



Sumberklampok Community Conserved Area— a declaration of community rights



**Results of a grassroots discussion reported by
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Executive Summary

Sumberklampok community livelihood history started from “slavery”, and eventually they established a new life. During their life history, they carved undocumented experiences on survival methods such as “develop and utilize” the existing surrounding livelihood resources. The community objective is a peaceful and stabile life, including acknowledgement of their territorial management rights.

However, the community inter-relationship with government officials remain far from the set objective. The ongoing relationship in the government administration system in fact is based on “suspicion”, thus creating inequality during dialogue between the government and community members.

Nevertheless, the practiced conservation principle is modern conservation which refers to legislation, while the legislation formulation is dominated by conservationists and forestry people. This modern conservation principle tends to be “enforced” to the community, thus suspicion and conflict often occurs within the social relationship.

Natural resource remains the main livelihood foundation for Sumberklampok community, meanwhile the expansive conservation area is also the foundation for “financing sources” for the regional government and conservationists. Problems rise up when resource utilization incurs limitation on local community needs, which is then transferred to the company owners. This implies a sense of unfairness

Meanwhile, the participatory approach practiced in national park management tends to be therapy, repressive, and manipulating by nature. It has not significantly involved the community or village administration instruments, discussing together to create a national park area management planning. Sumberklampok community longs for comprehensive community territorial acknowledgement, including the village administration and full sovereign in administrating and managing their natural resource riches according to the prevailing laws and regulations.

The conclusion is, after years of learning and finding their own knowledge, it is disregarded due to state power, money and scientific conservation. The discussion summarized Sumberklampok community desire among them, government transparency in terms of conservation area management. They want a participatory model that practices delegation, individual or community involvement, open cooperation, partnership, management supervision and collectivity by community members.

The group discussion with Sumberklampok community

Sumberklampok community livelihood depends on local natural resources. They live off production forest and marine areas in the zone now designated West Bali National Park / Taman Nasional Bali Barat (TNBB). On Sunday, July 13, 2008 we¹ held a limited group discussion activity with thirty Sumberklampok village members. This discussion was jointly organized with village administration, organization² and local Pilang non governmental organization (NGO)³. In general, this discussion aimed to discuss and clarify the possibility of Sumberklampok Community Conservation Area.

Aside from the above, implicitly we, through Working Group Conservation for People (WGCOP) encouraged this dialogue process to revitalize the community management rights not acknowledged until now. Our temporary conclusion was that community area acknowledgement process was suspended starting in 2002 until present. The process was suspended firstly because there was no single forum that could function as a common reflection for all community, related to area management rights in place for more than 80 years.⁴ Secondly, the local organization capacity in setting up a community defense strategy was weak. We used this discussion as a shock therapy to create dynamics in the community to resurrect their knowledge of their inhibited natural resources and area management rights.

The discussion was held at the gathering area in Sumberklampok village. The activity started at 10.00 a.m. and was completed by 15.00 p.m., opened by Sumberklampok head of village, continued with presentation by Pilang Foundation Director and WGCOP coordinator. After the opening, 38 persons joined in the participatory discussion in Indonesian. The entire process took 4 hours, which was actually insufficient. Three nights after the discussion, we held a special interview with several community figures and TNBB leaders.

From the presentation and discussion with Sumberklampok village members, we identified the actual community issue, of which one of them was the denial of community rights, community rights in terms of certainty of the production forest, marine and coastal management areas. This report starts with the history of Sumberklampok community area, it then outlines the results of the discussion with the community, and finally draws some conclusion.

History of Sumberklampok Community Area

Sumberklampok village is a heterogenic community. Sumberklampok villagers live in various interactions between ethnic and culture, and livelihood between traditional and modern society.⁵ There are 3 dominant ethnics i.e. Java, Madura and Bali. The daily language used among community family members differs, but they use Indonesian as first language, to communicate to

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² Since autonomy system was regulated in Indonesia, or during reform era the village community developed local organization to support their interest. The established organizations are usually temporary and informal to respond government projects, and do not oblige their members. The established organization, for example, Tani Wana Asih Jaya group for production forest management or social forestry, and fishermen groups for marine management.

