

GREEN BELT OF BINTUNI BAY

Ethnographic Studies on the Introducing Program for the Implementation of Carbon Emissions Reduction in Bintuni Bay Regency, West Papua

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Abstract

The construction of mega Liquid Natural Gas (LNG) project operated by British Petroleum has apparently a significant impact on the lives of various tribes in Bintuni Bay Regency, West Papua Province, such as Sumuri, Wamesa, Irarutu, Sough, Kuri, Sebyar. These impacts are both positive and negative. Mega Tangguh LNG Project, located in the district of Bintuni Sumuri, Tofoi Kampong, has forced the indigenous tribes to move to another location, i.e. Onar Kampung Baru. Due to the migration and development of the Tangguh LNG project, a lot of social problems occur. One of them is the change in the livelihood systems of fishing to farming.

Mangrove forests have many functions. primarily economic one, as a place for fishing communities and the ecological function as pollutant absorber. The mega LNG projects have made the mangrove forest disfunctional, both economically and ecologically. Climate change issues as discussed in today's vibrant international environment seems to have occurred in the Gulf region Bintuni from the land clearing for Tangguh LNG mega projects. Bintuni Bay area that was originally a mangrove forest in Asia is changing dramatically. People who seek livelihoods as fishermen are now forced to rely on oar and have turned to farming systems, since the mangrove forest shrimp spawning grounds are now a gas refineries of LNG. Large Speedboats operated there as the primary means of transportation between the regions in the Gulf of Bintuni also take a part in reducing fish populations.

Based on the problems mentioned above, the questions that will be the main focus in this study can be formulated as follows:

1. How is the introduction of the implementation of programs to reduce carbon emissions from deforestation and forest degradation in the Gulf region Bintuni carried out?

The process of cultural adaptation to the environment is seen as a form of dialectical relationship. In this context, it is the relationship of interdependence with one another. Environment plays an important role in the behavior of

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human culture creativity. Environment and culture are not two different realms. Society has its own perspective on the surrounding environment. By using the method of participant observation research and using functionalism paradigm as a model of analysis, the results of this study will be presented in the form of ethnographic narratives.

Keywords: ecology, mangrove forests, deforestation, forest degradation, cultural adaptation.

A. Introduction

West Papua Province is ranked number four (4) in the rate of deforestation in Indonesia (deforestation). When referring to the period 2003-2006 Indonesia's deforestation rate of 1.17 million hectares per year (Ministry of Forestry), the rate of deforestation in West Papua of 254,460.41 ha per year. Deforestation is comprised of upland forest 719,674.62 ha of primary and secondary upland forests of 298,167.04 ha. (Pietsau Amafnini, Coordinator JASOIL Papua). Description of the location of the worst deforestation in the period 2005 - 2009 in the province of West Papua is in South Sorong regency Bintuni and Manokwari.

PM Laksono et al (1999) in his natural guard defending the people talking about how people Bintuni utilizing natural products to meet the needs of everyday life. At that time Bintuni still part of Manokwari. Research conducted by PM Laksono et al for two weeks in the District and the District Babo's Bintuni generate ideas about the importance of conserving mangrove threatened by Chipmill industry, raw material for paper. If disturbed mangrove ecosystem surrounding it also affected. Mangroves are one of the habitats and the berpijahnnya multiple forms of life such as

shrimp, fish, and crabs (Karaka). All three mangrove biota has a high economic value. People have the wisdom in using natural products.

Meanwhile, in another book, Society Arfak Mountains, PM Laksono et al clearly show that people have a very strong attachment to the forest. In order to manage indigenous forest, the forest area divided into 3 sections: Susti, Bahamti, and Nimahamti. In this book also mentioned that the state and indigenous conflict stems from the establishment of a state-owned forests. However, in practice, state ownership is easily turned into the company.

A new pressure on forests in the presence of subsidized agricultural expansion has emerged in the form of development 'bioenergy', including palm oil, sugar cane and jatropha / jatropha. Ironically, policies that promote the production and use of biofuels as an environmentally friendly alternative to fossil fuels than to have the effect of increasing greenhouse gas emissions by encouraging the conversion of natural forests, either directly or indirectly. Target the European Union and other countries to promote biofuels subsidy policies need to be revisited in the context of REDD.

