

After the Gold Rush - Kultakuumeen jälkeen

Report by Liisa Uimonen (with Ruby van der Wekken, Siemenpuu)

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In May 2015, Siemenpuu Foundation, Finnish Association for Nature Conservation, Friends of the Earth Finland, Dodo Sinsibere and Kepa organized two events on gold extractivism and beyond:

22 May 2015, international seminar at the Helsinki University: After the Gold Rush

24 May 2015, panel discussion at the World Village Festival: After the Gold Rush - Extractivism from Mali to Finland

This report presents the discussions and conclusions of the seminar and World Village Festival panel.



Kuva 1 Sikasso, Mali / Siemenpuu

The events were in continuation of a discussion at the Finnish Social Forum on 25 April, titled “Ääniä kuopasta - mitä kaivannaistalouden jälkeen?” (“Voices from the pit - what after extractivism?”). See a separate report (mostly in Finnish) for the discussions at the Finnish Social Forum:

http://www.siemenpuu.org/sites/prod.siemenpuu.org/files/page_files/aania_kuopasta_ssf_raportti_2015.pdf

The seminar presentations are published on the Siemenpuu Foundation website:

<http://www.siemenpuu.org/fi/event>

Content of this report:

1. Seminar and panel invitations and seminar program
2. Seminar discussion and conclusions
3. Panel discussion at the World Village Festival
4. Conclusions present at the Siemenpuu WVF-stand (in Finnish)

For more information:

- Facebook event: Seminar: After the Gold Rush - Kultakuumeen jälkeen
<https://www.facebook.com/events/1480547838902202/>
- Photo gallery about Laiva gold mine in Raahe, Finland, by Noora Ojala/Friends of the Earth Finland:
<https://www.flickr.com/photos/maanystavat/sets/72157645112852862>
- Photo gallery about artisanal gold panning in Siènè, Mali, by Dodo Sinsibere Group:
<https://www.flickr.com/photos/sinsibere/sets/72157653097643172/with/17642664389/>
- A 15-minute video on artisanal placer mining problems in the municipality of Finkolo Ganadougou. A film by the Mali Folkecenter, supported by the Siemenpuu Foundation: <https://vimeo.com/130961106>
- FANC's project on the global economy of mining and extractives here (in Finnish): <http://www.sll.fi/mita-me-teemme/kaivostoiminta/kaivannaistenmaailmantalous>
- Facebook event: Ääniä kuopasta - mitä kaivannaistalouden jälkeen?
<https://www.facebook.com/events/949424045109642/>
- With any further questions, please contact liisa . uimonen [at] gmail . com

1. Seminar and panel invitations and seminar program

International seminar: After the Gold Rush

Friday, 22 May 2015, at 9.00-13.30

Helsinki University Language Centre, Fabianinkatu 26, Room 115

Mining activities, production and resulting income determine the narrative on development in many countries. The debate around mining and extractivism, and their local and far-away socio-ecological consequences, is multifaceted. In some localities companies are asked for accountability and to share part of the profit with communities. In others, community members request stronger rights to pursue mining. Yet elsewhere the necessity of (certain) mining activities itself is questioned. In this seminar, with our speakers from Mali, Tanzania, Nigeria, India and Finland, we will go into the debate especially around gold.

Linked to the debate around mining and extractivism is also new economy building, which would be strengthening people's and nature's well-being. One central question to be raised is, how does the underlying logic of other economy building stand in opposition to an extractivist logic, and what can these tensions come to mean locally. What do needs for materials and income mean in a solidarity economy and commons framework in the South and North?

<http://www.siemenpuu.org/fi/event>

<https://www.facebook.com/events/1480547838902202/>

After the Gold Rush: Program and speakers

9.00-9.20 Welcoming words by seminar moderator Mr **Marko Ulvila**, Siemenpuu chair.

Ms **Titta Lassila**, FANC: Summary of the discussions at the Finnish Social Forum and introduction to the global economy of gold

PART 1: Perspectives from Mali, Tanzania and Nigeria on gold mining and extractivism

9.20-9.50 Mr **Kalidou Togola**, mayor of Finkolo-Ganadagou in Sikasso, Mali: "Non Merci!"

(Interpretation from French to English)

What are the local consequences? How to increase corporate accountability of industrial mining? How to build other economy in opposition to artisanal gold extractivism?

9.50-10.05 Mr **Alex Ruchyahinduru**, Policy Forum Tanzania: Gold extractivism and the role of small scale miners in Tanzania

10.05-10.20 Mr **Nnimmo Bassey**, Health of Mother Earth Foundation: "Breaking the Black Gold addiction."

What can we learn from the Nigerian struggle against oil extractivism?

10.20-11.00 Panel discussion on the different struggles, perspectives and current initiatives with Mr Togola, Mr Ruchyahinduru and Mr Bassey

11.00-11.20 BREAK with coffee/tea and a salty snack

PART 2: Perspectives from Finland

11.20-11.30 Short **video by FANC** about mines' impacts in Lapland (6.5 min)

11.30-11.45 Mr **Jari Natunen**, biochemist (PhD): Ecological and social impacts of mining, especially gold and in Finland

11.45-12.00 Ms **Anna Kantola**, Pro Kuusamo Association: Case Pro Kuusamo and the Juomasuo planned gold mine: local nature based livelihoods in cooperation

12.00-12.15 Mr **Otto Bruun**, FANC: Do we need gold?