³ Pilang Foundation (Nature and Environment Care / Peduli Alam dan Lingkungan) is a local NGO working at marine natural resource management policy level and revitalization of fishermen groups to use environment friendly catching equipment, not using cyanide (potassium).

⁴ Dated since the first time their parents were sent by Holland companies to the West end of Bali in 1920s as slaves for coconut plantation.

⁵ Ideas about modernization were stated in the form of technology use, such as houses from stone, electricity, mobile phone, motorbike, and television. However, in terms of income they are categorized as subsistent farmers. And several families still depend on fire wood to fulfill their energy needs.

all parties. The Sumberklampok community initially was initially composed of slaves “owned” by Dutch companies and brought in from Madura and Java (East Java). Then, in 1963 the population increased, because the area was designated as a refugee location for victims of Mount Agung eruption. Population rose again in 1999 when the Bali Regional Government designated Sumberklampok as the refugee area for Timor Leste conflict victims, which included more than 100 Balinese families.

Sumberklampok village status administratively was acknowledged by the government in 1961; previously this plantation slave settlement was called “Gedebung Banyu”. Recorded in 1942 were 60 families resided in the area, with the population growing gradually.

Sumberklampok borders, North side borders with Prapat Agung forest and Bali Ocean, East Pejajaran village, South Buleleng forest, and West Gilimanuk village. The Sumberklampok village in village monograph covers 10,704 hectare consisting of fields, housing, forest and swamp (the marine area was not included in the size). Current population numbers 2,869 persons. The majority of community work as farmers, traditional and semi modern fishermen. Several community members now work as labor in eco tourism companies in Sumberklampok area, and several people work in the government. The village majority religion is Hindu and Moslem, with several Christians.

Land opening and ownership started in the 1920s by Dutch companies. Slaves were brought in from Madura and Java, as well as Bali, to open forests and swamps in Bali’s West end. When opened for plantation, the area was still isolated with massive nature challenges, causing many to perish due to starvation, malaria, and the remaining ran away.

Slaves were not paid in cash but only provided food, and were given rights or open new fields as allowance and concurrently for survival. The coconut plantation production was profitable, thus in 1942 Dutch companies granted paddy land use for the slaves. Each family received 1 hectare of land, and the right remained until Indonesia independence era. After Indonesian independence, the plantations formerly owned by Indies government trade companies were nationalized by government of Indonesia. The same occurred in Sumberklampok coconut plantation area.

Several significant occurrences during 1950s in Sumberklampok, among them in 1955 the Dutch company plantation contract was terminated, the plantation fields returned to the local government. The regional government delegated the plantation field concessions to Chinese local companies. The plantation area ownership between 1955 until 1957 was transferred from one company to another for three times. The last one being 1957 until 1980, the plantation concession right was divided in two, each granted to PT Darma Djati Utama and NV. Margarana (owned by Balinese veterans).

During ownership of PT. Drama Djati and NV. Margarana, members of the community were hired as labor, bound by company rules. Land ownership granted to the community was muddled, seized by the companies. Labor access was limited and plantation areas settled by the community were reallocated. The companies applied new rules, including that each family was entitled to manage ¼ hectare as replacement of allowance and their consumption needs. They were required to have night guards to monitor the coconut plantation, and if illegally harvesting the coconut, they were threatened with shooting.

Between 1962 and 1965, the land reform issue conveyed by Barisan Tani Indonesia (BTI), an organization led by Indonesian Communist Party / Partai Komunis Indonesia (PKI) won many sympathies. The community united into BTI, and successfully reclaimed the company and former

Dutch trade company lands. Each family was allocated one hectare of land. Before they could enjoy it, suddenly the social political conditions altered and PKI members were massacred. PKI was banned and considered a forbidden organization and enemy of state. In Sumberklampok, land managed by the community was seized again by the company. Meanwhile, people identified as BTI members were immediately killed. Those captured as BTI members were gathered in an open field and executed by beheading. The PKI massacre was witnessed and carried out by the local community. According to several witnesses, they were forced to do it under threat of military guns, trooping the villages together with anti PKI organizations. Those that survived the PKI massacre had moved into a Moslem organization called Anshor.