Mechanism of strong governance and institutional capacity needed to support the effective design and implementation of economic and financial instruments, and direct regulation. In particular, three areas critical to address the causes of deforestation and forest degradation is the ownership and property rights, procedural integrity of decision-making, and the ability of the institution. The first step to controlling deforestation is to remove the scheme that requires clearing to

establish and guarantee property rights, thus effectively not connect land rights of deforestation.

B. Bintuni: As Arena Contestation Between Interest Development and Environmental Conservation Efforts

Bintuni who was named Steenkool is petroleum mining area and its people are familiar with the money. Suddenly there is a change. The Dutch government came out and replaced with UNTEA (United Nations Temporary Executive Authority, The Executive Agency of the United Nations). Oil rigs not operated and closed well that does not leak and so on. Bintuni livelihoods diverted to other businesses. Coincidentally also the people in Bintuni are people living on the waterfront that would be fish, shrimp, and other seafood. Bintuni also rich in starch and the result is one of the barns sago for Papua's future (Dolf Faidiban, p 63). Now Bintuni district since expanded from this district to district dicetuskannya definitive. In 2006 Bintuni district consists of 10 Districts and 95 village and two villages. In 2008 the District Bintuni divided into 24 Districts and 114 village and 2 Village with an area of 18 637 km², where the capital is located in Bintuni Bay Regency Bintuni District.

In District Bintuni basically ground status is state-owned land and communal land. Land is the land rights of customary land tenure and the master is headman. Status of land ownership in customary law is divided into two:

Owned land, the land owned by individuals or families who are legally valid custom as it gets inherited from the parents, the land given as compensation, and the spoils of war or the result obtained in the past.

Land use rights owned by, the public land granted to outsiders with the permission of the head of customs for cultivation according to the agreement and within a certain time limit.

In general, land and land use rights are not to be sold or transferred freely to the outside community. Each family will always defend their land and their villages due to their land and villages are part of everyday life in which they depend on supplies of natural resources in the neighborhood. In addition, given the magnitude of the sacrifice of ancestors when acquiring land in antiquity. Therefore, communal land is not easily removed without the permission granted chiefs.

Socio-anthropological, impact needs special attention is the "emergence of a new pattern of social relations at that location, which is between immigrants and local natives" are potentially give "social jealousy", which in turn can lead to "social conflict". Outsiders perceived by locals as the rich in power, backed the government, which would threaten the stability of the social and natural at the site, which will rob the soil and disrupt the lives of their subsistence, which would confuse and blue custom istidat ancestors and their dignity , which will include a new population consists of different ethnic groups and religions, and various other negative stigma.

Stuff like this needs special attention from the company nor the government, because the symptoms are not transparent, not immediately recognizable, are latent,

primordial involve perceptions and prejudices, the symptoms are not easily measured and recognized, it can explode at any time which is not unexpected, and others. Negligent in providing care and the proper response to this problem, it can seriously affect the running of the company and the government. Therefore, every company and development efforts of the government which will open a new activity in a particular area should be to develop policies and strategies that fit in the face of the local population. Policy and strategy is certainly based on the principles of a just and civilized humanity.

The conservation of natural resources is always directly related to the values and behavior of the local population. How ironic if the interaction with the local population often overlooked in conservation efforts. In many cases in different parts of the world, especially in Indonesia, conflicts that arise due to the nature conservation activities conducted over protective, people should not destroy nature, including taking take anything from nature, but people only utilize forest products for their daily needs like taking twigs to use as firewood, leaves of certain plants used for traditional medicine, to take advantage of sago leaves for the roof of the house in some traditional houses in Papua. In contrast to industrial forest concession holders (HPH), which is currently being transformed Permit Timber Forest Product Utilization in Natural Forest (IUPHHKHA) who use forests (timber estates) to meet the needs of industrial production which sometimes do not pay attention to the implementation aspects environmental sustainability, cut trees without a strong plan and do not want to plant trees.