PART 3: Post-extractivism. What kind of economies are we building?

12.15-12.40 Ms **Outi Hakkarainen**, Kepa; Mr **Tuomo Alhojärvi**, Solidarity Economy collective & Ms **Ruby van der Wekken**, Siemenpuu: post-extractivism; solidarity economy and commons contributions to the debate.

12.40-13.10 Some Questions and Answers beyond gold with Ms **Indu Netam**, Mines, Minerals and People, and Mr **Jagdish Purohit**, Society for Promotion of Wastelands Development, India: Case of bauxite in India. From overconsumption driven resource exploitation to minerals as a commons.

13.10-13.30 Final discussion and conclusions

Panel at the WORLD VILLAGE FESTIVAL: After the Gold Rush - extractivism from Mali to Finland

Mining activities, production and resulting income determine the narrative on development in many countries. The multifaceted debate around mining and extractivism, and their local and faraway socio-ecological consequences, ranges from corporate accountability and community mining rights to fundamentally questioning the necessity of certain mining activities. In the panel, actors from Mali, Nigeria, Tanzania and Finland discuss the tensions between extractivism and economies based on solidarity values and local needs, while drawing from the outcome of the "After the Goldrush" seminar.

Panel discussion on Taiga stage, Sunday, May 24th, at 16.20-16.50

<http://www.maailmakylassa.fi/english/programme/16015>

2. Seminar discussion and conclusions

See the presentation slides on the Siemenpuu website: <http://www.siemenpuu.org/fi/event>

Opening of the seminar

Ms Titta Lassila from FANC shortly introduced FANC's project, during which several seminars and workshops around mining and extractivism have been organized in Finland. One of these discussions was the session in Finnish Social Forum "Ääniä kuopasta - mitä kaivannaistalouden jälkeen?" (in English, Voices from the pit - what after extractivism?), which was organized in cooperation with the same actors as this seminar. The session was to discuss the local realities of and struggles against mining and extractivism, and to link them to alternative economy building.

Ms Lassila summarized the discussions and conclusions made during the Finnish Social Forum session. The session begun with three case studies from Mali, Madagascar and Finland. Also the Latin American thought of post-extractivism was introduced and then asked, how this could be applied elsewhere. There were many things connecting the cases' communities and struggles: Both in the South and in the North, effects have been severe but ignored by the states and the corporations, the local people are not heard, corporations ignore the critique and the decision makers evade their political responsibility. Extractivist economy can market itself very well and present itself as something essentially important. Countries are convinced that their economies are dependent on extractivist activities, which limit their imagination for another economy and thus reduction of the impacts of extractivism and mining. For instance, in Madagascar, the government is convinced the country needs mines for foreign investment. However, this hasn't brought prosperity for all, and the benefits are unclear. For Mali, which is globally a significant gold producer (both industrial and artisanal gold), all the profits are exported and not benefiting the poor. Social development is suffering from gold production, as artisanal mining is pulling the young out of school. In the group discussions during the Finnish Social Forum session, the participants called for transparency, civil activism and a strong social movement that would address the role of extractivism in our economies and development, thus showing the need and possibilities for another economy building.

(Note: a separate report (mostly in Finnish) has been compiled of the discussions during the Finnish Social Forum session. It can be downloaded from the After the Gold Rush event page: <http://www.siemenpuu.org/fi/event>)

Ms Lassila then went to shortly introducing the global economy of gold, saying that the current gold rush was due to the economic crisis, which has lead to increased value of gold. Thus the investment in gold mining has increased. Earlier in human history, gold has been seen as a rare fortune, but now it can be found everywhere. There are well over 170 000 tons of gold in use right now, of which 12 % is in industrial use, 52 % in jewelry, and the rest are in banks. Every year, thousands of tons are mined and added to the cycle. The rich are securing their wealth with gold in an unstable economy. Gold mining creates 20 tons of toxic waste for a unit of gold produced. The mines lead to forced displacements, the local environment is being destroyed, and there is no room for alternative economies. Ms Lassila ended by asking, when considering the injustice of the gold economy, what is the real price of gold.

Our moderator **Mr Marko Ulvila** noted that the growing demand for gold and the increased struggles against gold mining go hand in hand, opening the stage for our international speakers (Part 1 of the program).

Part 1: Perspectives from Mali, Tanzania and Nigeria on gold mining and extractivism

Mr Kalidou Togola (see presentation slides, in French) is mayor of Finkolo-Ganadagou in Sikasso, Southern Mali. There are 17 000 people living in his municipality. Also in Sikasso both industrial mining done by international companies, and artisanal mining with over 50 sites is found.