For 33 years, from 1965 until 1998 The New Order government restricted all forms of organization established in the village, and all ideals and cultures were directed and controlled. Community ideas was uniformed and directed to development words dictated by the ruler, similar to a “mind killing” situation. If there was a thought opposite to the ruler, the person would be immediately arrested and judged without trial.

Back to the situation post PKI massacre, in Sumberklampok coconut plantation areas were returned to the Darma Djati and Margarana companies, thus the community was once again company “slaves”. Entitlements of land for community housing and paddies were uncertain. Those surviving lived shadowed by fear, worrying about their identity as former BTI members.

From the land use, areas with topography higher than 100 meters, or slopes or hills were untouched; plantation and settlements were placed in flat areas lower than 50 meters. Therefore, forest vegetation was maintained. The community deemed each part of the forest where spirits dwell as magical, which must not be disturbed. If disturbed, it will bring disaster or curse. These areas are considered sacred forest. According to modern conservationists, sacred forest areas are also known as core zones or protected forests. Although the wording is different, both terms have the same meaning and function. When the word protected forest is used in terms of policy and legislation, the meaning is interpreted as “state owned forest”. “State owned forest” means that the forest is fully controlled by the government, while community access is restricted and they are granted only “limited utilization” rights. Even that is granted due to local forestry official generosity.

The conflict between conservation interest and community interest continued since 1984 until present, when the area was designated as TNBB⁶. According to several local citizen experience, before designated as TNBB, the zone status was “preserved area”, to preserve extinct Balinese starling population, Javanese buffalo, and Balinese tiger. After designated as West Bali National Park (TNBB), the local community often conflicted with national park rangers. These conflicts were because Sumberklampok village administrative territory was officially within the national park or enclave (see Zoning map in TNBB). Moreover, the situation was worsened when national park management only acknowledged the scientific conservation or modern conservation (Western) principles. While conservation knowledge including the community conservation area is absolutely not acknowledged.

Viewing the current social political situation, government role was dominant, where the Forestry department could easily designate or convert any space into a national park. Inclusion of Sumberklampok into a national park affected the community by restricting even more their access

⁶ Designation of Bali Barat National Park (BBNP or TNBB) at the time had no legal basis, while the regulation for national park management was issued ten year afterwards, which was law No.5 of 1990. Establishment of TNBB was more political because concurrently six more national parks were designated by the government of Indonesia to prove the government’s support towards World National Park Congress held in Bali.

to natural resources. During the reign of Darma Djati and Margarana companies, the community was only limited to the forest and plantation, but when the land was taken over by the national park, communities were also restricted with respect to the marine and coastal areas. The national park direction, in fact, did not like that communities were settled within the conservation area, so it developed plans to evacuate Sumberklampok villages (community resettlement) in 1991.

Village evacuation plans failed because of protests from the community, they opted to remain in place using various methods and tactics. They were actually just waiting for the evacuation execution which was then delayed because of waiting for the official decree from central government (Jakarta). Following was the social political unrest in 1998, where the military government

(new order) was succeeded by the reform government (civilian). Thus, new order regime policy makers had no more authority and eventually the plan to evacuate Sumberklampok village was abandoned.

Aside from efforts to evacuate villages, the national park direction

also denounced the community behavior and attitude as destructive upon the forest environment, and their hunting of protected fauna. They considered the communities as a threat for the national park.

The community was forbidden to collect, manage and cultivate marine products in the national park coastal area. A community member named Abdul Kadi (57 years) told us his experience, where his milkfish nursery was destroyed by the park ranger and police, his nets were burned, and 174 workers, most of them Sumberklampok village members, were arrested. Abdul Kadi himself was actually shot at, but he escaped. Other traditional fishermen were forbidden to fish even using large-mesh nets, they were only allowed to fish using rods. The community attempted to establish seaweed cultivation, but this was forbidden by the national park direction because it potentially disturbed the marine ecosystem in the coastal area.

