) Ma fa a stroom de, ai kong bun?

L:(12:24) Ja a stroom e kong bung.

B: A kwaliteit bung?

L: Niet helemaal doordat san ede? Deng mang taki un mu pai fu stroom. Now mi kang taigi a san dati ano wang probleem ma mi die lever wang bijdrage keba mi bigisma lever wang bijdrage keba fu libi deng gebied dan ju no kang kong taigi mi taki mi anga foto musu pai stroom a sem fasi of mi anga para ie musu kong meki un taki meki un onderhandel meki un sabi precies fu sang ede un musu pai na stroom en sang wi o kisi fu a regering fu die deng bigi sma fu wi lever wan bigi bijdrage gi a ontwikkeling fu sranang want a bijdrage sang deng lever a no ontwikkeling fu binnenland ontwikkeling fu Paramaribo suralco alla jari e pai belasting drape. Ok te ju taki deng tori dati deng o bigien sori ju tak ja Iamgold e pai belasting, dis e pai belasting ma deng moni dati e go na A.O.V a kondre de verplicht fu sorgu deng bigisma dja, ie no musu kon taigi mi taki di mi lever wang bijdrage d'anga dati srefi ie no mang luku mi fu ju kan jepi mi anga wang sani want a bijdrage sang unu lever drape na eng e bouw Paramaribo now en a no bouw Paramaribo nomo a bouw te na nickerie srefi want a stroom go te na nickerie a stroom go na saramacca en leki so, bigi bigi bedrijf kan opo dja, leki fa kap'ting dja, a kan taki mi o opo wan alesi bedrijf dja mang of wang citrus bedrijf pe mi kang mek sap en dergelijke doordat a stroom de keba, ma a mogelijkheid de want a no habi na moni efu a go suku a lening a no feni a lening deng mang o stel ju wang lo soort vragen dang ju mus habi papiera fu gron , dan ju mus hab oso fu juru ofu seri dan ju mus abi disi is geen ontwikkeling is gewoon achteruitgang fu 'a kondre. Hier is de ontwikkeling van suriname na a binnenland ontwikkeling fu 'a kondre de. En doordat a no gemakelijk gi deng regering mang fu deng kan kong dja nanga deng sma kong du deng soort sani dati daarom deng mang e tap a sani gi unu dat 60 jaar naar boven ie no mang feni lening moro na bank ie no mang du dis moro <.....> .

B:(14:50) Fafu deng moro jongu wan sang mit 20, 30,40 jarige leeftijd sang na deng bijdrage in na ontwikkeling want efu deng bangi taki a 60 jaar na mus kong is te oud, dan fafu deng jongu wang deng moro jongu wang?

L:(15:00) Deng moro jongu wang <.....> dja fa deng mang o bigien, deng mang mus neemover fu deng bigiwan dus deng bigiwan mus sor'deng fa deng mus du 'a sani ma efu a bigiwang no ab'a mogelijkheid fu har deng jongu wan kong na eng sei fa den 'o bigien. Ju aju pikien, ju anga ju masra e libi. A fas'fa mi e libi drape, lekso deng pikien fu unu o libi ook tu. En te deng jongu boi si tak'deng bigiwan fu, e jongu a bedrijf fu a mang bun jongu, mi'o probeer fu opo wang tu, dang a mang o kong taki anga ju taki fa a de? Ma ie no opo 'a bedrijf, dang ju o bigien sori'a mang desnoods a mang kong wroko anga ju meki a mang teki pikienso ervaring mek 'a mang kang go bun in a praktijk dang a mus seti kang jep 'a mang meki a mang srefi du wang san tu, en de meeste jongere nu e go fu deng na gowtu busi deng tak drape a moni de. Ju ab mang san slaag srefi fu go 'a mulo, a mang libi 'a skoro a go 'a gowtu busi.(16:18)<……> A avond mulo school fu klaaskreek a mang sang e drai eng drape leki direkteur a mang b'abi fu aksi omeini drie jari keba di a mang e suku s'ma dja, fu heri brownsweg pe bijna zes duizend s'ma e libi fefie sma nomo schrijf in (16:45)<……> sang wo du now fa wo go moro fara, deng jongere e si a gowtu tak drape a moni de drape deng mus go drape deng o gudu ma lusu gudu luku sang o mitie ju tamara.

B:(17:10) Ma eigenlijk fu a moni sang de 'e verdien deng no e investeer eng bakka?

L: Ma f'iem investeer eng anga sang deng mus investeer eng? deng mus ab'a gedachte dang deng o investeer eng, ma te ju no ab'a gedachte, sang ju 'o investeer?
B: de no'e investeer nee!
L: Nee! Dus wang lesi un beng hori wan vergadering dan a kap'teng dis sref beng de bij wang lo mang beng kong dja mi no sab soort post a beng tjari, te mi taigi deng persoonlijk tak meneer a sani sang kang jepi wi now now na sranang, voorlichting en nogmaals voorlichting a no televisie nomo ma un mus e kong e gi voorlichting en te ie wan gi voorlichting fu a jep ju si werkelijk taki a san sa'ju'o tak drape bung ie no mus du eng in algemeen dja, du eng ini dorps gewijze

B: oh ja.

L: Ini dorps gewijze te deng s'ma fu buren d'o jere taki e deng jongu boi jere tak wang vergadering o hor drape dang deng mang o kong arki dang drape ju kang gi ju voorlichting ma efu ju kardeng mang fu kong dja deng boi no kong dus ie no kang tak'anga deng mang tak we ko'gi deng ontwikkeling disi anga dati, nee! Deng no du eng, deng no du eng echt! Ma efu ju doing dorps gewijze dan ju 'o si werkelijk taki bakka wang tu of tu mung a sani o kenki.

B: Ma deng dorp onderling e wroko samen?

L: Dignitaris fu alla deng dorp wi deng dignitaris e wroko samen wel, deng e wroko samen daarom mi ab' wang organisatie dja oord
(19:00) <.....> In heri brokopondo ju ab wang moro bigi dignitaris organisatie a dong wang srefi dus un wan probeer fu tjari un srefi kong so dichtbij fu kang luku werkelijk fa un kang tjar' na ontwikkeling kong dja gi deng jong wang dat un wan' du.
Ma fu du so wang sani ju ab' a steun fu regering fanowdu. Ju ab eng dangra fanowdu.
Want efu kap'ting e go na busi dang di ai rij p'sa wang mang kareng tak kap'ting wang probleem dja luk drape wang mang sut' wan trawang bijvoorbeeld anga nefi of anga san'a trong. Dat a mogelijkheid mus de gi kap'ting tak a kang mek contact direkt anga skowtu mek skowtu rij kong en deng skowtu no mus kong taigi deng tak ja kap'ting ma un no 'ab' wagi. Ifu a skowtu tak a no 'ab' wagi dang betre a rij go feng want efu skowtu no ab moni fu bai wagi dang pe a'o fen wagi fu rij wang geval? En efu a rij a geval tja go deng skowtu o bigien aksi eng tak sang ede ie no kar mi? Want ju a no skowtu.Dat' deng mang 'o bigien taki terwijl a bel fu a mang beng kong deng mang no kong.
So gevaarlijk mi'o taigi ju, wan jari un go 'a kerki wang sonde die un kemopo 'a kerki d'un sa go ontdek tak deng broko eng oso en toevallig un jere suma na skowtu deng furu moni anga someini sani dang mi juru wang bromfiets dan migo'a brokopondo go doe na aangifte na skowtu die deng boi jere tak mi go du aangifte na skowtu, a sem neti deng kong poti faja gi 'a oso fu mi toevallig mi vrouw wiki a taiga un tak ai smeri gasoline dang m'opo go luku mi no si neks a manteng die un doro aoso beng brong werkelijk ja, di a skowtu rij kong a comandant rij kong a
(21:07) <…..> srefi kong luku mi go drai melde deng bakka tak deng mang sang m'beng taigi un tak fufuru drape a bus dan deng kong fu kong poti faja gi mi oso na neks jere di deng mang kong doro sa'mang o taigi mi jongu a no karesineolie na gasoline efu 'a beng de karesineolie a oso fu ju b'o bron, a mang rij g'we nooit moro mi no si eng. Hmm? dang sortu

ontwikkeling ie wani? Ju die mus jepi mi anga a veiligheid, dat na wang fu deng bigi sani. A s'sa disi kan tak ai opo wan bung bigi pindagron, fu prani pinda dang mi 'o teki s'ma a wroko, dang m'o poti machine, ma dat na" bigi" wroko. Da te a bigin puru pinda gi ju t'a doro dja t'a lontu go drape alla deng pinda d'drape gowe tra s'ma lontu a bakka kong f'fur ding. Ifu ie gi a skowtu, skowtu o aksi efu ie si deng s'ma. Fu di'u si deng s'ma sang ede ie no hor'deng , anga sang ju 'o hor'deng f'furmang? Die man is gewapend en ju no "ab" wapen fa ju 'o hor'a f'furmang? In deng soort san dati someini mang habi bung fur' ontwikkelings mogelijkheid fu a stroom vooral fa a stroom de nownow! Maar a veiligheid no de gegarandeerd dat na wang fu deng bigi sani fu brokopondo veilig heid no de gegarandeerd gi ju. Ifu a skowtupost bigien kong srefi dang kang de a'o betre ma mi no e si so furu na eng jere.

B:(22:40) <.....> geval deng s'ma e firi deng srefi veilig in deng oso?

L: Is een van die vraag Jaah. Want fa mi de na mi oso dape mi e firi mi sref veilig. Ma efu plotseling wang mang kong fu du wang san drape na'a oso dan ju tree op dan skowtu o go taki ie no mus tree op, ie mus wakti te deng kong fosi. Dus wansi ju dede dan a mang sang kong drape libi deng mang no "ab" trobi anga ju. Ma alla mang e firi eng srefi veilig n'eng oso.

B: Aaamm, a stroom voorziening now, un de tevreden of taki a mus kong moro vernieuwd fa moro leiding e hari poti, extra sani (23:36) <.....>?