Mr Togola introduced us to the problematics of artisanal mining in Sikasso, as experienced at the Nampala mining site, where Canadian Robex Resources company is present: drop in school attendance, drinking water problems, health issues, conflicts on all levels between people, communities, municipalities and police and land grabbing. Social conflicts can run very deep, affecting communities and within families. There is a gold rush going on locally, drawing everyone to the artisanal mine area with often little results, whilst a loss of agricultural skills takes place under youth. Companies are taking the land, but not giving jobs to local youth. Companies also do not listen to local leadership or communities, but only communicate with the national level. All profits are shared with the state and the companies, nothing to the local communities. Is mining development, like often told? No, it is not, said Togola.

Togola told how then they have been visiting towards other areas where there has been better organisation. Also, a local convention has been established regarding governance of local resources - including also indications so as to where absolutely cannot mine. Locally also efforts are done at promoting of a diversifying of local economy, including bio-garden and different agricultural practices. Also local radio has been established which has started a program about the impacts of gold mining, promoting the engaging in other activities. This year then Kalidou has been working toward the establishing of a coalition of mayors around the issue of mining, so as also to be able to confront the government on issues. 52 communities are involved in the coalition regionally.

Mr Alex Ruchyahinduru (see presentation text) from Policy Forum Tanzania presented a policy perspective to the gold extractivism debate, calling for better rights and an acknowledged role for the small scale miners in the Tanzanian mining sector.

There are a lot of minerals for extraction in Tanzania: metallic minerals (including gold), gemstones, industrial minerals, energy source minerals, and construction minerals. However, these resources have not been transformed into wealth in a satisfactory manner. The contribution of the mining sector to the national economy and social development does not meet the expectations of the people.

There are many international actors interested to invest in mining in Tanzania, but also small scale miners. Mr Ruchyahinduru presented the different kinds of challenges that the small scale miners face when trying to make it in mining, ranging from evacuation and lack of licence security to lack of capital and skills. He told us that the Tanzanian government gives priority to bigger investors such as international corporations and doesn't acknowledge the small scale miners' role in the mining sector. Small scale miners are often excluded from development plans and environmental and health policies.

Mr Nnimmo Bassey (see presentation slides) from the Health of the Mother Earth Foundation, Nigeria, built a bridge from gold extractivism in Africa to oil and gas extractivism in Nigeria. He argued how global extractive economy has in fact lead to underdevelopment in Africa. Most wars and conflicts are due to natural resources to be exported, and what is left behind when investors leave is vast environmental destruction and broken promises of development. Extractivism does not add value to the local economies, and it does not bring progress, but is actually about exercising power without accountability. For instance, Shell, when extracting oil in Nigeria, does not meet even its own minimum standards of corporate responsibility. Worsening climate change will lead to more conflicts and wars for instance around water and arable land. Mr Bassey's main message was: Leave the oil in the soil, leave the coal in the hole, leave the tar sands in the land! He also concluded that the oil age will not end due to lack of oil, but it needs deliberate action to be left behind.

Panel discussion with Mr Togola, Mr Ruchyahinduru and Mr Bassey:

Mr Ruchyahinduru was asked, what does leaving the fossils into the ground sound like for Tanzania. He stated that it is Tanzania's position that extractivism brings revenues to the country. Tanzania should build a mining sector, where people / small scale miners have an acknowledged role. There should be a political discussion about who really benefits from the natural resources, and after this it should be then decided what is done with the resources.

Mr Ulvila brought the discussion back to gold and asked the panelists, is there such thing as sustainability in gold mining or a sustainable extractivist economy?

Mr Togola stated that mining should become a non-question. People should concentrate on completely different economic activities, and not even discuss extracting gold. In Mali, government's official documents say that extractivism should bring development, but local people and leaders are not consulted, and extractivism is leading to so many problems.

Mr Bassey said he doesn't believe in such a thing as sustainable extractivism, as it is basically breaking of land and extracting things from it. It is only destruction, it doesn't create anything new. Connected to mining is the promise of development, but in the global South, mining hasn't brought development. Question is also about what is sustainability for those who benefit from mining and those who suffer from it.

Mr Bassey was asked about organizing and mobilization against extractivism. What kind of action is most effective, should it be violent, nonviolent? Mr Bassey responded that it's always about the people and what kind of path they want to follow. Different kinds of action get different results and happen with different conditions. For instance, nonviolent activism cannot be silenced with money. And would the curses that women are spelling on companies be violent or nonviolent action?

Mr Ulvila then asked the panelist, what is the rationality in gold extractivism? On the one hand, we have the richest 1 % trying to secure their wealth with gold, and on the other hand we have the devastating local destruction of gold extractivism. How about a criminalization of (gold) overconsumption, in order to come about a cultural transformation in our society and thus end gold extractivism?

Mr Bassey stated that there should be international tribulat for trials on ecocides. Corporate impunity should be stopped and the corporations should really be held accountable. Mother Nature's rights should be acknowledged and crimes against her should be punished - think of the constitution in Bolivia. There should be more international space, where there is less and less places to hide.

Mr Ruchyahinduru said the problem is in lack of transparency and fairness. There is an international campaign going on, where companies are asked to publish what they are paying to the government for the extractives. For Ruchyahinduru this is a way to come to a fair deal between the companies extracting and countries with the resources. This also would make it more visible, how much the companies are contributing to the local development.