Limited access to natural resources by the plantation managers and national park direction made their lives difficult and erased their mental ability to develop culture and knowledge. Their parents, for instance, had adapted to the local conditions by using local plant species as medication and daily consumption. To survive the malaria, they discovered their own medication, i.e. eating stems of widara tree and papaya leaves. They also respected animals such as the

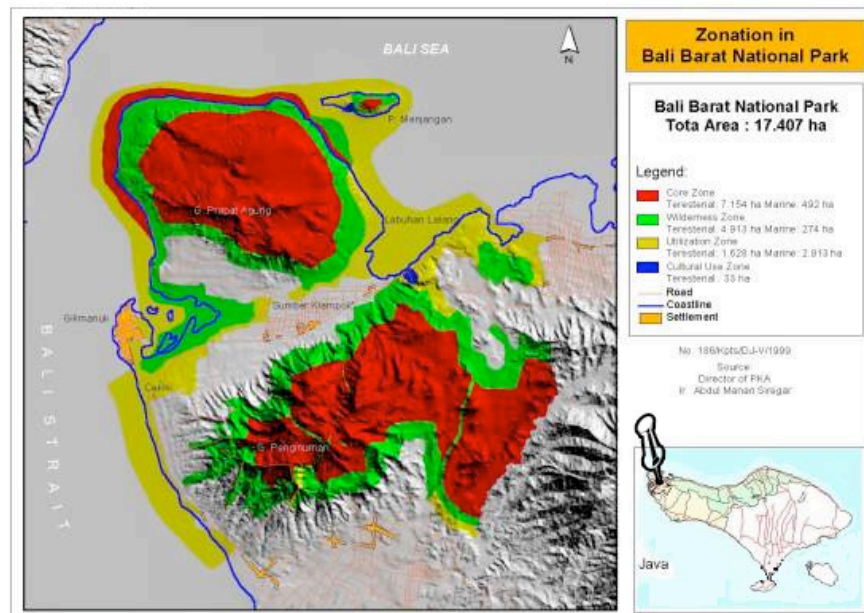


Figure 1, Bali Barat National Park

monkey considered sacred by Hindu religion.⁷ The community was also familiar with the Balinese starling, their nest, where they find food, when they lay eggs, when they migrate and many more.⁸

In TNBB there are various plants and animals. The animals among them are Balinese Starling, Woodpecker, Trenggiling, bat, monkey, chipmunk, boar, deer, weasel, and green snake. Trees include Walikukun, Talok, Kesambi, Laban, Kepuh, Dadap, Pilang, Kemeloko, Bakau, Bekul, Sawo Kecik, Kerasi, Intaran, Widara.

From these various species, not many were harvested by the community. Only the elders still possess the ability of managing such natural diversity. Medical progress and shifting culture in the community have made these traditional herb utilization rarely practiced anymore, replaced with modern medicines purchased in the drug store. The community becomes more familiar with crops, such as coconut, komak, papaya and cassava, because these are the plants that affect their livelihood.

Community and Conservation

Sumberklampok area has been the community economic pillar for more than 80 years, though which community life was affected by changes in the evolving political system at national, regional and local level.

Changes in area management policy are key in applying community understanding and hope on how to manage and maintain the area. The development of a conservation mind set in the community has been overwhelmed by scientific or modern conservation implemented by the state through the national park direction and the forestry department area management policies.

For example, in the past, the Sumberklampok citizens were familiar with their environment. Each individual had simple conservation principles in hope and thought. Unfortunately, the community conservation concept was never collectively institutionalized, due to political pressures from outside the community. One existing conservation concept we obtained from a story illustrated by Abdul Kadi and Mohammad Jatim:

" I know exactly that in the eighth month (August), hundreds of starlings stay in the west side i.e. the border of Prapat Agung up to Batu Licin, where they drink and rest. In the fifth month (May), they drink in the East, feed in Kotal Brumbun and slept at Telok Kelor. During the dry season in the ninth month (September) towards the tenth month (October) the starling no longer sleeps in the natural forest but among the production forest trees, sawo and widara. Sumberklampok villagers never hunt the starling, saying that they tried the meat but it was bitter. That is why we never eat and hunt the Balinese starling. Until 1971, hundreds of Balinese starlings were visible everywhere. But after it was declared a rare species, many park rangers were there but the birds disappeared. How could this happen. In 1982 I seldom saw the Balinese starling anymore. When I still had my breadfish nursery in Teluk Kelor, myself along with my 174 workers were also monitoring the starlings, coral and fish from thieves, coming from Java. But since

⁷ Although Sumberklampok community religion system is heterogenic, each community member respects and complies with the restrictions stated in other religions. The monkey is a sacred animal in Hindu, so the Moslem community also considers it sacred.