L: Un no de helemaal tevreden ete. Boiti di efu wang udu fadong tap a lijn ma soms ie s'dong na oso dang ie no fini a stroom moro sang e p'sa? Deng mang de bezig e wroko drape nooit deng mang no e gi vooraf waarschuwing tak so wang dei un'o wroko na so wan gebied mek ie hor rekening want a san dat broko bun furu s'ma ijskast dja nanga someini dir'diri sani gewoon a stroom g'we te a stroom kong bakka ie weet whoop stroom doro someini mang sani e broko en deng strati no "ab" faja vooral deng binnenwegen no "ab" faja. Efu EBS beng kang jep un nanga a san dati, want luku ju "ab" organisatie dja na brownsweg, mi bri deng mang bai deng lampu k'ba, ma EBS mu du a sani, mi no sab sang e p'sa anga deng mang. Ma deng mang bai deng lampu fu pot na deng strati, straat verlichting, so fara brownsweg go k'ba! Un jep lanti. En a vermogen fu a stroom srefi eigenlijk efu a beng kang pot p'kienso gi un moro da 'a beng bung. Want ju abi s'ma sang abi aansluiting na oso d'ja a no eentien(110v) nomo ju abi fanowdu ju "ab" tweetwintig (220v) fanowdu tu. Dus eigenlijk,

EBS mus “ab” wang kantoro dja, wang verenigd kantoor, pe ie kang du ju san moro bung. Lek fa Telesur e bouw kantoro dja ie kang du someini san di no mang du esde dus netso EBS en a no EBS nomo un beng go a wang vergadering anga wang minister pe mi beng tak a san dat jere no! Alla ministerie sang e bemoei anga a binnenland en no wang ministerie fu sranang ‘e bemoei anga binnenland mus “ab” kantoro na brokopondo en sub kantoor na alla deng dorpen. Wang belangrijk bedrijf maatschappij of lanti sang mus kong dja na domein. Domein na wang fu deng pe wi kang du wi grond aanvraag moro bung. Mevrouw dertig gulden of veertig gulden naar paramaribo anga veertig golu kong bakka na zestig , tachtig golu iem “ab” njang. Dan te ie go na domein, da deng e stel ju wang lo vragen, terwijl efu a hulp kantoor dja, ie go dja ie kan jere,deng san sang ju “ab”fanowdu dang ju kang du deng direkt dja. Dan ju e du a grond aanvraag dja moro bung. Grond inspektie mi “ab” wang kolokuwel te mi e kot gron wang jari un beng anga wan citrus aanplant wan bedrijf beng kong dja wang organisatie pe deng wan jep wi dang toevallig mi feni deng mang fu LVV deng mang go seni deng s’ma go teki ‘a doti fu a gron deng mang tjar eng go ‘a lab later die deng mang kong deng mang taigi mi no mus froisi dja alla san kan gro dja. Dus dat mi de zeker k’ba tak drape bung. Ma na aanvraag mi mus kemopo dja go aksi na foto sang anga sang mi “ab” fanowdu. Mi pai tachtig golu go. Da deng ‘o taigi mi tak ja sososo da ju ‘o kong da ju’o kong suku deng san dang ju afu pai go bakka terwijl efu a kantoro dja brokopondo centrum is geen woonplaats brokopondo centrum na wang wroko presi lanti mus hor rekening nanga san dati. Fu san’de deng mang mek a centrum drape om a stuwdam dat was negentiennegenenvijftig die na achtenvijftig a san dati bigien wang doisri na eng kong opo a sani ik weet het precies en mi beng go ‘a skoro ete ma alla deng verhaal dat mi sab finfini. Un leer deng mang fa deng mus wroko doordat a stuwdam o kong da deng boi mus go drape go wroko anga deng amerikan(amerikaan) daarom wang mang fu doisri kong opo ‘a sani in negentienzestig dang deng mang bigien k’ba en someini fu deng mang (28:00) <.....> e wroko tu. Dus deng mang mus e hor rekening tak brokopondo centrum is geen woonplaats, na wang wroko presi bepaalde sani deng mang no mus vestig drape gi unu plus ie ju n’afu “ab” a mogelijkheid fu koiri dja dang ie rij go direct a brokopondo centrum go regel ie sani na suku ju mu suku gelegenheid of ie mus juru wang wagi omeini deng mang e aksi fu go datsei mi no sabi efu a no vijfenzeventig gulden

D: fu juru wang wagi go dape na honderdvijftig de aksi.

L: oh ie si noh fu go drape dang ju go regel wang san drape dang drape deng ‘o bigien taiga now tak ja dang ie mus go wakti want dang foto mus du disi foto mus du waarom dang fa un ‘o kong tot ontwikkeling? Drape a san mus bigien! Eigenlijk mi e begi gado mek mi anga a president sref miti mek un taki pikienso. Presidenti wang ef’ VP mi wan president srefi mek mi anga eng sref miti anga fa a kapting dja mek un leg a mang uit sang un wani in a district daar in de buurt fu klaaskreek ju “ab” omeini dorp die de gesamelijk drape dang wang post mus kong drape ja a post fu brokopondo kang tang gi deng sma sang e lib drape ma brownsweg nanga kilometer honderzes fu koffie kamp mus “ab” wan post dja ja dan ju ‘o si tak ‘a wroko a ontwikkelings mogelijkheid o go moro snel ma alla san na centrum oh jezus wet a de wang f’feri gi un jere echt alla ministerie mus pot wanwang post dja in a binnenland en deng kang pot’ deng kantoro na brokopondo maar deng sub kantoro mus kong ini deng presi pe w’e libi dang fosi un kang wroko dan fosi un kang tak duidelijk over ontwikkeling a stroom de k’ba maar deng san dat mankeer unu ete.

B: Mi beng “ab” wang gesprek tu nanga EBS en mi beng taki tak
(30:25) <.....>wang tu san de afhankelijk fu a ministerie fu NH dus mi no sab if (30:37)<.....> NH eigenlijk habi a san fu stroom in deng anu ding mus gi EBS a opdracht fu du so du so dus ooit NH kong leg a pis tori dat dja uit? Fu a garantie fu bung stroom dat kang brei uit dat njun projekt mus kong dus a tor dat e tak NH tak a tor dati want dat na beleid dat na regering.

L: fa un mu du un fo’kis so wan san <…….> kap’ting ie jere toch?

D: kap’ting taki dat NH srefi no “ab” kantoro dja!

B: NH no “ab” kantoro dja?

D: NH no “ab” kantoro dja! NH,……un beng jur’ dja na loktu sei san brong dja na Daniel dja dang un beng gi NH wang kamra, ma bakka die un froisi g’we k’ba un kis un gebouw dang un froisi dang NH no kong moro drape dus NH no “ab” kantoro dja bijna mia kang tak NH no “ab” vaste wrokoman tu(ja!) ma wang enkri mang nomo mi sab tak de vast dja na NH ding trawang na uitgeleend fu RO.

B: Ohhh?

D: EBS sref tu. EBS a no “ab” sma dja ma centrum na brokopondo wel. Ma djaso na brownsweg brownsweg bigi sari fu kan “ab” wang kantoro k’ba a no de dja sens a no ab wrokomang dja want a boi sang e wroko na dus lek wan electritien nownow dja na brownsweg na wang boi na wang uitgeleende kracht fu RO.

L: EBS “ab” wang mang dja now aboi fu Carlo, Carlo Leidsman die d’ja srudati.

D: M’ja no de bekend ete?

L:(32:45) En eigenlijk a beng musu de bekend wamt a mang de a mang e tang dja, dja’a mang de anga EBS wagi! A mang e lib drape na dang je’e
(man): Tra dei die a gebouw brong a beng rij kong dape toch?

L: Mhhhhhh ja a mang naf EBS.

D:(33:00) Na wang sang d’a RO san do’o aki <.....>
L: Dang na a regering no melde ma eigenlijk aboi e wroko gi EBS a mang “ab” wang wagi dja.

D: A boi sa de kar Babsi dja alla s’ma fu brownsweg na Babsi deng sabi efu wang probleem de na Babsi de bel a mang dat na wan uitgeleende kracht van RO dan na eng ju e bel k’ba en nownow dja tra dei de a boi dat’ tek wang mung verlof a g’we.

B: (33:41)Dus if wang probleem de <.....>.

D: ie si ma na lek fa basja e taki dja now pas un<.....>

L: Oke maar EBS “ab” wang mang dja jere.

D: Want un no sab lek a folku fa kondre tak a so a<……..>

L: Dang na foto of kan de brokopondo want brokopondo de op de hoogte.Dus da na brokopondo mus melde c'sarsi mek commissaris gi eng door.

D: Want alla sma sang mi sab tu want wang dei sang ai tak ai tek verlof alla sma e aksi eng tak efu ie "ab" wang probleem na suma ie mus bel. Dus efu a no de so fa basja taki un "ab"wang sma dja dang mi kan tak un no k'nap bung dja nownow.<…….>

L: Maar toch brownsweg bigi fu "ab" wang enkri mang nomo lek electritien.

D: Eigenlijk dat na moro bigi probleem fu un tak un "ab"wang enkri sma nomo. Bijvoorbeeld efu ju bel a mang, dang a tak boi, korsu mi no mang kong jere, dan fa ju 'o du.

B: Ja.

L: En deng mang dat no mang go na deng paal.

B: Dus dat na fu EBS srefi.

L: Ja

D: Dus eigenlijk un no snap bun srefi.

B: Jawel..., soort voordeel deng uma sma kong "ab"na a stroom die a stroom kong her dei?

L: Deng uma sma "ab" moro voordeel moro deng mang negre. Deng uma sma e stong a oso, de drai deng poku den'e was deng krosi den'e stik deng pangi den'e stik deng krosi. Te ju lek mang negre wan wang triki bruku dang de taigi j'ju srefi go triki no stroom de k'ba.

D: Ja toch?

L: Ju 'e jere? Ja toch? Ma deng uma sma deng 'ab" bun furu voordeel.

