

48. Extractive Industries: impacts, benefits and participation of local communities

16331 - Working for the enemy - oil workers from nomadic/seminomadic arctic communities

Presentation type: Oral presentation

Author(s): Dudeck, Stephan (Anthropology Research Team, Arctic Centre, University of Lapland, Rovaniemi, Finland / Finnland)

Many rural indigenous communities experience today the introduction of wage labour jobs often in connection with work migration to the urban centres. Communities dominated by subsistence patterns of economy and associated relationships with the environment experience the integration in a capitalist market of work force and in new forms of production and market exchange. For most of them traditional social and economic relationships remain an important resource for the wellbeing of their communities and the returning migrant workers. They counterbalance negative impacts of commodification processes with new opportunities the work in industrialised regions offer. However, what happens if the industrialised labour market develops just on the land of the communities itself? The paper use examples from Khanty and Nenets communities of fishermen, hunters and reindeer herders that live in the vicinity of oil fields in Western Siberia and the Russian North. It explores how young men and women work in a “fly in fly out” working regime that links their forest or tundra camps with the barracks on the neighbouring oil field that is partly destroying the fishing and hunting grounds and reindeer pastures. Surprisingly the indigenous oil workers do not so much express concerns about the inherent conflict between opposed relationships with the environment. They thematise more often the specific working conditions, the challenges of vertical hierarchies and working discipline, low working security and the delegation of responsibility. The double work load at the oil field and at the traditional camp sites are a challenge but social ties between workers and the legacy of soviet multiculturalism offer also new forms of social capital as does the patron-client relationship between indigenous people and oil companies. The paper extend the idea of indigenous perspectivism (Viveiros de Castro) and combines it with Bourdieu’s notion of social capital in order to understand indigenous ambivalent integration into the extractive industry developing on their land.

16261 - Hunting for benefits? Indigenous peoples, industry and the Law in the Russian Arctic

Presentation type: Oral presentation

Author(s): *Stammler, Florian (Arctic Centre, University of Lapland, Rovaniemi, Finland / Finland); Ivanova, Aytalina (North Eastern Federal University Yakutsk, Faculty of Law, Yakutsk, Finland / Finland)*

Indigenous peoples have (often rightly so) been portrayed as having a relationship of reciprocity with the land and all its animate and inanimate components. This is in stark contrast to the mindset of the “extractivist” – of taking without caretaking, of treating land and people as resources to deplete rather than as complex entities with rights to a dignified existence based on renewal and regeneration” (Klein 2014: 447). This presentation demonstrates what happens when indigenous peoples get embraced by such an extractivist mindset promoted by states and companies, and become co-authors and proponents of laws that focus on the extraction of compensation for environmental and social damages during industrial development rather than on prevention, mitigation and preservation of native cultures and the environment. Examples from East Siberia and the Russian Far East of reindeer herders and fishermen shall be used to show what is left of indigenous reciprocal relations to the land once communities are drawn into the “extractivist mindset”.

16240 - Traditional/Non-Traditional Activities among Hunter-gathering peoples, Global Tendencies in Russia. The Case of Evenki people and Nephrite (Jade) Mining in East Siberia

Presentation type: Oral presentation

Author(s): *Santha, Istvan (research centre for humanities, hungarian academy of sciences, budapest, Other / Andere); Safonova, Tatjana (Central European University, Budapest, Hungary / Ungarn)*

In this paper first of all we would like to study the recent history of Sunshine obschina since 1990. We have the chance to do this, because we conducted four fieldworks with the members of the obschina (indigenous enterprise) in the last decade, so we observed the organization of the obschina in practice, which is impossible now, when the obschina was liquidated in 2013. The case of Sunshine is exceptional among Evenki, but, as we know, also among the egalitarian hunter-gathering peoples of Russia. Secondly, Evenki are keen to be part of global tendencies for the purpose to conduct in legal way non-traditional activities. The Sunshine initiated a negotiation process towards the Russian state for legalizing nephrite mining for Evenki people, however the state is categorically against these efforts).

Recently extraction of white jade experienced a dramatic alteration in Buryatia Republic of Russia. After more than 15 years of successful development under the control of local indigenous Evenki community jade business experienced a crash and collapse, when with the support of central authorities the community was liquidated and all the jade storages were arrested. Since 2013 when these dramatic changes happened, jade business became non-transparent in the region.

The jade deposit was situated deep in taiga on the territories that were always associated with Evenki people, where they kept their reindeer and hunted for sable. But there was no any mention of jade in the local ethnographic museum or old ethnographic accounts about Evenki, as if jade appeared only after Chinese people came and got interested in buying it. Simultaneously, we recognized that every year there were new people working in the family based Evenki firm that extracted jade and was selling it abroad, except the Evenki members themselves. They explained me the volatility of the staff by the fact that Russian and Buryat people that they were hiring could not help themselves from stealing jade to sell it unofficially to Chinese buyers, and only Evenki people proved to be resistant to the mineral's charms and seductions. Independently of whether this was true, the narrative that Evenki, indigenous hunters, were indifferent to the minerals was very strong. At one moment this believe ricocheted back against the indigenous enterprise, which was closed down. And one of the bases for its closure was the argument that as a traditional and indigenous unit it could not be involved in such a modern occupation as mining in the first place.