⁸ Balinese starling is a rare protected species and becomes the symbol of West Bali National Park and Bali Province.

my business was burned down by the national park I could not participate in guarding the birds, coral and fish in the sea. At that time, Teluk Kelor was guarded by park rangers and police. The weird thing was that in fact birds disappeared".⁹

Community understanding and appreciation for their environment was eroded by the external political system. Previously the community had the collective spirit to maintain their area from external threats. But now, by diminishing the community participation in environmental management, the community is denied the opportunity to maintain and manage the area. On the contrary, ecology destruction occurs due to unresolved and transparent social revenge.

The example of Abdul kadi and his workers tells us that, when managing the breadfish nursery at the Teluk Kelor coast, they were directly involvement in monitoring the Balinese starling and protecting the marine areas from fishermen thieves, originating from East Java. But because his business was destroyed by the government, Abdul kadi is no longer able to actively monitor and secure the coastal area. That task was taken over by conservation workers that claim to be conservation scientists.

Although the TNBB conflict has often been discussed and decried, it was never resolved. For example in 1999 Sumberklampok community facilitated by GEF SGP (Global Environment Facility Small Grant Program) cooperating with local NGO tried to resolve the conflict using the Conservation Village concept. This concept attempts to open national park zoning to accommodate community interests to develop nature, economy, social, and religion and culture protection system. The Conservation Village concept was finalized and the project ended. However, unfortunately when the draft concept was submitted to the regional government, it did not receive any support and it was therefore halted.

The conflict between the community with national park center and forestry department often occurs due to lack of community participation in setting area policy direction. The ongoing area management concept is top down. The government often lacks transparency of information or objectivity in area management planning. Participation and bottom up concept are often mentioned in discourse, but in reality we find some pseudo participation, just to pave that way for government projects.

For example, when the national park direction had their community economic empowerment program in the form of husbandry. During some initial meetings, the government officials and the local community groups agreed to start a cow farming project. According to their selected group appraisal, aside from higher selling value, the cow business did match the environmental conditions in Sumberklampok. However, the government did not have the budget for the cow farming program proposed by the group. Their budget was sufficient for duck farming, and that it what they set up. Eventually, the duck farming program failed due to the environmental conditions in Sumberklampok, which is scarce in freshwater, when duck require abundant water.

Another example is the social forestry program. In 2004 the Bali province forestry department had a riverside replanting program, whose implementation was linked to the social forestry system. The forestry department explained that the social forestry program aims to maintain forest preservation, thus ensuring the community welfare. Their slogan was: "forest preserved community happy". It also mentioned the entitlement and obligations for the group and

⁹ Quote from interview with Abdul Kadi (57 years) and Moh. Jatim (64 years). Both are senior citizens of Sumberklampok

government to comply. For further information about applying the social forestry system, six people were assigned to a study tour to several locations in Central Java, i.e. Bangsri Jepara and Rembang.

During their study tour, these six people learned that when they plant wood, the farmer have rights to plant among them crop and cassavas, which each farmer can harvest later. The farmer must guard the wood from thieves. Several farmers can receive additional income from “white ant” insect cultivation, by selling the eggs. After fully grown, the timber can be felled, and the farmer receives profit sharing from the product sales. These six Sumberklampok citizens thought this program could also be applied in the production forest area in TNBB. However, after returning from Central Java, this social forestry program was inapplicable. According to Bali province forestry department, forests in Bali were too small and different from forests in Java which are vast. Also, in TNBB the production forest is not managed by Perhutani but by the forestry department. The community was extremely disappointed with the decision made by Bali province forestry department.