D: Un “ab” bun furu voordeel lek mi so san e wroko dja dus mi kong doro direkt na oso mi ‘e poti mi alesi ‘a faja na mi rijst koker tu, dan mi e go kenki krosi, fos mi puru mi uniform, m’e pot mi alesi ‘afaja en te mi k’ba drape mi ‘e was mi anu mi’e pot mi alesi ‘a faja dan pas m’ djompo go’in mi kamra pur mi krosi dan pas m’e kong bakka fu kong bori. Lek fa basja taki terwijl ju’poti pikienso alesi ‘a faja dan ju kan was wang p’kienpikien krosi even na wasmachien drape dus a voordelig echt echt a voordelig. Want te stroom no de efu ju d’a wroko drape dang ie jere tak stroom no de te mi doro na oso mi wraak tu want dan pas ie mu go poti alesi na spaar dape na vuur gewoon so dan te mi pot‘ eng, m’e go pur krosi, dan pas, da ta alesi bori dan ie mu go pur eng fu ‘a patu pot na wang trawang pe(36.46)<.....> dus te a stroom de ju ‘e “ab” furu voordelen tu jere.

B: en ook tu gi deng pikien fu studeer.

D: ja fu studeer neti. Dus lek fa basja tak so grootste deel fu deng “ab” laptop nownow want ‘a lek’ a die na meisje fu mi tang na brokopondo dape na aansluiting nomo sa de gi fu internet ma “ab” eng laptop da ai begrijp dat te stroom de dan wang tu sani dang so langa ai kising toch da ai suku wang tu sani fu eng. Dus a voordelig gi deng skoro pikien tu zelf wang printer srefi mi bai g’eng. Ma sondro stroom ie no kang wroko nanga eng.

B: Natuurlijk niet! En basja kar wang tu diensten sang mus kong moro djaso. Overheids diensten da fa basja si a particulier sector sang deng mus tja kong dja?

L: A particulier sector? .....We a particulier sector mus go tja ontwikkeling kong tu ja.

D: Dang (00:00) <……..> deng sani lek steun. Bijvoorbeeld efu lanti bigien na a wang sani deng pot eng ‘afu pasi, of lanti e tak altijd pikien wroko deng no du mek un srefi mek mujti fu deng dati want luku lek a pasi fu go na ber’pe bakka

B: Begraafplaats?

D: Ja,.... lek a pasi drape, so langa d’a aleng kong k’ba dang a no bung moro. Deng soort wroko dati lanti e si lek pikien wroko. Na un srefi mus mek eng onderling. So da lek fa IamGold, na wang particulier drape a no kang go ‘a lanti now Iam Gold taigi unu tak d’o luku sa do mang jepi un omeini lesi we aksi deng tehhh eind fase d’o luku d’o luku fa d’o du,

ma te lek now mi no si sang deng bigien du ete, ma com'sarsi beng kong da kong taki tak a'o poti straattegels dus vanaf bigien dja te dape. Ma kang de na wang lesi in wang jari Iam Gold e jepi unu krabu 'a pasi wang. So efu lanti no mang jepi ju na deng fasi dat (00:00) <.....>dat mek un e du esensi deng beng wan jep'un du wang tu p'kienp'kien sani. EBS taigi denk tak deng mu du muiti tak deng no m'go na deng lijn, mek deng du deng wroko, ma deng no m'go na deng lijn, ma efu ie no go na a lijn, ie no mang du 'a wroko, dan iem begrijp tak dang liever ie no bigien a wroko, dang d'o taigi bakka dat deng no mang bigien a wroko, want deng go teki wang s'ma fu foto pai un tjar kong, ma EBS tak no un no wani, want lek a skoro fu 'a,..... fa mi kapitein dja beng tak fu a hoofd fu a school fu eng de let' dja O.S Calcutta dang de kar eng O.S Sabanu openbare school.

B: Lagere school?

D: Ja..... dang efu ju sab' o langa alleen fu pai g'a stroom fu drape? Deng no mang pot'ng de no mang pot'ng de no mang pot'ng te, dang wang mang bel gi mie fu a de mooi ini sei drape, dang a tak omeini langa un pai fu 'a stroom k'ba, a bung da w'o suku wang sma dang w'o pai wang tra sma fu kang go sluit eng aan EBS tak nee efu eenmaal un "ab" un moni un kan pai a sma ma ie no mu go na 'a lijn dang fa ju kang tak ju sluit sma aan?

B: ma deng srefi e sluit sma aan ef'un aksi? ..... EBS?

D: De kong srefi ja. Want laatst die mi beng de'a wroko mi kong sie deng beng kong sluit die fu os,.....openbare school, na fu foto uit deng k'mopo fu kong sluit eng aan.

B: Omeini sociale organisatie de dja na tap' brownsweg? Speciaal gi vrouwen, jongere, sportvereniging?

L: Ju 'abi deng vrouwen organisatie, lek fa mie taigi, ju "ab" organisatie fu dignitaris dja, ma deng jongeren sref moro furu, te de' mang e opo organisatie, na soso gowtu organisatie deng mang e opo.

D: No furu want, dja na 'a dorpu fu sei mevrouw kardosu toch

B: Makandu.

D: Makandu,..... eng sref de ini wang organisatie mipomarie, vrouwen organisatie. Ju ”ab” wang dja in’a dorpu dja tu, kadju, mi ‘e jere deng kar eng djarusu manbir. Ju ”ab” furu want ie taki srefi (00:00) <.....>

F: Aiti deng de vrouwen organisatie ja aiti deng de ibri wang dorpu deng abi wang vrouwen organisatie

B: A sport complex sang opo dja so<…….> die beng <……> nanga sani na wang stichting of wang organisatie e beheer dati sei? (41:50) <.....>

L: So. Dat na wang bakka.

D: (42:10)<.....>Dus na meneer Mawi eng srefi e doemee na stadion dape dus de organiseer deng e onderhouw.

B: Dus na regelmatig san e organiseer drape?

D: Ja, (42:22) <.....> ma nooit mi srefi no go drape ete, I am Gold bo kong da deng bo tek unu anga wang bus fu beng go luku (42:35)<…….>

F: Ek ‘a stroom dape srefi a no EBS na eigi de k’mopo.

B: Sma e drai lichtmotor djaso ete?

D: Mhhhh te stroom no de.

F: Ja omdat ju abi bepaalde sma, te a stroom g’we toch (43:00) <....>

D: Deng winkrimang alla deng winkrimang want na mi na ‘a gebied drape srefi winkel

B winkel B dang deng allamalla e opo deng lichtmotor so langa stroom fadong.

D: A strati a nohhh,…… eigenlijk a stroom dis a no go dape. Na eentien de vermogen tra dei deng beng taigi un k'ba a mogelijkheid dat de k'ba.

B: Ja, ja.

D: Ehhh, wang piki, eigenlijk wang libi sma toch dus, a bro sang ju e hari bijna ie kang tak lek eerste sani. A tweede wang dat na 'a voeding, so. If ie no dji'arki ie no panja, so ma dang, a no taki lek fa un deri a basja e du, a no de moro a rutu. Ma 'a ontwikkeling e go doro anga langa. Dus eng no de moro 'a libi, eng ne bro moro, eng no abi voeding fanowdu moro. Ma a stroom toch na wang belangrijk sani. Luku lek fa vrouw e tak f'a skoro dape deng leerkracht san mus dape if ie n'abi stroom fa j'o fa j'fa, ie k'mopo 'a skoro ma ju musu gi ju les, lek skoromeester of na jufrouw, efu stroom no de fa nomo, dus a stroom belangrijk. En a vrouw beng tak k'ba k'moto 'a wroko, ai pot eng rijstcoker a faja. Ie kang naai krosi, fu seri feni wang moni kong bakka n'insei. En ko' taki ie kang pot wang moni te spaarpot de. Dang efu ie no abi stroom da in'a moni srefi a na zin. Dus a stroom na wang belangrijk sani. Ma eigenlijk lanti toch te je kar eng so taki lanti no e suku deng san dat in 'a binnenland. Dus te ju si lanti e du wan sani a wang presi dang kande wang sma sa de die abi wang voordeel dape toch dang je si tak ai du wang sani ma lanti no'e luku deng san dat in' a binnenland; deng no'e luk' eng. Omdat ie sjie a bepaalde presie, na sey fu a voetbalveld toch a basja di beng kong dja dang deng mang no mang draai ijskast dape srefi. Ja.

B: Ja, hmmm

L: Omdat a stroom lagi. En moro fu deng san dis mus kong; a trafo

B: A trafo

L+B: Ja.

L: Dus soms, luku tra esde stroom gwe na wasbak twee, fosi tiens voor de acht, a stroom kong bakka, dang fa, o teng wang sma o go in wang paal, no wang sma no e go in 'a paal, a valuit, dang krosbei a kong bakka, wang san no e klop. Dus moro furu fu a san dis mus fu fasi kon. A stroom de wang belangrijk sani. Ko' luku. If now fa a wagi e gwe toch. Ko' tak' na wan olie wagi. If now now stroom no de, da a mang no mang sakka 'a oli. En efu a winsi a

sakka k'ba ma stroom no de, deng mang no mang lai olie gi sma. Dus a stroom belangrijk. Belangrijk, ma deng oso, wan jar' teng da EBS, kow' tak lanti, beng sen wan tu sma kon, fu beng draai deng oso fu deng sma toch, ma dang lek fa deng sma tak bakka dati dang na Babs nomo beng sab taki e, kande wang sluiting de na ju oso danga dat de kong luku, ma ju no mag go in a paal.

B: Ja.ja
L: Dati toch, ie no mag go in 'a paal. Deng mang sang e wroko gowtu na Brownsweg, deng mang bai deng straat faya mus poti, lanti no wani, EBS no wani. Of na I am Gold no, e set' deng san dati, deng no wani.

B: Ma deng tak fu sang ede deng no wani?