The main strategy used the State to ensure the preservation of biodiversity and the protection of natural resources is to set a certain area a conservation area. In Indonesia, conservation areas can be protected forests, nature reserves, national parks, nature reserves and nature parks. Pricing strategies of conservation areas in Indonesia known pencagaran approach and have started since the colonial period (Wiratno et al, 2001). At first, this pencagaran strategy other than to fulfill international conventions and moral aspects as well as to control the land and the land for economic and political interests. And it seems to be “pencagaran” most effective instrument of the State to regulate the relationship between people and the natural resources in the surrounding environment.

The idea of conservation in Indonesia began in the late 1970s along with the green revolution movement in other parts of the world and the swift currents of transmigration of Javanese and other residents to Bintuni Bay. Natural resources wisely by the people living around the forest actually been going on so long and spread all over the world. Form of management is considered as a taboo or sacred myths and even made everything that exists in the forest so that only limited use of forests for subsistence needs. Forest communities are not familiar with terms such as conservation of nature conservation nature reserves, national parks, or the language of sky the other, but their daily behavior showed environmental sustainability practices. Arfak mountain communities in the province of West Papua, especially Hatam tribe, from the time our ancestors have known concept Igya Ser Hanjop, there I stood guard borders and divided the forest into three parts, susti, bahamti, and nimahamti. While

in the District Bintuni public interest Irarutu (tribe who live in coastal areas Bintuni besides Tribes and Tribal Wamesa Sumuri) concept of marse sig e mun ne re ne it it nut, which means mangroves and the ecosystem is entrusted to our children and not for destroyed. How real people who were never involved in the decision making and the decision turned out to have the concept and philosophy of life of the natural environment, a place where their lives going down through the generations since the days of their ancestors.

The problems that occurred in the Gulf region Bintuni in general directly affect people's lives. As the government's efforts to spur economic growth in the Gulf region Bintuni (Bintuni district), local governments provide greater access to investors to exploit natural resources. The problem posed is happening in the exploration of natural resources across the region which resulted in deprivation of the rights of indigenous peoples and the destruction of ecosystems. The government did not implement strict restrictions on the forms of resource exploitation in the Gulf region Bintuni. Aspects of government transparency rules on the use and management of natural resources is not done by the government in a way that is simple and populist socialization.

As a result of the activities of the company, then there are some people and some local institutions to act independently justification (justification) to all activities of the company in the hope of getting compensation. And people are actively involved in supporting the activities of the company with the position and the roles are not clear.

The potential for abundant natural wealth does not necessarily make society prosper Bintuni, as well as the exploitation of natural resources of the company that are not transparent, fair (in terms of natural resource revenue sharing, respect the right to life and the right to manage) and also the lack of participatory government programs to improve incomes by empowering human potential and natural resources of Bintuni Bay.

Efforts to maximize the utilization and management of natural resources becomes less attention. It is characterized by the lack of productivity of the people to develop natural products that have economic value and tend to make those sales to forests, land and water.

Special autonomy in Papua province and the division was not also able to reduce the aspiration of "Freedom" in Papua. Society considers that the Special Autonomy and the expansion is part of the improvement of the welfare of the Papuan people, but the political status of Papua affairs remains a part that must be solved separately. Failure of the government to reduce the issue of "M" with the approach of the Special Autonomy and expansion will surely bring a turning point that will be against the government, while Autonomy and expansion unsuccessful political missions in the "win" the Papuan people.

Regional autonomy and to see the accelerating expansion of the area both at the village, sub-district to the province, must be seen as an acceleration in the depletion of natural resources as well. Regional autonomy gives the widest possible

opportunity for the region to look for new sources of revenue to finance the needs of the region and is a justification in doing excessive depletion of natural resources.

The plans depletion of natural resource wealth has been seen from the number of offers made by the government to various domestic and foreign investors. Often the head of the region to travel to other regions within the framework of a sale of this wealth without first consulting with the people.

Destruction of people's consumption and production procedures also exacerbate this situation, people voluntarily give up the forest and other natural resources to investors to get their cash. Everything is valued in money. People's dependence on a variety of consumer products from outside of Papua are very high and it becomes very easy to be used within the framework of the subjugation of the people in terms of natural wealth mastery. In people who already have experience in dealing with investment, there is a tendency that people will seek to reclaim their natural riches that have been mastered. Strengthening the capacity of individuals and groups in order to strengthen the rights of indigenous peoples should continue, but at a certain point when the community is ready to reclaim the authority that has not yet provided a regulation or policy that can facilitate conflict resolution - conflict natural resource management.