Eventually the social forestry concept was forced in Sumberklampok, but it was manipulated according to the Bali province forestry department needs. In practice, the farmer position was merely labor in production forest zone management; farmers were only entitled to plant short term crops among the woody trees. The farmer was entitled to the harvest but the main timber was owned by the government. After four years, the timber expanded. The tumpang sari plants owned by the farmers could not grow sufficiently anymore. Until present, the group has no legal certainty with forestry department regarding the production forest area management. Furthermore, legal basis for social forestry policy has never been discussed openly with the farmers. In fact, the farmers have urged the forestry department to explain the legal basis and its mechanism, but apparently they lack goodwill to explain transparently.

The forestry department also tried another program for the group, honey bee. At present the program is terminated because lack of supporting plants for the bees to consume in order to produce honey. Honey farming is effective only in August, all other months the honey production drops.

Currently the TNBB center priority is ecotourism management. There are four companies that were granted concession to manage TNBB are through an eco tourism travel service which involves construction of resorts, villas, and nature activities such as snorkeling, scuba diving, rare species observation and wild nature scenes. This implies more jealousy among the farmers because their management rights were never acknowledged, but the government easily transfers that right to the companies.

From the beginning, the establishment up to management of national park promised many benefits for the community. The actual tourism company daily operations rarely involve or employ the community. Some local citizens are able to work in the company only by good will from the owners as to avoid conflict and social jealousy.

From the description above, the ongoing programs involve the community merely as a scientific conservation program object. The community is never fully involved or treated as an equal stakeholder in discussing their area management planning.



Figure 2 The Administration Map of Sumberklampok Village

Conclusion

The forest and marine area are the community livelihood basis. For years they have lived with them and accumulated a body of knowledge about them. This, however, was undermined by state authority through economic power and scientific conservation.

After years of striving, Sumberklampok community efforts to obtain acknowledgement of their livelihood remains futile. Until present, the community does not possess any legal recognition of their area, which has been their main livelihood basis for more than 80 years. Their existence as a community and the sustainability of their livelihood systems are critically depending upon the dynamics of the political situation.

The real threat comes from the government policy related to their area management. Because their area has become an enclave in the conservation zone, the key to their sustainability is in the hands of the TNBB direction and the forestry department. Participation is a key word used by the media to bridge the ongoing conflicts. But the roots of the conflicts lies in the initial process, as the community has never been fully involved in the area management planning and implementation.

The bureaucracy hesitates to be transparent and participatory in area management, initiating endless conflicts between the community and area management authorities. On one hand the economic needs and the protesting of the TNBB direction and forestry department policy encourage the community to extreme action, such as converting production forest areas into paddy fields. On the other, the TNBB direction and forestry department respond using violence and the military approach to clamp down the community rebellion.

During the final discussion formulation, the community actually demanded that the government become more transparent in relations to the conservation area management. The community desired a participatory model that accommodates delegation, involvement of individuals and the community, transparent cooperation, partnership, management by local citizens, collective supervision, etc.. Unfortunately, understanding about government participation is limited to the therapy, suppression, manipulation and information levels.¹⁰ For example, the community deems the national park as the bad guys due to past conflicts. Despite unresolved conflicts, the government continues with new community programs such as “duck farming” so the perception of duck farming is just to placate (therapy) the community conflict.

According to us, CCA application in this area is still far from ideal, mainly due to the heterogenous social condition, easily co-opted by vested interests. Based on our observation if the CCA is to be strengthen, the following need to be considered among them:

- Assistance to institutionalize principles and supervise the agreed upon CCA terms, to ensure compliance in the smaller groups.
- Provide training and education according to needs in order to support Sumberklampok CCA acknowledgement.
- Assistance to set up evaluation instruments, resolve and punish community groups who violate Sumberklampok CCA provisions.
- Conduct periodical dialogue with other village communities, as well as regional government officials and national park officials.

¹⁰ The writer uses the eight level participation concept by Arnstein (1969), Arnstein concept explains that there are eight steps of participation, two of the lowest steps is the form of role and non participatory i.e. therapy and manipulation, the third step / tokenism is disbursing information, consultation and suppression, and the highest step is power level that includes partnership, delegation of power and society supervision.