This paper would like to emphasize through analyzing the case of Sunshine obschina, that not all the Evenki and not in all the situations would like to conduct traditional activities, but similarly to North American indigenous communities (described, for example, by Nadasdy) wish to claim rights to their land or how the Seminole indians would like to manage gambling (casino) in Florida (described by Cattelino), or as Bafokeng tribe manages platina business in South Africa (among others Comaroffs). Evenki also would like to claim their rights and defend them to conduct activities which play significant role in the economic life of Russia. This is a normal

negotiation process, which is the sign that Russia and Siberia are not exceptions and are affected by global tendencies, trends and demands, when representatives of ethnic groups wish to conduct not exclusively traditional activities on their own lands. Our materials were gathered during a social anthropological fieldwork in 2008-9 in East Siberia.

16227 - The resource curse and resilience patterns of indigenous groups of South Siberia (Russia)

Presentation type: Oral presentation

Author(s): Funk, Dmitri (*Moscow State University, Moscow, Russian Fed. / Rus Föd.*)

The paper presents results of the ongoing research of patterns of cultural resilience in situations of conflicts over non-renewable resources in areas traditionally inhabited by the Shors and Teleuts, two indigenous ethnic groups in South Siberia (Kemerovo region, Russian Federation). Social impact assessment of natural-resource development projects, well-known in Russia under the unduly narrow term "ethnological expertise", unfortunately has almost no significance and is divested of its potential effectiveness, which will be shown on Shor and Teleut cases. In both cases projects in the field of the coal industry, initiated in fact some centuries ago and aimed by default to people's prosperity, lead to sharp cultural and linguistic transformations of the local communities, to destruction of many native settlements and to resettlement of local groups, to devastation of territories of their traditional land use. We are going to present basic discourses expressed by all main stakeholders, and to show and explain main strategies, practices and results of resistance (or absence of it) of the vernacular cultures, their resilience abilities. The paper will be illustrated by the author's field data gathered in the last 30 years.

16205 - Living and mining along the BAM: social sustainability or resource curse?

Presentation type: Oral presentation

Author(s): *Povoroznyuk, Olga (Institute of Ethnology and Anthropology, RAS, Moscow, Russian Fed. / Rus Föd.)*

The BAM (Baikal-Amur Mainline) is Russia's most important Northern transportation route, linking Eurasian countries with East Asia. Its construction in the region, sparsely populated by indigenous Tungus-speaking groups and Russian old settlers, was predetermined by the prospects for extractive industry development and resource politics oriented at Asian markets. The attitudes to the BAM and the mining industry have been changing in different periods and among different groups. Indigenous Evenki people (aborigeny), subsisting on hunting and reindeer herding and excluded from these industrialization projects, have generally perceived their infrastructures as monsters encroaching on their ancestral grounds (Anderson 1992; Fondahl 1998). At the same time, young motivated BAM builders (bamovtsy), who flew to the region from across the Soviet Union in the 1970-80s, had a mission of "bringing civilization to remote corners of the country" (Belkin & Sheregi 1995). Eventually, Evenki have incorporated the BAM into their mobility regimes and everyday life, whereas the BAM builders intermarried with local women and settled in the towns that they had built.

The mass flight of bamovtsy from the North, migration of indigenous people to urbanized BAM communities, arrival of entrepreneurs and industrial shift workers (priezzhie) have marked diverse population movements in the post-Soviet period. Currently, living and mining along the BAM implies the existence of a fluid system of actors, whose interrelations are developing from co-existence and cooperation into competition. Bamovtsy, aborigeny, priezzhie and other labels are widely used by local politicians, companies, NGOs, and indigenous activists in claims for belonging to local communities and entitlement to resources – lands, forest game, and jobs. With the expansion of the BAM and extractive industry's infrastructure, the competition for these resources leads to social tensions, political and industrial non-participation and discrimination of the ethnic minority.

This paper, resulting from research in the frameworks of the project "Configurations of Remoteness (CoRe): Entanglements of Humans and Transportation Infrastructure in the Baykal-Amur Mainline (BAM) Region" (funded by the Austrian Science Fund (FWF) [P27625-G22]), will analyse the social dynamics in the BAM Region in the Soviet and Post-Soviet period. I will explore the roles of the BAM and the mining industry as the biggest modernization and social engineering projects, which have had diverse impacts on the local population in northern Zabaikal'skii Krai and Amurskaia Oblast', applying the concepts of identity politics (Sokolovskii 2012, Schweitzer et al. 2014), resource curse (Reyna and Behrends 2011), and social capital (Bourdieu 1986) as an important asset of sustainability in multicultural communities of the BAM Region.

16065 - "Oilism" in aboriginal life

Presentation type: Oral presentation

Author(s): *Novikova, Natalya (Institute of Ethnology and Anthropology RAS, Moscow, Russian Fed. / Rus Föd.)*

Public and ethnographic image of oil industry is frequently quite negative and in this quality is due primarily to the ecological problems associated with it. Oil companies are considered also in the context of corporate responsibility. Also of interest is a triad of perceptions that dates back to the beginning of oil exploration in Siberia and that is to a large extent preserved today: romantics, marginals, elite.