Science is the basis of a reasoning human mastery. New insights gained from the process of thinking, reasoning, and research so as to produce an analysis of the data is intact, complete, and the empirical is scientifically academically. Mastery of technology would have to be held if it is to show the existence of oneself in the

current era of global competition. Even today the acquisition of technology has become an indicator for success in all areas, both in the fields of industry, agriculture, health, as well as in the field of forestry.

Furthermore, necessary in an action at this time one of them is an affirmative action or in Europe known as positive discrimination refers to policies that aim to spread access to education or jobs for the non-dominant socio-political based on historical (especially minority or female). Motivation for affirmative action is to reduce the effects of stigma and discrimination to encourage public institutions such as universities, hospitals, government agencies, military institutions, and the police to be more representative of the population.

The study of social movements to a certain extent have the flow and dynamics of neoliberalism on social movements that some groups focus on the actions of local civil society, there is also an emphasis on the initiative group "substitute country", and other groups concentrate more on transnational social movements. Intermediary organizations such as NGOs that typically bridge the communication is lost between the marginalized and the various government agencies in the practice of everyday often bring issues surrounding human rights, women's issues and child - the child, the rights - the rights of indigenous peoples, environmental issues, and sometimes up the affairs of trade negotiations.

NGOs or also called non-governmental organizations (NGOs) I define as institutions outside the government sector and private business, which is engaged in

various development activities or the defense of public interest, and emphasis on finding alternative patterns in activity community empowerment.

Types of activities ranging from public advocacy NGOs, social workers, empowerment and enlightenment, humanitarian assistance, environment, consumer rights until about the eviction. During this NGO is identified with the opposing party and the government.

In the context of Bintuni civil society organizations such as the Institute of Indigenous Bintuni actually weakened role of local government and large companies (BP and HPH). In the case of NGOs Perdu, this agency has been in and empower the indigenous peoples around the forest since 1999, before the BP oil exploitation in the region. Rampant cases of illegal logging in Bintuni Bay Regency Djayanti allegedly involving PT, PT Hendrison Iriana Perkasa, PT Sarana Yotefa Timber, which produces timber and paper materials, causing mangroves that serve as a buffer waves and the best carbon sink is a terrible area shrinkage . The company does not want to be blamed just because it has a license from the department of forestry concessions. Instead, they allege that the conduct behind the destruction of forest communities that are actually just taking forest produce enough to meet the needs of everyday life.

Staying in the village and sharing knowledge is the prerequisite of the event. All activities are planned on running through mechanisms such assistance. Assistance will fully follow the processes used by the public, where the escort will adjust to the situation in the village. But also will try to improve these habits if felt to be able to support the process of mutual learning and mutual consent or otherwise as to build

habits. This activity will be carried out also in the form of meetings between the village and the village.

In recent years, particularly after the election of 2005 of Bintuni Bay, Papua Bird's Head region not only attracted the attention of many investors, but is also a very "sexy" for various agencies of non-government coming from outside Papua, In 2004 there were around 12 institutions from outside Papua, which runs activities directly on the bird's head (TNC, CI, WWF, CSSP / USAID, Perform Project, NRM-EPIQ, ACIDI / VOCA, UNDP, UNICEF, NDI, FHI, CLGI). Proliferation of international organizations, allegedly due to the presence of large investments that process natural resources in the area of the Bird's Head. At the end of 2003 BP - USAID - UNDP and local government districts in the bird's head signed an agreement to prepare the public in anticipation of a major investment in the presence of a bird's head, including the re-design of the area for the sake of economic development. Cooperation scheme is often also called the Global Development Alliance - Bird Head of Papua. The presence of international institutions should be observed bird's head region seriously, signing of MoU between BP - UNDP - USAID is an indicator that can be used to explain that international institutions are very involved in the security context instasi in the bird's head.