Mr Togola stated that it is very difficult to organize around extractivist issues, as there is little information available because of government and company secrecy. When the minister of mining comes to visit Finkolo, he doesn't contact Mr Togola or anyone else in the local community. The same government has, however, regulated that the local communities need to be consulted about mining projects. The company representatives have been invited to come and meet with the locals, but they do not want to, as they only deal with the government officials. So the government and the companies are on the one side, and the people need to organize against that. Mr Togola hopes that as their organized group of leaders and people grow, they could then have a counter leverage against the government and the companies.

Mr Togola was asked, what other viable alternatives are offered to the local people? How could they understand that there truly are alternatives to gold extractivism in Sikasso, which is a very poor area? Mr Togola referred to earlier government policies that had affected the price of cotton and then shifted the economic activities away from it. Government could be supporting different activities.

Mr Bassey was asked, whether the locals can ever be truly involved in the decision making regarding the use of extractive resources such as oil. Is true transparency ever possible, if they are still to drill oil? Mr Bassey said, contributing also to the earlier discussion, that transparency should be more than about the money paid, the companies should publish also what they are taking and in what quantities. But the truth is, they won't tell even how much the revenue payments to the governments are. It is the difficult question of dig or not to dig, but at least it is clear that there are areas which should be left intact by the extractive economy.

Part 2: Perspectives from Finland

Part two started with a video produced by FANC about mining's impacts on other economic activities such as reindeer herding and travel in Lapland, available here (only in Finnish):

<http://www.sll.fi/ajankohtaista/verkkouutiset/kaivoshankkeet-varjostavat-lapin-luontoa>

Mr Jari Natunen (see presentation slides), biochemist (PhD) from Finland, gave a critical presentation on the toxic chemical emissions of gold mining, stating right at the beginning that the mining companies are not sincere about the emissions that their mines cause. They do not reveal, what chemicals and how much they release, and they do not tell truthfully how these chemicals react in the ecosystems. All the chemicals released are not even mentioned in the permissions or in the environmental impact assessments. Mr Natunen himself has been making research and measuring the chemical emissions from several different gold and other mines in Finland and also in Romania. Basically there are good environmental and health standards in Finland and in the EU, but they are not implemented in the mines. For instance, the technology exists for purifying the waste waters, and the investment for water purification would be a couple of percents of the whole investments. However, companies rather save in this, and pollute the nearby waters. Toxic chemicals end up polluting ground waters and enrich in the food chains. Ecosystems and species change and disappear. Most of the social and health impacts are due to the negative changes in the ecosystems, but still mines are defended by the fact that they also bring some employment, even though for only some years, whereas the other impacts will be there for hundreds, even thousands of years.

Ms Anna Kantola (see presentation slides), from Pro Kuusamo Association, presented the mobilization of local people with different kinds of livelihoods and professions in order to discuss about the risks and benefits of planned gold mine Kuusamo.

In Kuusamo, approximately one third of all private sector jobs are on nature based livelihoods. Pro Kuusamo Association aims to support that those livelihoods are viable and productive also for future generations.

Pro Kuusamo has gathered together people in order to create and work towards a vision of Kuusamo with diverse livelihoods. Pro Kuusamo supports the target to increase jobs in their respective fields, building also synergies between them. They are also actively participating in land use planning, bringing the viewpoints of nature values and existing livelihoods into the discussion.

Mr Otto Bruun (see presentation slides), FANC, then went to the supply and demand of gold more in depth, questioning the limits and need of more gold in general. Globally gold production has been increasing, as is also demand for industrial gold and gold as investment. The biggest gold mine of Europe is located in Kittilä, Northern Finland, and Finland is thus an important exporter of gold. However, there are several issues affecting both the

supply and the demand of gold, ranging from peak gold and local struggles against mining to environmental devastation and challenging the extractivist mindset - There are geological, social and environmental limits to more gold extraction.

Part 3: Post-extractivism. What kind of economies are we building?

Ms Outi Hakkarainen from Kepa started the third part of the seminar by presenting the Latin American perspective to extractivism, which is calling for post-extractivism in local development. According to her, there is nothing really new in this: Colonization process in Latin America has practically been about extractivism, about extracting human labour, people's minds, nature and natural resources for the needs outside the local area and local communities. Post-extractivism aims for ending this kind of satisfying the outside demand, and calls for development based on local needs and values. Thus it does not call for ending all extractivist activities. It can be seen as the Latin American equivalent for the degrowth discussion in the global North.

Ms Hakkarainen stated that there are two parallel discussions around mining and extractivism. On the one hand, people see themselves rather powerless when trying to struggle against big mining companies and extractivist development. On the other hand, there are numerous very local developments happening through new ideas and other economy building, which creates hope. This also suggests that when opposing mining and extractivism, we need to really promote the alternatives to the extractivist economy. She referred also to the Bolivian constitution, where indigenous knowledge of *buen vivir* is acknowledged.