L: Deng no taki, ma deng no wani

D: Iam Gold, ahmm, lanti beng wan mek Iam Gold pai deng wan' moni. EBS beng wan mek Iam Gold pai deng wan moni. Da fu mi Iam Gold taigi deng tak' mek deng kon bigien a wroko. Want omen lesi , zelf na in sei drape sref deng go pai deng fu kon du a wroko gi deng, deng ne kong.
Ma de tek 'a moni. Da deng taigi deng mek' deng kong bigin nanga a disi. Da den taigi deng tak a moni eerst mu go da den tak' deng beng gi deng wan afu fu a moni, den taigi denk taki dan die meneer filisi gwe fu djaso bakka da deng taig' eng tak, na ala moni deng mus kon pai, fus deng kon bigien. Dang un "ab" deng faja ma un no mang pot deng.

L: I ab' wang project drape fosi ie miti parbo……. Pe deng ston oso de drape, na deng bouw deng oso. Ma no wan watra, no wang stroom san no sluitaan. A installeer wel, pot peer, a watra installeer ma deng no koppel deng; stroom no de na project. Ma gewoon deng sma no mang tang moro sondro stroom, deng har' fu a paal kon. Ma kande in' wang kabel, da bijna siksi sebi oso de in wang kabel. A no kang.

B: Nee

L: Na lanti bouw deng oso, ma f'saide lanti no kang sab tak we stroom nanga watra fanowdu, da dang ete toch den no sluit aan gi deng sma.Ok. Deng sma sref' aks tak' luku

deng kang kwer deng electrisch paal gi EBS; EBS no wani. *(.....simultaan gepraat.... onduidelijk*). Te ie luku a san in 'a binnenland... a san moeilijk jere. Ja
(..... simultaan gepraat..... onduidelijk) omdati lanti no e gi ju wang kostgrondje fu ju wroko, dang j'go bigien wroko.
L: Te je wroko wang pisi, lanti e kong pur' ie dape.Te je go baka je sjie wan tra sma dape. Now now mi jere dat omeini kostgrondje den' gi sma na foto. Unu di de dja ju 'e aksi, ie no mang feni. dja san dat moeilijk fu taki, fu 'a sma go wroko, hmm, da ow wroko te a k'ba, want Kow tak' luku lek fa foto, a mang e bouw, ei mesre, ei vervi, ei monteer, electrisch... ala deng san dat den du. Ma naf' deng saka. So da fa deng mang e wroko 'a gowtu dja, dus te deng mang e fen' wan pikieng presi, kow taki tjiebrie tjiebrie fas' fu go wroko... a moeilijk fu go sorgu da ie ab' wang gezin dape. Luku now now lanti mus gi wang presi fu deng mang wroko. Omen jari jari 'a bakka pe deng beng mus gi deng wang afu duizend hectare a san dat pori.
Ju e go suku presi tak' e luku unu lek' Brownsweg a no tak' un' no wang wroko, ma mek' a de tak luku lek ju jari, na ju jari, sab' tak ju "ab" papiera fu ju djarie. Da if ie wang kong mek' oso dape da mi mus aksi ju. Da un be wan tak dat un "ab" wang presi, fu tak luku a presi dape naf' Brownsweg. Tak ie sab' taki, pe je wroko, je wroko. En te je ab wang presi nanga papiera tak' ie kan wroko, da ie kang wang sani gi 'a dorpu.
Ie sjie. Ma de puru unu ini na omgeving sa w'e tang dja, tamara te ju go wan foto sma dape. Dus da a san dati e gi un broko ede in a binnenland vooral brownsweg dja. Ja. Want luku, mi srefi si deng mang fu ordening puru sma, baka wang wiki tra sma de. Da if ie luk' eng toch, na deng moni d'e wroko da ie sab' fu sang ed mek deng e du eng. Want if a san de taki dja ie no mag fu wroko da ju no kan e wroko, dan de pur'de dan deng poti mi, da a no kang. Da na wang san n'e klop. Ie sjie. Dus a san dati je aksi deng *fa basja taki, luku* mi du wan aanvraag udu concessie sinds 2001 te lek now. Ma deng wroko in a busi. Lanti e gi sma fu wroko fu puru gowtu in a busi. A teng dat a beng de HKP2001 1 januari, mi ab' a bewijs ete. Te lek now ie no mang feni eng fei du wang san sang ie mus wroko. A no f' die<.....> omdat ibri kap'ting abi recht na wang pisi busi, ma a n'e psa. Ja. Te kande je kot' grong wang presi, tei si ie go baka, kangde ie si wan sma pot' wang marki, suma na sma disi. Te je go baka omen dei wang sma kong tak' luku no pe j' de, dja naf' mi. Fa a kang?
Un frois kong dja 1964 , da ju 'e kot' gron a presi, da te je go da ju 'e sie wang marki pot dape da wang sma o kong tak luku mi papiera dja. Fa? Ano kang. Dus a no de taki luku fa wi 'e suku lek fa a gron a no taki un' wang o njang. Un wang no mang njang en ju wang no mang du sondro lanti, wins fa je du eng. Granlanti mus' de bij. Ie begrijp toch. Ma ung wan

taki luku, je kot' gron, if je du dati, ie ne frede dat skowtu o kong long baka ju want ie de na wang tra sma presi. Ju wang no mang, a wins' fa, lanti na lanti. Ma te aksi, fu j'feni, ie no mang feni. Ma now if a de tak' kow' tak' ju ab bigi moni da je aksi aksi ie no mang feni, tak' ie wan du wan sani. Da te granglanti kong da deng eee, san d'e bijvoorbeeld wang gebouw knapu san d'eng o du, ie wan du so wang sani, problem dape.
Ma fu sang ede de no wang gi a vergunning f'j dweng.

L: Dus da deng probleem dat un ab in a binnenland toch. Dus mi no mang begrijp jere, maar ja. Lanti ne suk a ontwikkeling gi unu in a binnenland

L: No!
(53:31) Deng tek eng je sie deng mang tak tak wang mang no e du dape ju "ab" wang voordeel, dan ai go tranga taki a san dati mus go dape ma a no fu unu sei. Nee! Luk fa brownsweg dja toch efu ie deng pikien sang e go na LBGO nanga muloskoro, brownsweg moro furu. Mhhh! En brokopondo gebied ne lek fa basja taki drie dorpu nomo die beng dape k'ba, dat na Afi gron, Dres' pasi anga Ballingsula, dan ju 'e kis bakka Tapuripa, nanga, kong in'a hoofdweg, Kongpaimikreek, ju abi pikien Kongpaimikreek, nanga bigi Kongpaimikreek. Dus tra dorpu no dape, dus brokopondo na wang wroko presi. Ja! En efu ju luku brownsweg dja deng dorpu san de na brownsweg, deng de dape na stuwmeer, deng de na ini na omgeving, dus a spoorbaan pe a beng go abra sranang liba, deng dorp sa ju e sie dja, na de deng de ini 'a omgeving dati siksi dorp beng de dape, deng de na brownsweg, ma ok jammer tak wang fu deng no kong dis' sei dat na kapasikreek, a go na ondro sei fu klaaskreek nanga tap sei fu Atjoni. Ja! A dorp dat no kong dis sei. (55:00)<.....>

L: Mi 'o aksi un even, mi 'o gwa oso.

F: Ja.

L: mi vrouw siki dang mi mu go even go pot alesi a faja gi deng pikieng dang mi 'o kong bakka.

F: A bung.

B: Ahh, a bung, ma alvast ahh bedankt hor?

L: Jawel. Luku, if a moro bigi groep kong Kap'ting efu ju dja ete da'j bel mie even me'm kong.

F (55:28) : A bung, a bung……. Dus na so a san de, a stroom san dis da ef ie luku deng san sa vernietig dape toch

F (59:53): Ma bakka a san dat i trawang e har' gung, sut' trawang nanga nefi, ie s'eng toch! Dus ie kan tak a dati, na a feti dang a tja deng san dati. Jahh! Luku o langa w'e aksi fu skowtu post f'deng mu kong djaso , a no tak na njung wang, a beng de k'ba, ma na fesi. Now pas deng bigien. Dus, te j' kari wang skowt' fu brokopondo, deng mang n'a wagi. Ma mek deng mang jere tak e wang marihuana gron de 'a wang presi, pe deng 'e feni 'a wagi pe deng no'e feni 'a wagi deng mang e doro. Ie s'eng! Efu wang feti feti dja kande trawang e gi trawang mankeri ie kar deng mang deng no 'a wagi. A no kang! En ju lek Kap'ting, Basja ie n'abi gung, fa ju o hor wang fufurmang, ie no mang hor wang fufurmang, mhhh? Luku nownow sang e p'sa ahhh 'a president eng eigi pikien, da suma moro, da wang srudati of wang skowtu, eigi pikien e roof e du dis en dati. Wang Kap'ting pikien e du eng tu. Wang Basja pikien e du eng tu. Ie begrijp toch, dus a san , overal a san de, dus a no taki ju wani ma ie no kang jepi, want te 'a pikien f'eng kong bigi k'ba , a de f'eng. Ie s'eng toch? A de f'eng, dus echt a binnenland fu un no de bung jere, ko'un tak eng eerlijk un no de bung, lek tra dei die a oso dis 'e brong, mhhh, oso brong te 'a k'ba, uit alla san a libi soso deng un tak deng krofaja <.....> da mi k'napu, drie juru fosi deng brandweer nanga deng skowtu e kong.

B: Fu centrum?

F: Ef' mi no sab pe deng skowtu dati k'mopo,…. Jahh! Deng skowtu naf centrum.

B: Ja of Klaaskreek!

F: Ma pe sani de toch, ahhh.

D: Brandweer <.....> beng kong?

F: Nee, ma ..... deng tak na para a k'moto!

D: <.....>

F: Ja,... wanti ‘m beng aksi, deng mang tak na para a k’moto. Ja toch ! A oso brong te ‘a k’ba.

D:<.....>

F: Die deng mang kong dja, anga wang twee duim of ander, ja,.... wang twee duim slang anga dat deng mang kong nanga tu wagi. Ja ,..... deng mang spoiti, afu juru a drei. Deng mang naga deng skowtu go na kilometer twee na bigi sani, a watra dape. Deng mang go teki, deng kong spoiti bakka, a k’ba deng mang g’we bakka nanga wang fu deng wagi, a no kang!..... Dus brownsweg toch mus abi brandweer dja.