ICCA Database

Basic data (please provide all)

Site Name (in local language and in English)	Sumberklampok Village, Bali Barat National Park (BBNP)
Country (include State and Province)	Buleleng Regency, Bali Province, Indonesia
Area encompassed by the CCA (specify unit of measurement).	The entire administrative area for Sumberklampok village covers 10,704.48 hectares
GIS Coordinates (if available)	-
Whether it includes sea areas (Yes or no)	Yes
Whether it includes freshwater (Yes or no)	No
Marine (Y or N)	Yes
Concerned community (name and approx. number of persons)	Sumberklampok village, with a population of 2,869 persons
Is the community considering itself an indigenous people? (Please note Yes or No; if yes note which people)	No
Is the community considering itself a minority? (Please note Yes or No, if yes on the basis of what, e.g. religion, ethnicity)	No
Is the community permanently settled? (Please note Yes or No; if the community is mobile, does it have a customary transhumance territory?)	Yes
Is the community local per capita income inferior, basically the same or superior to national value? (please note how confident you are about the information)	Yes. Community revenue originates from the agriculture sector. Except several people who are government employees. Generally the community income from agriculture sector ranges between Rp. 4,600,000 – Rp. 5,000,000 annually. If calculated as an average the revenue is approximately between Rp 383,000 – Rp 416,000 monthly. This data was obtained from agriculture revenue calculation of the community for one planting season. Compare to Average Minimum Wage value set by the government in the amount of Rp.600,000 monthly.
Is the CCA recognised as a protected area by governmental agencies? (Yes or no; if yes, how? If no, is it otherwise recognized?) If yes, legal document? Establishment date?	No. The government does not acknowledge the term CCA, all zones are managed based on Forestry Law and Conservation Law. Although CCA definition is similar to ulayat rights (communal rights), and is acknowledged in the Law No.5 of 1960 on Principles of Agrarian, until now the community are still striving to have property ownership and acknowledged legally.
Conflicts with land tenure, natural resource use?	Yes. In early history, the Sumberklampok community social status were labour (slaves) from Java and Madura, brought by Netherland company owners in 1922 for forest opening purposes. Aside from Java and Madura slaves were also brought in from Bali, but many did not survive due to starvation and malaria attack. Next was in 1963, where the area became a refugee for victims of the Mount Agung eruption disaster, and still remains until now. In 2000, approximately 200 Balinese already settled in Timor Leste were moved back to Bali due to the political conflict. Bali Regional Government allowed these refugees to settle at Sumberklampok village area. Plantation ownership in Sumberklampok area has been transferred from one company to another. Starting from the

	<p>Netherland company to Chinese during early independence period (1945), then in 1957 to 2000 the plantation area management concession right was handed over to two companies, i.e. PT. Darma Djati (owned by bureaucrat, civilian) and NV. Margarana (owned by veteran company / military). The plantation labour social conditions during 1957-1980, when these two companies started operating, gradually limited the community access. Community settlement was rearranged by the company. Farmer's grain agriculture was limited to 25 acre or ¼ hectare per family. The community must have a security night shift to guard the coconut plantation. The community was forbidden to tie their cows to the coconut tree, owners of cows that consumed young coconut leaves would be punished. In the Margarana plantation area, the community was threatened to be shot if they took the coconuts.</p> <p>The political unrest in Indonesia had its effects on Sumberklampok. Land reform policy became the dream of every labour in Sumberklampok, therefore they merged with the Indonesian farmer organization / organisasi Barisan Tani Indonesia (BTI). BTI was an organization under guidance of the Indonesian Communist Party / Partai Komunis Indonesia (PKI), who at that time successfully took over the forest and plantation area from the company, then it was distributed to the farmers and each farmer received one hectare.</p> <p>The social political conditions shifted during end of 1965 until 1966, where PKI was announced as forbidden organization and state enemy. The lands owned by farmers were taken over by the army, rearranged and handed over to the company. Not only taking over land, the farmers involved in PKI organization were murdered. Sumberklampok records at least 60 persons killed, they were executed by their own villagers under army gun threat. Those who escaped the PKI massacre moved into an Islamic organization, i.e. Anshor. After the PKI massacre all organizations were forbidden, even idea and cultural mainstreams in the community were suppressed and closely monitored by the government and military. The last thirty years could be deemed as killing of village traditional ideas and knowledge.</p> <p>Afterwards, in 1984 Sumberklampok area was included into West Bali National Park zone (TNBB). TNBB area is a combination of conservation, preservation and protected forest area. Sumberklampok village status became an enclave of TNBB. Area management issues were transferred from regional government into the national park management (central government). TNBB establishment affected on more access limitations for the community. If during the era of Darmajati and Margarana companies, they were merely limited at the forest and plantation areas, the situation became worse under management of National Park, where the community were limited even to access the coast and marine areas.</p> <p>One story of conflict between the national park and one community member was the case of Abdul Kadi (57 years). In 1982 Abdul Kadi's milkfish germination center was destroyed by the police and national park rangers. His net was burned and 174 workers arrested. When attempting to free his workers he was shot by the park ranger. These issues were never settled openly, because the community position was weak and they were</p>
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	considered trespassing, even accused of being a PKI member. Land conflicts between Sumberklampok community with National Park Center continues until present, never resolved. During 1998-1999 Indonesia experienced political changes. Labor farmers in Sumberklampok which were to be evicted from the national park reclaimed the plantation area owned by the company, and looted the teakwood growing in the production forest area. There has been no open discussion between the regional government and community groups in resolving the land conflicts at the national park area.
What is the main management objective (e.g. livelihood, cultural, spiritual...)	For sustainable livelihood or survival
By definition, a CCA fulfils a management objective. To which IUCN management category ¹¹ do you consider it would best fit (this does not imply that the management objective is consciously pursued by the concerned community, but that it is actually achieved)	Category VI, sustainable resource use