Finally she told about a discussion in a Degrowth conference in Leipzig last fall, where a Congolese was wondering why they should stop mining for gold and other metals in Congo. It should really be about the means being sustainable. However, in the discussion it was pointed out that there are no such means. Ms Hakkarainen suggested that we should criminalize gold consumption.

Mr Tuomo Alhojärvi (see presentation slides) from the Solidarity Economy Collective then went into describing the economic system that drives the increasing demand for gold, taking a theoretical approach. He called for new ways of thinking about the economy, not only new ways of building it. The current economic thinking is based on sociology of absences, which means actively forgetting other alternatives to current economy, which can also be described as a rational monoculture of monocultures framing out other ways of seeing, understanding, thinking and acting, thus depoliticizing the economy. He presented solidarity economy and commons thinking as alternative lenses to look at and organize economies, social practices and governance. He showed how we already have many different kinds of activities and ways to organize, which are worth to build upon to create local solidarity economies. The challenge is to recognize them. "We are all this together - start where you are!"

Ms Ruby van der Wekken (see presentation slides) from Siemenpuu Foundation showed a visualisation of solidarity economy practices in Mali. As proposed from a solidarity economy perspective, by placing these economic actors on a map, not only their use is promoted, but also cooperation between the actors is potentially promoted from which new solidarity economy practices can follow - and as such this other economy can be strengthened. However, as was clear from Mr Togola's words, at the end of the day people in Finkolo will find themselves both being engaged in solidarity economy practices as the bio cooperative gardens, but also at the artisanal mining site due to the need for additional cash. This points to the need to pay attention in particular also to the issue of financing from a solidarity economy perspective.

Globally there is a growing movement that wants to address our financial system on different levels. So the discussion that it should be the state, and not private banks, which is issuing money, which is then spent according to citizens objectives. This importantly relates to the link between debt and extractivism, with a country as Mali and its need for foreign currency importantly linked to debt servicing. On another complementary level of

the discussion is the perspective of currency as a commons, of the development of complementary currencies where the community of users sets the rules as to which kind of economy is promoted with the currency. A complementary currency in Finkolo could be of good use strengthening the solidarity economy alternatives to extractivism.

Some Questions and Answers beyond gold

Whilst in the first parts of the seminar the conclusions was reached that there is no need as such for the further extraction of gold, Ms van der Wekken then invited our Indian guests **Ms Indu Netam** (Minerals, Mines and People) and **Mr Jagdish Purohit** (Society for Promotion of Wastelands Development) to the stage, to take the discussion beyond gold to other minerals. Ms Netam told us how bauxite mines have affected the local communities in India. In her own adivasi village in Central India, people live of local forests without modern conveniences and infrastructure. They grow their food by shifting cultivation. Their lands are rich in bauxite, which draws mining companies' interests, so they have been displaced from their lands without any access back. They started to mobilize and protest against the bauxite mining company, and after some years of protest, some people imprisoned (including Ms Netam) and someone ending up dead, they managed to create enough pressure and the bauxite company had to leave. The company has been trying to get a new license for mining without success. In order to keep that threat at bay, also the adivasis then have been trying to get a license in order to establish a cooperative governing the lands which are now unsuitable for shifting cultivation. They haven't succeeded yet, but are hoping to close the lands from outsiders. Ms Netam said that they weren't against mining per se, but there had to be ways to do it that didn't permanently harm local nature and communities. Bauxite in their land used to support the local characteristics of the environment; for instance, a bauxite-rich soil contains more water.

Ms van der Wekken continued that it can then be concluded that bauxite in the ground is a commons. Local communities should thus be able to decide what happens to their lands and bauxite. She then raised a question of how to treat minerals as a commons locally but facing the global economy. If there are global needs for some minerals, and the governance of the commons should happen locally, what kinds of structures should there be put in place? What, how, and where would mining happen?

Finally **Mr Purohit** told us that mines should be managed differently based on the stage of the mine. There are three stages, namely abandoned mines, operating mines and planned mines. Each stage needs its own kind of governance and management. Laws and regulations of mining are implemented weakly in India, and oppression is common. Mines in different stages have different kinds of environmental impacts, but they are all affecting the life supporting systems. Economic alternatives should be promoted for peoples' and nature's wellbeing.

From the audience, it was pointed out that we should be explicit in what rights we are regulating. There is no right to mine, but only rights to own and trade. Different angles should be taken into account when we are thinking what a right to mine actually means.

Mr Ulvila noted that this also connects to the point that **Mr Bassey** was making of the rights of Mother Earth.

Mr Natunen commented lastly that one way to control mining companies is to inform their shareholders how the companies are acting abroad. In Finland, there are no mining companies, but companies that produce the machinery and crushers for ever larger mining. We have to reveal what our companies, some with the state's permission and ownership, are doing! In addition, there could be a taxation of the gold market.

3. Panel discussion in the World Village Festival

Panel discussion (30 minutes) with Mr **Kalidou Togola**, Mr **Nnimmo Bassey** and Mr **Alex Ruchyahinduru**; moderated by Mr **Otto Bruun** and Ms **Ruby van der Wekken**. The panel drew together the discussions and conclusions of the seminar.