B: ja!

F: A dorpu bigi, ie sabi toch? A bigi, omein oso e brong, luku wang oso beng brong dape, dat na dei teng nabij alla san brong na uit na oso.

B: ja ja!

F: Dus brownsweg bigi te ‘a tak a mus abi wang brandweer san djaso toch.

B: Ja!.... Ma ooiti wang brand, wang oso brong omdat a stroom, ahh,..... kortsluiting gi wang , dus wang san sang beng de nanga stroom.<.....>

D: Ja, ma.....

F: A p’sa! Mhhh,.....ja a p’sa. Na mi beng ‘e ‘ja toch a teng wan taki oso e brong rij nanga brom f’go, ie no mang go! D: Sluiting F: Alla sani sluiting, ja kortsluiting, <.....>mhhh, en a fas fa deng sma sori mi toch, want a dame sang e wroko dape srefi, dang ie sabi, a san abi tu doro toch go dis sei.<……..> mhhh, ok. Dang ‘a teng deng, dus deng kar a sma die bel eng a kong toch, da sma opo a doro ete, ie sie toch , ma no mag go in’sei, sma no mag go in’ sei moro, ma efu wang brandweer beng de toch? A faja beng tapu.Want wang sma de wroko dape a kong opo a doro want eng abi’a sroto, a opp a doro ma watra no de nanga san j’e tapu eng. Ma efu ‘a brandweer beng de toch a faja beng tapu.Want a faja mi denk dat a bigien

ondro g'wa luktu, omdat luktu sei beng de vloerplanga, nanga beslag, skrote, deng soort san dat beng de. En da bereken tak o langa a oso dis bouw. Sensi 1964, dan a drei toch! Dus efu brandweer beng de a oso no b'o brong. Ie sie?

B: Ja!

F: A no b'o brong. A sma sie kans fu opo a doro ma ie no mang go in'sei. Mmhh!

B: No mang go in'sei!

D: <……..> e fie de ini oso ie m de veilig, ma ie no de veilig sodro tak a post no de dja, want a p'sa nanga mi k'ba,

B: Mhh, ja!

D: Tak in mie oso drape dang wang neti juru kow luku o lati 'a beng kang de, want mi lob fu d'dong fruku twarfu juru so nohh? Of erfu juru so, dang un beng d' ong, alla deng p'kien beng d' in deng kamra. Dang mi masra taigi mi tak a gersi lek wang puspusi kong in 'a oso, noso of wang allata, want a sie a sma futu p'sa so.

B: Ohhhh!

D: Mhhh! Dang mi taig'eng tak kande na wang allata. Ma ne' a tama'. Da taigi mi tak nee wakti mo opo a kamra doro, da 'a opo mi kamra doro, dang lek fa ai go in'a foroisi, dang precies so, da a boi puru a shutters bij a meneri tak(1:05:20.4) a now<…….> mie tak ja, fefi oso a broko toch?<……..> a f'furu fu mi de, f'furu so sang je pur' deng shutter f' mie. Dang ef'e sie'a boi futu anga tokotoko? A boi, a teng dat dang deng beng "ab" shutters, dan aboi pur drie shutters formeel a boi puru, ma volgens mi her, her dus a her dei drape a boi e koiri na dei teng e luku a oso. F: Da 'a so deng kong a ju tu! D: Mhhh, dang mi no beng luku, dang a boi e koi', meneertje e koiri ai luku eng sani ai luku eng sani, dang neti juru dan meneertje kong da pur tu shutter of drie shutters dan 'a boro kong in sei. Dang die a boro go, volgens mie a no sab tak sturu te a sie in 'a oso dan a'w snap tap wang sturu, a no beng sabi, kande a prakseri tak, te mi kong dang mo sluipe go 'a grong direct. Dang die a kong dang t' a wang sluipe fu 'a go na gron da eng futu anga tokotoko <.....> dang fa'a

opo direct, dang a b'o opo a doro f'mie, dang a b'o djopo sakka go in a balkon, dang pas a b'o tek sang a sang eng abi fanowdu. Efu na gasbom anga<……> want na dat deng beng f'fur dja grootste deel,..... gasbom, nanga televisie, laptop deng san dati.Dang mi masra taigi mi tak, ma a san dat a no wang pisi fu sie of na wang allata jere, na wang libisma futu, mi tak no na wang allata! A tak wakti, die a go di'e die mie masra opo da boi go d'oso ne'a fa 'a drai so a sie 'ng, da 'a boi opo adoro k'ba djompo laong gwa doro sei. Dang 'a boi bigien long dang mie masra long go tranga neng bakka dan 'a pak eng, nee da a no pak eng, a meisje long gwa bakka sei na 'a gwa kong in'osu<……..> na 'a gwa kong in'osu, na 'a gwe ta wang tra vrouw a bakka sei, dang die a vrouw dat dede, da 'a go f'fur 'a vrouw dat moni.

F: Anhhh, mi beng jere a tori dati.<……..>

D: Wang vrouw beng seri of 'a be ser sinaas dja na bakka sei f'a san dja, a vrouw beng tang drape a beng ser sinaas, a boi go f'fur eng sinaas moni.

B: Mhhhh! Dang die a k'moto drape dang un beng ab wang f'furman dja, deng beng kar eng djoko, ahhha, da vrouw drape bigien bari djoko heeee!!!

B: ahhha, da 'a no eng?

D: Na wang trawang. Mie masra taigi mi tak manor! Arki dang bel direct go na post na brokopondo dang deng skowtu taigi eng tak deng n'ab" wagi fu kong. Da taigi deng taki luku un no 'ab" wagi efu mie mit a mang dang na probleem, dang deng skowtu taigi eng tak ef' e du wang san anga eng w'o sroto ju dati, da 'a taigi deng tak we die 'a kong ini mi pa'nanga mi p'kien deng beng da sribi da kong in 'a oso, ef'a beng kir deng dang? Deng skowtu tak ef'a beng kir deng da un bo'o sroto eng. Dus terwijl a vrouw bar 'a bakka sei drape 'e kar 'a boi neng? Mi masra wakka go na tra lijn fu bakka sei drape toch?Dang a sie aboi a stong feng so, te mie masra taiga eng tak ofa? N'a tak mie de boi, ma mie jere wang vrouw e barr mie neng drape.Da juist na wang fowru f'mie sie m'e bori fu mie njang. Toen masra tak, ja mi kong tu ma jere 'a bari ma wang boi kong in mie oso dape kong kong so, n'a tak dang volgens mie, na eng gwa bakka sei drape so. Dang taig mie masra tak dang ie sab sang w'o du, a f'furman jere a owru f'furmang sang a beng prakseri tak na eng go f'fur a f'furu, na wang njung wang kong toch. Da owru wang taigi mie masra dang sa w'o du w'o spoor a mang op B:(ja)D:ef' un mang fen eng B:(ja, ja ..ja)D: Mi masra go tek , n'a kong a oso a tak

kong jer' manor mie o go spoor a f'furmang op. Mi taigi eng tak da pe ju 'o fen' eng? Liever ie kong d'dong a tak no mi no d'dong. Bakka dati dan pas a vrouw fu tap a bergi dja e sakka kong 'a grong nanga a zelfde tori taki djoko e kong fufuru n'alla. Ahhhaha, djoko tak no,… na mie fowru ie sie m'e bori, na over f'fur tori srefi a mang dis e gi m' dja mie jere wang vrouw e barr mie neng drape! Danpas un drie sma kong sab' tak wang njung f'furmang kong in 'a dorpu.

F: Da 'a mang go na drie presi so.

D: Drie presi direct,...direct. N'eng die a kong, n'eng die a k'mopo fu bakka sei, dang volgens mi, meneertje o bigien long kong a fes' sei, fu 'a kong tek wagi. Ne, a owru f'furmang sie eng djoko na eng fos' grab' eng ne a kar mie masra direct mie masra long go.

B:Ja!

D: Sang mi masra! Sang a fong'eng a dei dati, n'a bel deng skowtu anga ati brong direct bakka. Ma un ' no "ab" wagi toch, ma mie kis a mang en m'o g'eng mankeri, want san e r'geri anga eng nownow dja k'ba. Direct a inspekteur tak ja mie "ab" wagi, a wagi de in' sei m'e kong. Luku luku, ie no mu g'eng mankeri jere! Ie no mu g'eng mankeri. M'o tek eng kong sroto m'e kong. Un wakti wakti wakti te wang afu juru a skowtu doro k'ba! A doro k'ba!

F: Wagi no beng de?
D: Wagi no beng de! Ma die masra kis eng, a bigien mishandel eng, a bel deng, direct, zelfs inspecteur srefi kong a dei dati, a no sen' deng p'kien wang kong. Ahhmm! Eng srefi kong direct a dei dati. Dus dang mi sab tak nownow dja, lek fa a skowtu post no de, ie no de veilig in ie oso, want na sribi un' beng de. na sribi un' beng de na televisie un beng luku un tap' un televisie alla sma go in' eng kamra, enghh? Ook tu wang tu boi in'a dorpu, deng boi e prakseri tak, skowtu post no de mi kang rij mie wagi vrij mie n'af hor mi srefi na no wang fu deng regels.

B: Deng 'e rij tumsi tranga?

D: Deng ‘e rij tumsi tranga ja. Ef’ie rij j’e rij recht f’e gewoon sakka gas a gas fu ‘a wagi want ef’ie sab tak skowtu post no de ie n’af hor ie srefi na no wang fu deng regels, ma terwijl te skowtu post de.

B: Ja dang deng kang aahhh,.....

D: Dang ju’o hor ie sref tu na deng regel want ie sab’ tak, lanti de. Dus naf dat ede mek, plus te skowtu post de k’ba ie no mang tek wapen e wakka zomaar e lontu want ju’o prakser taki alla fasi wang kang snap na wang uku sie mie! Dang ef‘a sie ju a’o tek ju wapen.

B: Ja.

D: Dus mi prakseri tak ie kang ook kong d’fu deng srudati nanga deng <.....>dan deng kang, mie ‘e denki tak wang kenki kan kong in’a gebied in’a dorpu fu unu.