The entry of international institutions was accompanied by inflows of funds for community development activities a pretty big bird's head region. This condition leads to the growth and development of local NGOs (although no clear directions). Institutions of society that had been built with self-supporting then also encouraged to

access funds from these institutions. Slowly, people are invited to come to rely on aid funds are coming from outside agencies. The trend is also visible, local agencies only used as a justification for the project outside of these institutions.

Until the end of 2004, the struggle for recognition Arfak people back to their traditional territories are in the plot as the Arfak Mountains Nature Reserve has shown signs. It has been proved with the submission of the draft government policy designed by the Executive and Parliament to Manokwari. While still struggling to be passed, but Manokwari Parliament has given its commitment to support the draft policy. In the Gulf Region Bintuni, people from 5 villages along the river, accompanied by PERDU Kaitero for almost 3 years at the end of 2004 was also later issued a statement to reject trawl vessels owned by PT. Djayanti manage to enter their territory and also denied the presence of a concession subsidiaries Djayanti also be their territory. In September 2004 the Saengga also reject the presence of LNG-Tanggung Proyel their traditional territory before their customary land issues resolved. These events do not appear as such, this incident arose from a process of building awareness of the people and build the critical power of people's ancestral lands for almost 5 years.

The ways adopted by PERDU to build awareness of the people is a locality-based economic development, by utilizing the potential of the natural resources in the community. Kaitero River - Bintuni people managed to get marketing contracts 500 kg / month for salted fish, the results are then people began to improve their production facilities are then also exacerbated cruising in search of fish. People in the

Arfak mountains began to get the market remain to yield their vegetables, although still very limited on-renstoran restaurants in Manokwari, but it is becoming an important lesson for people to be consistent in terms of economic development. The increasing economic activities of this society became the main driving force to fight for the existence of indigenous people of the region governance and livelihoods. With the economic approach, also successfully organized women's groups that exist in Babo and also in the Arfak mountains. In Babo there are eight groups consisting of women's economic and 200 more women in Arfak mountains there is a group of women who organized the local market.

In addition to learning is done directly from the people's livelihoods, the development of critical power of the people was also done with the development of information media village, until the end of 2004 there were five information boards scattered villages in the Arfak mountains and the Gulf region Bintuni, this medium is a means for the community to follow any developments outside the village. Distribution of information, both in nature and the actual things government policies continue to be made and it continues to build critical power of the people at the village. The problems at the level of the people of the village also continues to be disseminated out to build pressure to support the movement of people in the village.

Efforts to share learning experiences have also started on doing, at least not with the infrastructure already built village learning centers in the Gulf region Bintuni and Arfak Mountains. Development means learning center village was conducted independently by the community.

The main factors causing poor indigenous resistance against the company, is a high dependence on goods produced in factories. So that needs to use cash, the answer is absolutely. All of it was due to unavoidable immediate needs that must be met by the availability of cash. This condition eventually led to the difficulty in determining life choices when dealing with the company and outsiders.

C. Conclusion

There are three groups that played at the local, national, and global. Institute for Indigenous People in the local level, the Department of Forestry, Department of Agriculture, and the Ministry of Maritime Affairs and Fisheries is in the national level, while British Petroleum, PERDU NGOs, and other international institutions play in the global level. The third fight was incredible class. Each claim scramble to manage natural resources are relatively abundant in Bintuni Bay Regency.

PERDU, global group in favor of the local level, working hard to raise the dignity of the people through training to strengthen the capacity of the lower class in the face of the onslaught of the middle class (national class) and upscale (global class). In this way people organize themselves and fight to uphold traditional laws and all rights inherent therein.

Carbon emissions reduction program in the District of Bintuni Bay can be done and is expected to improve the standard of life of the people and the degree of Bintuni. In the spirit of openness ranging from process to execution, the term PMP,

Papua Eating Papua hopefully not happen again. Finally, research on deforestation suggests that capacity building of national and local institutions will be critical to the successful implementation of REDD. Some of the required capacity of a technical nature - for example, staff agencies will require the development of skills related to a new method of monitoring carbon, people need training in methods of fire control and officials from customs, financial and judicial institutions will require new capacity to address forest crime. However, the biggest challenge is the development of new institutional capacity, in government and in the group of stakeholders who are affected.

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