Additional qualitative information

Main ecosystem type	Natural forest, production forest and coastal marine
Description of biodiversity & resources (ecosystems, species, functions) conserved by the CCA	Widara tree, intaram, papaya leaves (used as traditional medication to prevent malaria), monkeys (respected and sacred by the Hindu religion).
Description of local ethnic groups and languages spoken	Madura, Java, Bali. Languages used as Madurese, Javanese, Balinese and Indonesian
Broad historical context of the CCA	Natural resource management system history at sumberklampok is a series of forced labour and forced planting by the Netherland government
Governance structure for the CCA (who takes management decisions, how?)	Decisions for Sumberklampok village area management are controlled and made by the National Park Cenetr and Provincial Forestry Department.
Length of time the governance model has been in place	26 years
Land and resource ownership in the CCA	Legal land ownership is controlled by TNBB Center and Balinese Provincial Department management. Lately, the farmer groups are given “sharing” rights in managing production forest “social forestry”. This group are entitled to plant and harvest short term crops such as palawija, fruits, and cassavas while the main crops are owned by the government. In coastal areas, farmers are allowed to utilize the marine area for seaweed aquaculture.
Type of land use in the CCA	Production forest and marine area are managed using traditional patterns and agro industry (semi-modern).
Existence of written or oral management plans and specific rules for the use of natural resources in the CCA	Verbal and Written. The community has a written management plan for natural resources. However the plan is “intentionally limited” by the forestry department and national park managers. The community has proposed Sumberklampok village community area management map facilitated by GEF in cooperation with local NGOs, but never accommodated by the Kabupaten government,

¹¹ Please see http://www.iucn.org/themes/wcpa/wpc2003/pdfs/outputs/pascat/pascatrev_info3.pdf

	Forestry Department and National Park Center.
Major threats to biodiversity and/or the CCA governance system	The threat is area management system by National park center
Local CCA-relevant features, stories, names, rules and practices	The Balinese worship several areas as a Hindu community, i.e. Jayaprana Temple, Segara Rupek Temple located close by Balinese Starling zone. The Balinese (Hindu) believe in Tri Hita Karana, which means harmony with God, with fellow humans and with the environment. Therefore animals and plants are "sacred".

Contact individuals and organizations: please add contacts directly related to the community governing the CCA

Contact persons: Ni Made Indrawati (Director of Pilang Foundation), Abdul Kadi and Mohammad Jatim (Informal Local Leader)

References¹² : please list any available references describing the conservation, cultural and socio-economic values of the CCA.

¹² Please use the same format of the references in:
<http://www.iucn.org/themes/ceesp/Publications/TILCEPA/guidelinesindigenouspeople.pdf>