B: ja ja!

D: Ma no wang sma , want ie no wan’ dede, ie no wan’ mek deng sroto eng want ju’o las’ bung furu ‘f sa’ie beng abi, dus daarom mek mie ‘e sie tak kenki kang kong in’a kondre. In’a dorpu

B: Ja,ja... ja!
F: Ja ! Daaus mi de eens anga ‘a vrouw, lek fa’m beng tak toch, fosi a binnenlands oorlog toch da’un beng de veilig want ini’a foto mi beng tang. Tweeenzestig mi lowe go ‘a foto, ie a presi sungu ne mie kong bakka, dus da teng dati deng kong a trong zuid da mie go luku deng fen taki <.....> die mi go’a oso, dang mie ‘e tang ‘a foto, ma dang te mie beng d’a foto mie no beng sribi bung lek te mie beng de ‘a brownsweg

B: Mhhh,...Ja,ja... ja!

D: Wang san wel fu a binnenland, tra dei dat mek mie ‘e taigi deng tra sma, tak fu a binnenlandse oorlog mie no mang gi ju tori f’eng, omdat a beng de ‘a foto a skoro.

B:Ohhhh.

D:Mhhh.<.....> mie no beng de na bakka a binnenlandse oorlog <.....> dang m'e kong dang ju kang tang lek tu jari, drie jari dang me gwe bakka da sang me wroko dja nownow na bijna tien jari sang mie e wroko na <.....> dja dang mie taki (1:13:05)<.....>
F: Ja dus dang so a kong. Die m' beng tang 'a foto mi nobeng sribi bung lek te mie d'a tapsei. Ja, ma now sensi a feti kong k'ba, dang un de onveiligheid dja, omdati sang na san bakka toch,ef dja beng abi drie f'furmang k'ba, da drie kong k'moto fu a no fu brownsweg kong bakka a kong f'tu en na 'a san dat e p'sa dja furu. Te' deng boi lowe na foto toch ie kang tak eng taki, bijna, deng mang e kong dja fu f'furu.

B: Ja!

F: Ja! Dus te wang lowe fu foto deng kong dja 'a f'fur mati, ie no 'e sabi ma j'e si tak a fesi disi a no fu brownsweg, ie begrijp toch? Ma ju no beng sabi suma deng sroto dape, ie sie. En deng mang e du 'a san now tak, kande wang mang du wang feit a foto, de taki ie no mang sie eng fesi f'ie sabi suma neng, we te ju,.... na te deng kis'ie toch, we te ju no sabi 'a fesi te sie eng na tapsei da fa ju 'o sabi. Ie no mang sabi, ma deng sma dati, deng e lai in brownsweg dja. San'e lowe k'moto na foto toch, mevrouw deng lai brownsweg dja, ja! Want we sie eng ma un no sabi, omdat te neti, da ju 'e feni tak e a fesi disi, no,.... a wakka dis a no fu brownsweg sma. J'e sabi , ma omdat ie no sab' deng mang.

B: Ja!

F: Ma deng lai brownsweg dja.

B: Ma dus brownsweg abi aiti dorpu?

F: Ja, kow taki!

B: Ma j'e sab te j' sie wang sma e wakka dat ohh a sma dis na wakibas' ohh a sma dis naf' unu?

F:Ja!

B:Un lek sma fu'a dorpu?

D:Lek kapitein ai sab allamalla!

F: Ja j'e sabi, dus lek' fa mie de toch, mie na fu wakibas twee, a no fu anga deng boi deng jong jongu wang mie sabi, ie begrijp toch?

B: Afes,…..

F+B: Ma a fesi,….a fesi.

F:Mhh, dus ef' ie fong wang sma dja na j'e sab taki e a sma disi a no fu brownsweg. Ma pe fu brownsweg ai tang ie no sabi.

B:Ohhhhh.

F: En deng san dati un wani meki taki lanti e kong nanga deng san dati, eenmaal k'ba lanti e kong jepi un un sref mus jep anga eng. Lek fa mi de kwasibas twee, lek kwasibas un w'abi kwasibas B twee, drie kong mit' vier vanaf pe kasti dja toch?

B: Ja,ja... ja!

F: <.....> nanga bakka sei fu 'a dorpu disi (B: Ja!)
kong mit' frans sei na wakibaki,(B:na wakibaki!) een, twee, drie kong mit' vier (B: Ohhhh) dus ie kang taki na mie wang 'e controle dape (B: Ja,ja!)
en sa mie wan du toch? Dat mek ai teki tra kap'ting taki a san dati mek un luku tak w'e wakka oso fu oso tak we luku mevrouw na dja in'a oso ma suma anga ju e tang in'a oso? Dang un kang luku wanti deng sab' deng f'furmang dja ongeveer.Dang un mus wakka luku suma a f'furmang dat e hor' in oso. Want mevrouw ef j'e hor wang sma in ie oso dang winsi a no abi af' fu 'a maniri fu ju ma mus fu ab eng en efu ie no hor eng. Dang deng fen taki te ju 'e hor wang sma a ju oso dang bijna ju anga eng na sem. (B: Ja!)

F: ne na dat' deng f'furmang e hor deng f'furmang in deng oso, en a san dati un wan mek skowtu kong ruimop dati.Ja want efu mi oso dang mi e hor wang f'furmang mie na f'furmang

da lanti mus tja mi anga a straf'mang dat gwe direct. (B+F: Ja,ja... ja!)dus deng mus tja un go dat mek un hoop tak a <.....> fu sma k'ba eng. (B+F: Ja,ja... ja!) W'e tak deng sani, a no tak ie no wan sma in 'a dorpu. Want foto no beng bigi! Foto beng moro p'kien! Ma luku omeini kilometer a kong nownow. (B: Ja!) En brownsweg dja a no beng bigi so, ie sie. Ma na libisma mus mek a kong, a winsi suma na ju sortu kleur sma na ju ma naj' kong feni wang presi 'a tap sei ef'e wan bouw wang oso, dat na, ie kang bouw ie oso ie kong anga ju gezin. A winsi ie no wan wroko ie ab ie moni f'e njang dat ,dus sma n'a problem anga ju. Na libi sma w'abi in 'a presi fanowdu. Ma un no wan deng sma sang e du ogri, omdat j'e du dang a p'kien wang e leri fu ju sang j'e du dang a san e kong moro net lek ai kong moro bigi. (B+F: Ja,ja... ja!) e kong moro bigi, dus, un wan mek deng san dat ruimop, ja. Dus a winsi ju naf' brownsweg dja j'e f'furu j'e hori tra f'furmang lanti mus tek ju nanga a tra mang, sma dat tja gwe. (B: Ja!) Da san no kang go so toch. (B+F: Nee!) B: ja. J'e tang dja j'e f'furu kba dang j'e jep wang tra f'furmang bakka a san no bung tide ie jere roof roof roof a san no switi. (B: Ja,ja!)
F: Nee!

B: So kap'ting mie breiti tak, ahhh,.... mie kis wang lo informatie, (F: ja) mie breiti dat toch ie kong toch basja kong ondanks un no beng sabi tak dat mie beng de djaso, ahhhmm,ma mi hoop tak ahhhmm deng san sa un wani dat aw kong mi no sab oteng mi no kang tjar eng kong (F: Nee,nee,.!) toch mi na mi onderzoek wang m'e du ma nanga 'a onderzoek mie kang du wang bijdrage tu jere dan efu alla p'kien san e jepi dan, maar ahhhm mi breiti gi disi dat ahhm ie beng de bereid (F: ja) fu gi ahh, deng informatie dis sei.<.....>
1:18:58
Brigitte Burnett
15 September 2013

Annex 3

Transcript of the interview with Mrs. Paramie of Ganzee, Brownsweg

Date: 22 december 2013
Location: Residence of Head Basja Leidsman at Ganze, Brownsweg
Brokopondo District
Duration: 14 minutes 20 seconds
Language: Dutch

B = Interviewer Brigitte Burnett
R = Respondent, Mrs. E. Paramie
R2 = Respondent 2 (unidentified)
<.....> = inaudible
( ) = in between incoming conversations

B: Ja,....zo,..(R: hmm,..) nog een keer goeiemiddag, (R: goeiemiddag) wat ik had uitgelegd,(R: hmm,..) aahhm ben ik bezig met me afstudeer thesis (R: hmm,..) en,... 't wat ik wil onderzoeken is wat die effecten zijn van elec,..electriciteit op,..op in 't binnenland ik onderzoek, aahhm,.. ik heb 't dorp Brownsweg als (R: hmm,..) als als onderzoeks gebied en aahhm,... ik heb in September al een deel (R: deel) onderzoek gedaan (R: hmm,..) en dus nu ben ik weer om 't laatste deel te doen (R: naar het einde) en dan helemaal afteronden (R: jaa,..) aahhm,..ik heb aahhm in september, met aahhm hoofd Kapitein Finisie , hoofd Basja aahh,.. Leidsman,(R: Leidsman) en mevrouw Domiri van Kadju (R: ja,..) had ik aahh gesproken(R: hmm,..) en daar hadden 'dus gehad over algemeen hoe is electriciteit, wat de effecten zijn, hoe ontwikkelling, dus dat verband hadden we bekeken (R: jaa,..) aahhm,...wat ik nu wil (R: hmm,..) aahhm,..bekijken is, hoe 't was ten tijde van transmigratie(R: hmm,..) twee,..hoe allemaal naar hier zijn gekomen en er geen stroom was en na een paar jaar , ik weet niet hoe hoe hoe ,.. wanneer, die diesel moto, die lichtmotoren zijn want ze waren voor een paar uurtjes stroom en hoe er nu gewoon vierentwintig uur, normaal stroom is (R: jaa,..) dus wat wat aahh,.. dingen gewoon die vergelijking maakt hoe dat was, hoe het niet was, voor een paar uren ervoor en voor nu en vooral voor die vrouw, wat is 't vooral vo' die vrouw (R: vo' die vrouwen want zij blijven thuis) (B: hahaha,..)(R: ja,..)