Oilism is seen as a merger of oil business and state power. This system has become dominant in northern regions. For these regions' aboriginal populations, it determines their status and material well being, and transforms their outlook. Oilers most commonly assign aboriginals a role of ethnographic adornment of their policies, and much less frequently that of employees, apart from low skilled workers and in companies' social sphere. Some forms of employment that existed for members of aboriginal populations in the 1990s, such as pipeline and ecological inspectors, are less available today.

In Western Siberia, it could be said that oilers codified and use in practice a juridically distinct status of aboriginal populations. Oil companies consider economic contracts with the aboriginals as potential risk insurance, while the aborigines say: "if they have signed contracts with us, they recognise us".

Even a greater influence of oil exploration can be observed in aboriginal everyday life and in new cultural perspectives on the world and aboriginal place in it. In contemporary Khanty folklore there is an image of a big man "with an iron hat and an iron stomach" who devours all on his way. This image has appeared during the period of oil exploration and started to supplement most of the traditional negative folklore characters. In traditional culture of Khanty there is a reevaluation of place of iron, which is now associated with destructive forces.

Indigenous peoples of the North has accumulated rich experience in establishing a dialogue with the world they live in. For the aborigines who pursue traditional way of life, that is, engage in hunting, fishing, reindeer herding and gathering, access to natural resources is an important issue but it is not the only one. Equally important is communication with supernatural world, for instance, through sacrifices. The more difficult and dangerous is procuring activity, the stricter are the rules of engagement with the gods and spirits.

In contemporary conditions, economic contracts are the main means of aboriginal engagement with oil companies. The logic of contracts with spirits is projected onto these economic ones, and define their endurance and possibilities of termination. This projection is visible in a view that "sacrifice is [in this instance] a seal" on a contract.

16000 - Rotational shift work in the Yukon Territory's mining sector: the Mobility Companion Guide

Presentation type: Oral presentation

Author(s): *Gartler, Susanna (University of Vienna/ReSDA, Vienna, Austria / Österreich); Saxinger, Gertrude (University of Vienna/ReSDA, Vienna, Austria / Österreich)*

In today's mining industry men and women travel back and forth between their homes and the camps nearby their work places. This way of life is essential to the contemporary system of labour force provision in the extractive industries that has left the model of mono-industrial towns largely behind and has shifted to long-distance commuting (LDC) and fly-in/fly-out (FIFO) models. Understanding this way of life is relevant for both, the indigenous and non-indigenous people alike who are involved into this industry. Besides existing hardships such as separation from the family and the confinement to a life in the workers' camp, the majority of people lead a meaningful life beyond stereotype assumptions of deviance such as drugs, prostitutes and alcohol as it is shown in so many TV series and as it is prevailing in the public opinion. This paper draws on examples from the Yukon gold and silver mining industry where local indigenous people as well as FIFO workers from all over Canada are employed. While employing anthropological method, the authors present findings from four months of field work in the Yukon Territory in 2014 that will lead to the production of a so called Mobility Companion Guide. This low-threshold website and handbook tell stories of experienced workers to the newcomers and tries to support a sustainable work life under conditions of mobility. It also looks on how wage work in mining and subsistence activities of First Nations can be negotiated.

15996 - No More Broken Promises: Hunter-Gatherers from Northeastern Philippines and the Legal Consent Case of Mining on their Ancestral Domain

Presentation type: Oral presentation

Author(s): Buenafe, Mayo (*Institute of Cultural Anthropology and Development Sociology, Leiden University, Leiden AK, Netherlands / Niederlande*)

Extractive industries like logging and mining promise to bring prosperity, livelihood and land development to areas where many hunter-gatherers inhabit. Towns like Dinapigue, Isabela in Northeastern Philippines, were created when these industries were established; though they operate on the ancestral domain of the Agta hunter-gatherers. The Indigenous Peoples' Rights Act of 1997 states that indigenous peoples have the right to Free, Prior and Informed Consent (FPIC) for all activities affecting their lands and territories including: 'Exploration, development and use of natural resources.' To obtain the FPIC of the Agta hunter-gatherers in Dinapigue, mining companies have promised specific benefits to the Agta; not all of which are being given; even if many of the Dinapigue hunter-gatherers are employed by these mining companies. This paper will explore the events leading to how and why the Dinapigue Agta hunter-gatherers filed legal complaints against GeoGen Mining Corporation; and the role of the National Commission of Indigenous Peoples (NCIP) in facilitating and implementing their Free, Prior and Informed Consent (FPIC) process. This case study provides in-depth analyses on the role of the Agta hunter-gatherers as stakeholders and employees of the mining operations on their ancestral land, and identifies the channels and processes they undergo to assert their indigenous rights in the face of the mining company who violate it. The results of this case-study can be used as a template to identify the human-environmental implications and challenges encountered by hunter-gatherers, as well as many indigenous peoples, when they assert their rights, claim 'promised' benefits from extractive industries, and the complexities of the FPIC process.