Mr Bruun started the discussion by referring to the seminar, where the problematics in the global economy of gold, gold production and consumption, and other economy building (going beyond gold extractivism) were discussed.

Ms van der Wekken then went to presenting the artisanal gold mining in Mali, asking Mr Togola what were the consequences of gold extractivism locally.

Mr Togola said that artisanal mining has led to increased school drop-outs, loss of cultural and agricultural skills, environmental devastation and health impacts.

Mr Bruun, referring to the seminar, said to Mr Ruchyahinduru that he seems to be hopeful that a responsible and sustainable extractivist economy is possible.

Mr Ruchyahinduru responded that there are a lot of natural resources in Tanzania, and the problem is that they are not used in an equitable manner. Currently mining doesn't contribute to social development. There are many challenges to overcome, but it is possible to bring the extractive minerals as a part of socially responsible economy. There is a need of capacity building of small scale miners, and an initiative for making the current mining sector more transparent.

Ms van der Wekken then took the discussion to Finland by asking Mr Bruun of gold extractivism in Finland.

Mr Bruun referred to the growing investment in gold mining in Finland, one central actor being Dragon Mining. However, there are hopeful signs of mobilizations of actors struggling against mining, such as Pro Kuusamo Association. Mr Bruun then asked Mr Bassey of oil extractivism in Nigeria.

Mr Bassey said that indeed, crude oil is the black gold, with vast environmental destruction. He has been trying to be objective in researching extractivist activities and their impacts on local communities in Western Africa, but hasn't been able to see any positive development.

Ms van der Wekken asked Mr Togola, what he has experienced when he has been trying to influence government and mining companies in Mali.

Mr Togola said that there is complicity between the state and the mining companies. As he has been trying to bring forth the illegal activities of the mining companies, the government has said that this wasn't an issue that a mayor should be worrying about. The government and the companies will handle it, no need to consult the locals.

Mr Bruun asked Mr Ruchyahinduru, how he sees the points being raised by Mr Bassey.

Mr Ruchyahinduru said that the core problem was with the capacity of people, their skills, and capital. Extractivism should bring social development via jobs for instance. Of course there are still problems, such as sexual abuse at the mining sites leading into increased AIDS patients.

Mr Bruun then raised the central question to the discussion: do we really need more gold?

Mr Bassey said that no, we do not need any more. The gold goes to the speculators. Gold jewellery are a luxury. Mining companies seem not respect anything - every mine pit is a crime scene!

Ms van der Wekken asked Mr Togola, what could there be instead of gold extractivism.

Mr Togola responded that there are plenty of alternatives in Mali such as agriculture and fishing, which should be developed further.

Mr van der Wekken asked Mr Ruchyahinduru, how he sees this in the case of Tanzania.

Mr Ruchyahinduru stated that he actually believes more gold is needed, and in Tanzania gold extractivism should be done with respect and care. However, actors are in a rush and not acting too smart. There are alternatives to gold extractivism, but they should be seen as parallel to it. It should not be about choosing one or the other.

Mr Bruun referred to the seminar, where the question other economy building was well discussed through presenting solidarity economy building and treating extractive minerals as commons. He then asked Mr Bassey, how would he suggest we continue from here.

Mr Bassey said that we should open our eyes to the consequences of mining. We need to say yes to life and no to mining, in order to be more productive and sustainable. Also one central issue is, how we build the narrative for non-extractivist economy and development.

Mr Bruun ended the discussion by saying that Finland has an important role in the global economy of gold both through import and export, and thus we can do a lot here in Finland.

KULTAKUUMEEN JÄLKEEN

Kaivostoiminta, kaivannaistuotanto ja niistä saatavat tulot määrittävät monen maan tavoiteltua kehityspolkua. Laajassa keskustelussa kaivoksista ja kaivannaistalouden sosioekologisista vaikutuksista esitetään niin vaatimuksia yritysten vahvemmasta tilivelvollisuudesta tai yhteisöjen oikeuksien laajentamisesta kuin kyseenalaistetaan täysin tiettyjen kaivostoimintojen tarpeellisuus.

Keskusteluun linkittyy myös toisenlaisen talouden rakentaminen, joka vahvistaa ihmisten ja luonnon hyvinvointia. Millaisia jännitteitä vallitsee tämän toisenlaisen talouden ja kaivannais-talouden välillä, ja miten ne ilmenevät paikallisesti? Miten materiaalien ja tulojen tarpeisiin voidaan vastata solidaarisuus-talouden ja yhteisvaurauden viitekehyksessä Etelässä ja Pohjoisessa?