R: Ok,.. we zijn verhuisd naar hier, maar voordat we verhuisd zijn hadden we ook een lichtmotor daar op oud Ganzee (B: ohh).....oud Ganzee (B: jaa) hadden we ook licht motor daar ma' dat lichtmotor van daar die gaf de Kerk en de School licht en die andere plaats mensen gebruik gewoon olie lampen (B: jaa) hmm, ok dan zijn we verhuisd naar hier nu heb,... we hadden geen stroom direct, ma 't had niet te lang geduurd, ma ik weet niet meer tot,.... tegen hoe tijd wanneer, ma hebben ze een lichtmotor voor gebracht, dan betaalde we stroom, ahhhm volgens mij viervijftig of meer, betaalden we stroom , zo is 't dan betalen we betalen we tot nu is de Afobaka,.. stroom van Afobaka na hier, zo want ze hebben gezegd we hebben geprofiteerd voor dat licht, want onze dorpen is onder water, daarvoor krijgen mensen hier, dan hebben ze ook ons ook licht gegeven licht is vrij gegeven. Maar dat licht is is is ook stroom, maar soms gaat dat, gaat dat stroom gewoon weg je weet niet wat gebeurd is want kijk ik heb wel een ahhhm ahhhm ahhhn een copieermachine daar.

Een keertje is dat stroom gewoon weggegaan, toen kon 't kon't niet meer aangaan terwijl je bezig was ja ja dus nu moet ik het weer gaan maken. Want als dat, dat stroom zo in (1)een hoop gaat dus je weet niet om die stekker weg te halen, dan zit je gewoon gereed, eergisteren no, volgens mij eergisteren (B: hmm) voor, dat meisje van mij dat moest voor zijn dochter koken, heeft ze gezegd, ma,.. er is geen stroom dus zo gaat 't stroom weg, ok 't is ontwikkeling wel, we hebben stroom en die dingen, maar, die mensen moeten een beetje melden of ahhahhh,...ok stroom gaat weg gaan (B: ja) dan kunnen we ons voorbereiding treffen (B: hmm) aahm, maar,.. met,..met de Afobaka stroom,..ok tot daar,..want met dat zijn wij nu bezig (B: ja,.. hmm) ma' voorlopig betalen we nog niet (B: hmm,hmm) ja (B: jajaja) ja (B: ja dat heb ik ook begrepen) ja.

B: ahhhm,..tenaanzien dus van,..van dat stukje aahhm,..is er ahm, dus waar er mensen hier ahh, wonen<binnen 't systeem> is van tevoren was 't waar je wist je dat er stroom zou komen dus zijn jullie voorbereid geworden dat er dat er hoe heet 't weer dat er Afobaka stroom zou komen?

ja ja, want iedereen had geh,.. heeft gezien en gehoord, dus die dorpen zijn onder water gegaan omdat stroom (B: ja) dus gegeven moment zijn we ook gaan protesteren we willen dat stroom ook hebben want onze dorpen is ook onder water gegaan (B: hmm) ja dus zo hebben we dat stroom (B: ja) en en ahhm minister 't was wijlen minister Vreedzaam die had het zo

ook ondertekend maar ze hadden 't nog niet gedaan, maar 't ging een hele tijdje dan pas hebben ze ons dat stroom gegeven (B: hmmhmm)
B: Maar er was wel iemand gekomen die heeft uitgelegd wat er zou gebeuren, wanneer zouden ze (R: nee,..ho'r) wanneer zouden ze die dingen trekken?

R: Nee dat hadden ze wel gezegd, ok,.. ze hebben gezegd ze gaan ze gaan ons stroom geven (B: hmm) ok en we moeten ons voor bereiden want die palen ,... er moet palen na hier komen ze hebben gemeet den libi un (B: hmm) jaa dus zo is 't gekomen (B: ja ja ja) maar aahhm, er is dus nooit gesproken over hoe de mensen moeten voor die stroom moeten betalen hoe gaat dat gebeuren (R: nee nee nee) 't is nooit geregeld (R: nee nee we horen het via via via, jaaa,.. den bus' kondre s'ma n'e pai faja en mi dat' mus' pai faja anga den san, maar officieel gekomen o' om een vergadering te hou'en,<.....> van stroom betalen nee, is nog niet gebeurd.

(B: er is ook geen voorlichting van hoe die stroom te gebruiken welke apparaten) (R: nee nee)<.....> (R: ahah, dus we hebben stroom iedereen koop der apparaat) (B: ja ja) (R: haha, haha) (B: 't is zo, en dan dat brengt wel voordeel?)(K: een pak soep?)(R: ja,.. een pak soep, <..nazi een pak soep..>ga daar in de winkel dan gaat <..nazi..> voor je verkopen) (B: ahahaha) (R: ahhaha ja) (B: ahhaha,..zo een leuk meisje) (R: ahhmm)(K: doe maar 1(een) met alles erop) (R: ohhh, ok nasi geef me een vijf gulden met alles ho'r)(K: ja ma) (B: hmm) (R: ja dus we hebben geen<....>we hebben geen officieel gesproken of vergadering gehou'en) (B: juist vergadering)

R: want hierzo bij ons in het binnenland moeten die mensen als je iets wil doen toch, moet je bij die Kapitein en die Basja van ons komen dan gaan wij praten wanneer jullie klaar zijn dan pas gaan die Kapitein en die Basja die andere mensen roepen om te komen zitten bij een vergadering, dan gaan ze zeggen kijk zo iemand is hier bijvoorbeeld <....> is hier gekomen hij heeft dat gezegd hij heeft zo gezegd, hij heeft zo gezegd, dan pas gaan ze officieel erover praten, we willen of we willen niet of sommige mensen willen sommige mensen willen niet (B: hmm) ja, dus zo gaat het bij ons (B: jaja ma dat is niet gebeurd 't is niet bepaald van Afobakastroom) nee want kijk hier,.. wanneer die mensen toch die dingen hier komen doen in 't binnenland la' me 't zo zeggen,.. die mensen hebben niks te maken met Kapitein en Basja hoor! (B: mmmm) la' me 't zo,.. (B:zo voelt 't aan) ja, zo voelt 't aan ja

(B: mmm) want als je in de stad iets moet gaan doen, moet je toch bijvoorbeeld een vergunning vragen of dit of dat, maar als ze hier komt, pasa mi, als ze hier komen, vragen ze ja,... we zijn gekomen dit gaan we doen dat gaan we doen is klaar (B: hmm) dus dan kunnen die mensen niet optreden zeg nee we willen niet of zo of zo (B: hmm) ahm (B: hmm) ma' wanneer die mensen komen en ze gaan bijvoorbeeld bij die Kapitein of bij die Basja of <.....>of van waar (B: hmm) dan gaan ze praten, dan gaan ze praten, dan gaat die Kapitein van dat dorp die die mensen roepen om bijeen tekomen, men kijkt ook na zijn hier gekomen zo willen ze zo willen ze zo willen ze (B: ja) wat gaan we doen, want <.....> zijn hier niet zo groot als Paramaribo (B: ja) dan gaan we zo op zo een dag gaat iemand dat woord hebben dan zegt kijk Kapitein we willen zo we willen zo we willen zo of we willen niet

(B: hmm) ahm dus 't gaat niet zo dus bijvoorbeeld la me 't zo ga' zeggen ze zien die Kapitein en die Basja van ons voor niets (B: ja)
B: Maar denkt u dat als het wel was gebeurd (R: ahmm) dat al was gesproken (R: ahmm!) het anders zou zijn?

R: Ja het zou anders zijn want kijk ieder Kapitein kent z'n mensen van z'n dorp (B: hmm) die Kapitein weet die klachten van die mensen van 'm, hoe, hij met die mensen van 'm om moet gaan zo,...alle begin is moeilijk, als die Kapitein die mensen roept zeg kom kijk bijvoorbeeld ze hebben gezegt we moeten verhuizen ok dan is 't een grote discussie (B: hmm) ik wil niet, jij wil die wil, dat wil, waar gaan we zo, ok,..dan gaat die Kapitein ze rustig laten (B: hmm) een andere dag dan gaan ze weer<.....> (B: hmm) dan gaan ze praten om te verstaan wat dat ding is, (B: hmm) wat goed is wat niet goed is (B: jaja) ahmm, ma die mensen komen gewoon ok iedereen komt die doen wat je wil (B: hmm) ma' dan is 't toch nie' goed (B: hmm, ja er zou als er inderdaad dus daarvoor was gekozen zou er meer orde zijn ook met die aansluit, ook met die betalen, ook met die) ja ja ja, ma' hoe ze zeggen we horen via via we gaan licht betalen de persoon die hier gaat komen gaat probleem hebben (B: hmm hmm) aha is 't nie' waar? (B: jajaja) die persoon die gaat hier komen zeg kijk mensen jullie moeten licht betalen je heb een groot probleem heb je (B: hahahahaha) ahmm echt, want je hoor 't toch? je hoort bij die dorpen (B: ja) die persoon die hier gaat komen, zeg ja,..jullie moeten licht betalen zeg dit dat de, je gaat groot probleem hebben, je gaat misschien duizende keren moeten komen (B:ahahahah, ja ja) ja ahmm.
B: Maar dat,.. u denkt dat dan het gaat zo blijven, 't gaat niet veranderen?

R: Ahhh misschien gaat kan 't veranderen misschien ook niet (B: hmm) want kijk als als al die mensen nu komt en zeggen jullie moeten licht betalen en ik weet zeker er zijn mensen die gaan zeggen, breng me weer na' me dorp weer ahahaha (B: ja<....>) (B: ja) ja toch? en dit kan toch nie' meer, juist toch (B: hmm) dus je moet duizende keren komen om die mensen te pakken (B: hmm) om dat licht te betalen(B: jaja) hmm (B: hmm ok dat,.. dat 's duidelijk ja)hmm.