Alex Ruchyahinduru, Policy Forum Tanzania

Tansanian pienkullankaivajat joutuvat kilpailemaan oikeuksistaan kullankaivuuseen maan hallinnon suosimien suurten kaivosyhtiöiden kanssa. Kaivosluvan saaminen ja ylläpitäminen on epävarmaa ja pienkullankaivajat syrjäytetään usein etuoikeutettujen suurempien kaivajien tieltä. Heillä on myös usein vaikeuksia saada lainaa toiminnan aloittamiseksi. Ilman laillista lupaa ja sijoitettavaa pääomaa, pientoimijat päätyvät kaivamaan kultaa laittomasti alkeellisen ja vaarallisen teknologian avulla. Onnettomuudet ovat yleisiä. Monilta uupuu myös riittävä tietotaito toimintansa kehittämiseksi sekä käsitys löydöstensä taloudellisesta arvosta. Tansanian hallituksen on tunnustettava pienkullankaivajien oikeudet ja asema maan kaivossektorilla ja kehityssuunnitelmissa!

Kalidou Togola, Sikasson Finkolon kunnanjohtaja, Mali

Non merci – Ei kiitos!

Pyydän kaikkia kyläpäälliköitä liittymään taisteluun sitä yhteisvauraudemme tuhoa vastaan, jonka kullankaivuu aiheuttaa. On ehdottoman tärkeää, että sitoudumme tänään rakentamaan monimuotoisempaa kestävää taloutta. Vain siten voimme pitää nuoremme yhteisöissämme. Meidän on kehitettävä maatalouttamme ja autettava nuoriamme toimimaan luontoamme kunnioittaen. Jos emme sitoudu, tulemme epäonnistumaan ruoan tuotannossamme, ja mikä pahempaa, yhä useampi nuori keskeyttää koulunkäyntinsä ja lähtee kaivamaan kultaa. Nyt kun meidän kunnallamme on oma paikallinen sopimuksensa luonnonvarojen käytöstä, olemme valmiita edelleen edistämään kyliemme kestävää sosioekonomista kehitystä.

Jari Natunen, biokemisti (PhD), Suomi

Suomessa ja EU:ssa on yleisesti ottaen hyvin kehittyneet ympäristö- ja terveysstandardit. Ne ovat kuitenkin heikosti huomioitu suomalaisessa kaivostoiminnassa. Kaivosjätteet uhkaavat järvien ja muiden vesistöjen ekologiaa, myrkyttävät ravintoketjut, saastuttavat ilman ja vaikuttavat negatiivisesti työntekijöiden ja lähistön asukkaiden terveyteen. Luonto ja paikalliselinkeinot kuten kalastus, maanviljely sekä matkailu kärsivät kaivosten vaikutuksista jopa tuhansia vuosia vielä kaivosten sulkemisen jälkeenkin. Kaivosten kasvava vastustus yhdistää Suomessa erilaisia ryhmiä, jopa historiallisia kiistakumppaneita kuten luonnonsuojelijoita ja poronkasvattajia. Pelko on, että Suomesta on tulossa nykyajan siirtomaa, joka uhrataan kaivannaisten tuotannolle.

Nnimmo Bassey, Health of Mother Earth Foundation, Nigeria

Jättäkää se maahan! Kestävää kaivannaistoimintaa ei ole olemassa.

Maailman käsittäminen resurssina pitää sisällään lähtöoletuksen, että luonto koostuu rikkauksista valmiina ryöstettäväksi yritystoimintaan. Ihmisinä me kehystämme tämän luonnon hyödyntämisen dilemman väärin, jos emme tunnusta luonnon sisäsyntyistä oikeutta selviytyä omin ehdoin. Tärkeintä on käsittää, että me olemme osa Äiti Maata, emme sen ulkopuolisia. Emme voi rikkoa sen oikeutta olla olemassa ja uusintaa elinolosuhteita kaikille eliölajeille.

TARVITSEMMEKO LISÄÄ KULTAA?

1. 99 % kullasta voidaan kierrättää. Eikö vallitseva globaali ekologinen kriisi, joka on osoittanut rajat jatkuvalla talouskasvulle, ole myös osoittanut tarpeen jatkuvaan kasvuun perustuvan talousmallin purkamiselle ja degrowth-ajattelulle erityisesti globaalissa pohjoisessa?
2. Mikä on kaivannaistoiminnan, kuten kullankaivuun, yhteys valtioiden ulkomaanvaluutan tarpeeseen velkojen maksamiseksi? Monet globaalit liikkeet näkevät kolmannen maailman maiden velat laittomina, ja vaativat niiden sovittelua ja jopa mitätöimistä globaalien oikeudenmukaisuuden nimissä ja uusien rahoitusjärjestelmien luomista niiden tilalle.
3. Miten korvata kulta taloudellisen turvan luojana? Suurin osa kullasta menee suoraan maailman rikkaimman prosentin holveihin varallisuusarvoja vakauttamaan. Eikö oikeudenmukainen yhteiskunta olisi parempi turvan lähde kuin maan kamarasta ryöstetty kulta?
4. Voivatko vaihtoehtoiset rahajärjestelmät korvata kullan arvon säilyttäjänä? Kansallisvaltiot voisivat ottaa rahanluonnin liikepankeilta omiin käsiinsä. Paikallistasoilla luodaan jo nyt erilaisia täydentäviä valuuttoja tukemaan paikallisiin arvoihin perustuvaa taloutta.

MILLAISIA TALOUKSIA RAKENNAMME?

Post-extractivism Latinalaisessa Amerikassa

”Extractivism” viittaa luonnonvarojen maksimaaliseen hyödyntämiseen perustuvaan talousmalliin.

”Post-extractivismin” tavoitteena on luonnostella vaihtoehtoinen näkemys Latinalaisen Amerikan yhteiskuntien kehityksestä tilanteessa, jossa luonnonvaroja on rajoitetusti, luontoa on suojeltava ja vallitsevalle kehitykselle rakennettava vaihtoehtoja. Post-extractivism ei tavoittele kaivannaistoiminnan lopettamista, vaan sen mittakaavan huomattavaa pienentämistä ja kytkemistä irti maailmanlaajusten tarpeiden tyydyttämisestä. Tavoitteena on monimuotoinen talous, jossa uudenlaisella työ- ja veropolitiikalla poistetaan köyhyys. Ideana on rikkaa luonnonvarojen erikoistuneen hyödyntämisen kierre ja lopettaa tällaisen kaivannaistoiminnan ympäristölle ja yhteisöille aiheutuvat haitat.

Solidaarisuustalous

Solidaarisuustalous on kutsu jäsentää talous uudelleen jokaisen omasta arjesta käsin. Keskeinen talouden kysymys on, miten organisoimme yhteiselämämme. Miten voimme verkostoitua niin, että saamme talouden omaan ja yhteiseen käyttöön? Talouden tärkein päämäärä on sosiaalisen elämän uusintaminen. Toisin kuin valtaviiran talousajattelussa usein katsotaan, ympärillämme on paljon elinvoimaisia yhteisöjä ja yhteisiä käytänteitä aikapankeista ja vaihtopiireistä ekokyliin ja yhteiskunnallisiin yrityksiin. Näiden toiminta perustuu yhteisiin arvoihin, joita ovat mm. moniarvoisuus, autonomia, tasa-arvoisuus, demokratia ja ekologisuus - siis solidaarisuus. Nämä niin sanotun solidaarisuustalouden toimijat haluavat omassa toiminnassaan ylittää kapitalistisen kansa- ja valtiokeskeisen talousajattelun. Yhteisvauraudet, niin sanotut commonsit, ovat tärkeä osa solidaarisuustaloutta.

Commons eli yhteisvauraus

Yhteisömetsät, kalastusvedet, ruoka, geeniperintö, osuuskunnat, kielet, happi, yhteisömaatalous, mineraalit, valuutta... Kaikkia näitä voidaan kuvailla sanalla ”commons” eli yhteisvauraus, viitaten asioiden yhteisomistukseen ja erilaisiin yhteistuotannon muotoihin. Yhteisvauraudet voidaan jakaa esimerkiksi ekologisiin, sosiaalisiin ja verkostollisiin yhteisvaurauksiin. Ne voidaan parhaiten käsittää viittaamalla niihin sosiaalisten commoning-käytäntöjen avulla. Commoning viittaa solidaarisuustalouden kehittämiseen, eli yhteisöissä tapahtuviin eri yhteisvaurauksien yhteistuotannon, yhteishallinnon ja yhteishallinnan prosesseihin, jotka pitävät sisällään kestävyuden ja reiluuden periaatteet sekä käyttäjien sosiaalisen kontrollin.

BEYOND GOLD: MINERAALIT YHTEISVAURAUTENA

Indu Netam; Mines, Minerals and People; Intia

Meidän alueellamme adivasit ovat harjoittaneet kaivannaistoimintaa hyvin, hyvin pitkään valmistaakseen raudasta työkaluja. Suuret yritykset haluavat kaivaa bauksiittia adivasiyhteisön kiertokaskiviljelymailla. Bauksiitti kuitenkin sitoo vettä maahan ympäri vuoden, ja siten bauksiitti on kiertokaskiviljelijöiden yhteisvauraus. Kiertokaskiviljelijöillä pitäisi olla oikeus päättää siitä, mitä bauksiitilla tehdään heidän maillaan, sillä se on osa heidän toimeentulonsa vesiturvaa.

Mineraalit yhteisvaurautena

Mineraalit ovat hupeneva luonnonvara. Kun niitä kohdellaan yhteisvaurautena, kyse on niiden säästäväisestä käytöstä ja maan ennallistamisesta kaivualueilla. Kuinka paljon, missä ja miten mineraaleja kaivetaan, päätetään kollektiivisen prosessin kautta, jossa yhteisön jäsenillä on suora rooli kestävän kaivannaistoiminnan omistajina ja hoitajina. Jos yhteisöllä olisi todellinen mahdollisuus vapaaseen valintaan, vastaus kysymykseen "kaivaa vai eikö kaivaa" voi monesti olla, että jätetään se maahan. Kuitenkin silloin, kun mineraalit halutaan kaivaa ja hyödyntää, siitä pitäisi päättää yhteisöllisesti.

Paikallisesta globaaliin:

Miten mineraaleja voidaan hallinnoida yhteisvaurautena globaalilla tasolla?

Miten voimme muuttaa globaaleja valtarakenteita niin, että paikallinen hallinta on mahdollista?