B: Ahhm, ma' terug komend op die vraag van dat geven<.....> ik heb een vraag ,...ahh, hallo, ohh,.. nee het gaat gewoon door is niet erg want dan waarom wordt 't tot laat ahhhm wanneer we gaan uitschrijven toch about dat deel <.....>(R: mi 'o bel ie later, mi'o bel ie later)<.....>R: hmm

B: ja,..dus ahhm, terug komend op die vrouwen en hoe die electriciteit voordelen voor ze had, verdiensten vo' ze heeft gehad, ahmm,.. ohh ja(H: zo vroeger was 't)ok zo was 't vroeger (H: tijdens die aan aan aansluiting van die generator) ahhh,... ok (R: hoor je me dan genoeg!)<.....>ooh, ok *<13:20.0 : heen en weer gepraat slecht verstaanbaar>* ehhhm ahhm ja ahhmm, dan zie ik dat het vo' die vrouwen , zeker,..helemaal voordelen heeft gehad?

R: Jaaa...als je kijkt ergens dan is 't ok,..maar voordeel voor ons (B: hmm) maar,. d'r is zoveel problemen bij dat elektriciteit (B: hmm) dat zei ik niet zonet al (B: ja ja ja) je stroom gaat weg, je pot was op vuur, je rijst is nie' gekookt, ahahahha,... wat een werk, dan moet je weer naar hout gaan(B: ja) want dat rijst kan niet zo blijven(B: ahhaha) ja toch (B: hmm) ja, ma' als je ergens kijk dan is, is voordelig maar 't moet een beetje ordelijk gaan (B:gaan) dat is 't (B:jajaja) is voordelig want kijk zoveel vrouwen, je koopt je borduur machine, je kan borduren (B: ahahmm ja) je kan je kan zelf je Pangi maken, (B: jaja) je kan je Mamio laten maken, ok met stroom machine (B: hmm) dit is voordelig maar der moeten wel een beetje ordelijk komen laten we weten , mensen deze week gaan jullie geen stroom hebben of of vandaag hebben jullie geen stroom, zo als 't in de stad is (B: hmm) want ze roepen 't e' bij de Radio (B:ja wordt het gezegt) zo een straat en zo een straat gaan geen stroom hebben (B: houdt men rekening ja) jajaja.

B: ziet u ahhm,.. negatieve effecten, dus ziet u van hee zegt u van omdat stroom gekomen is (B: hmm) ahm dan dus dus 't weer dan stroom hebben of dat u dan,..ma' 't is niet goed voor iets anders, 't is niet goed voor de jongeren, 't is niet goed voor,.. dus ziet u iets negatiefs d'r aan (R: nee nee)

R: Dus eigenlijk hoe dat stroom is is het voordelig voor die jongeren, (B: hmm) want ze moeten lessen leren (B: hmm) ze moeten zoveel dingens doen met 't stroom, want kijk toen we met die olielamp was toch, kan dat kind nie' eens 's avonds les leren (B: mmh) 't kan niet, ma' nu wel,..dus ik denk 't niet dat 't nadeel vo' die kinderen is, dus was bijvoorbeeld die televisie die kinderen kunnen televisie gewoon kijken (B: hmm)maar alleen er zijn een paar programma's die ik hou niet ervan (B: hmm) programma wat niet vo' kinderen (B:kan zijn) past ja , dus misschien kan dat 't zijn (B: hmm en hoe staat met die aahh,.. cel mobiele telefoon) ok! mij mijn kleindochter heeft ook een mobiele telefoon, maar je moet dat kind leren laat ze dat telefoon gebruiken wanneer het moet (B: hmm) ma niet om om iets negatieve ding (B: hmm)ok om bericht te gaan op Brokopondo maar die leerkrachten daar hebben verbied, verboden die kinderen mogen niet met telefoon op school gaan, zo,.. ergens is het goed want die die die leerkrachten zeggen, mi a gwala mi 'e gwa di mi gwa 'sa, die kinderen zitten te pingen da' is dat juffrouw bezig op het bord (B: dan letten ze nie' meer op) dus daarom, maar ergens die kinderen moeten met die telefoon weggaan, waarom, die kinderen komen ver, als er iets is moet dat kind kunnen bellen, maar toch ik heb d'r gezegd je gaat niet met de telefoon, want het is niet toegestaan daar dan moet je 't gewoon thuis laten (B: ja) ma dan dat is 't (B: ahahha) nee je moet dat kind leren, hoe hoe hoe het moet gaan , als je bij een oudermorgen is gegaan en je juffrouw heeft gezegd mevrouw je kind mag niet met korte rok op school komen dan kan ik niet komen dan ik kom een billen short voor dat kind maken (B: hmm) dan ben,.. werk ik ook bij toch? (B: jaaa) ja, dus dat is 't (B: ok) mhhm ahahaha.

B: ohhhh ja,... ok ik denk dat ik alle,.. dat ik het belangrijkste heb ahhh ja ,... ok,.. ja dus ik denk dat dat 't is (R: hmm) dat ik genoeg heb, dit is wat, dit stuk is wat ik in September gedaan heb (R: oke oke) ik heb al veel informatie hier dan ga ik dit nog erbij zetten (R: okokok) dus voor mij was van belangrijk dat stukje van dat de mensen betrokken zijn geweest krutu dus ze zijn op de hoogt weet je dat zo als mevrouw zegt is de vergadering met de mensen is er (R: maar 't gaat nie' zo) ma goed <.....> (R2: Ie asabi o'teng da da deng hendu kon ha'ie faja) (R: eeeehhjj,....mhmh <.....>) (R2: dus die mi de bij betrokken maar mie no 'e onthou so<,.....>want toen mie beng d'a

kerki<.....>a mu hori ta baka zesennegentig want a zesennegentig<.....> (R: ahhhm) (R: mmh mmh)<.....>

B: Ma wordt er gebruik gemaakt van zonnepanelen hierzo? (R: hierzo voor die<.....>maar de poli gebruikt het ook)(H: voor onze apparaten <.....> hebben we stroom nodig he)(B: ohh) (R2: van daar dat we <.....> hebben gezet) (B: ohhh, mmh)(R: ja)(B: nog? (R: nee! niet meer <.....>)(B: ohhh ja ok (H: na die ,..na die bij 't aangetrokken net 1x24 uur is 't wel aangesloten dan hebben we die zonnepanelen weggelaten) (B: aahh weggelaten ok ok,.....ahhh ja ik denk dat dat 't was ik zou zeggen hartelijk dank mevrouw dat u ben ingevallen voor de basja ahhhm ahhhm ik heb ook bij die andere mevrouw, mevrouw Donoe gezegd dat wanneer ik klaar bent met dit ahhh, met me thesis dat ik zeker een exemplaar hier gaat aanbieden om te kijken, om jullie te laten zien wat ik er mee heb wat ik met me informatie heb gedaan er zijn dus stukken,..boeken die ik moet gaan toepassen op dit en omgekeerd, dus vandaar dat ik veldwerk doet, en dan ga ik dat alles zo bij elkaar brengen tot een end komen. Wat ik wel heb is wat we , dat interview van (bar eng kong) van September dus heb ik uitgewerkt, ahhhm,.. 't is precies zo als 't is ahhhm,.. beschreven dus ik zou het eigenlijk aan Basja Leidsman willen geven dat dat is gezegd wat ik ook heb is die vragen die we hadden verwerkt dus wat wat het geworden is welke antwoordt we d'r uit hebben gekregen en al dit soort dingen ga ik ook verwerken en natuurlijk dit stukje van vandaag komt dan ook erbij, heeft u alvast een idee wat ik hier heb gedaan en wat ik nog,..dus hoe 't verder gaat. Ik moet me,... oja die namen zijn volledig?(R: Paramiemie) (B+R: P a r a m i e m i e)(B: Leidsman)(R: Nee, niet getrouwd me der mijn naam is Paramie,(B: ohhh) mijn naam is Emie)B: ahhh(R: Emie Paramie)(R2: <.....> Basja leidsman)(B: ja ja dat begrijp ik wel ma die naam ik hoor voor het eerst van zo een naam,..(B: ohhh, zooo) Para,..Paramie Emie)(R2: 't lijkt op <.....>)(B: 't lijkt op een buitenlandse naam ja daarom keek ik zo verbaasd (R: Emie Paramie heet ik Emie)(B: is goed ok hartelijk dank)(R: ja,.. ja)

Brigitte Burnett
22 December 2013

Annex 4

List of people interviewed

Name	Occupation/organization	Date	Location	Remarks
Mr. A. Huur	Medische Zending (MZ)	31 august 2012	Brownsweg	Informative interview
Mrs. J. Leidsman	Bestuursambtenaar (BO) Ministry of Regional Development	31 august 2012	Brownsweg, Bierhoedoematoe	Informative interview
Mr. J.Leidsman	Head Basja of Brownsweg	-31 august 2012 -15 december 2013	-Brownsweg, Ganzee -Brownsweg, Kadjoe	-Informative interview -Transcribed interview
Mrs.E. Leidsman		31 august 2012	Brownsweg, Ganzee	Informative interview
Mrs. E. Kadosoe	Bestuursambtenaar (BO) Ministry of Regional Development	31 august 2012	Brownsweg, Makambi	Informative interview
Mr. M. Eyndhoven	Chief Technical Officer of EBS	10 September 2013	Paramaribo	Informative interview
Mr. N. Dorder	Management North East of EBS	28 august 2013	Paramaribo	Informative interview
Mr. R. Maawi	Civil servant Ministry of Animal Husbandry and Fisheries	-15 December 2013 -22 December 2013	-Brownsweg, Kadjoe -Brownsweg, Kadjoe	-Informative recorded interview -Informative recorded interview
Mr. H. Finisie	Head Captain of Brownsweg	-15 December 2013 -15 December 2013	-Brownsweg, Kadjoe -Brownsweg, Kadjoe	-Transcribed interview -Informative interview
Mrs. G. Donoe	Onderbestuursambtenaar (OBO) Ministry of Regional Development	-15 December 2013 -22 December 2013	-Brownsweg, Kadjoe -Brownsweg, Kadjoe	-Transcribed interview -Informative recorded interview
Mrs. E. Paramie		22 December 2013	Brownsweg, Ganzee	Transcribed interview

Brigitte Burnett

3 March 2014