

ARCHIVES OF THE PLANETARY MINE

CULTURE, NATURE EXTRACTION,
AND ENERGY ACROSS THE
AMERICAS

NOV.
14-15,
2022



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**NORDIC INSTITUTE OF LATIN AMERICAN STUDIES (NILAS) -
STOCKHOLM UNIVERSITY**

Universitetsvägen 10 B, (hus B, plan 5), 10691, Stockholm

INTERNATIONAL WORKSHOP

ARCHIVES OF THE PLANETARY MINE

CULTURE, NATURE EXTRACTION, AND ENERGY
ACROSS THE AMERICAS

ORGANIZERS

Gianfranco Selgas

(University College London / NILAS, Stockholm University)

Thaïs Machado Borges

(NILAS, Stockholm University)

Henrik Ernstson

(KTH Royal Institute of Technology / The University of Manchester)

Pontus Klasman Gustafsson

(KTH Royal Institute of Technology)

Supported by: *Riksbankens jubileumsfond*, supporting humanities and social sciences (<https://www.rj.se/>); and *The Situated Ecologies Platform*, art, design, and research collaborations to contest and democratise ecologies (<http://www.situatedecologies.net/>) with funds from KTH Royal Institute of Technology, Department of Environmental Science (aka SEED).



www.su.se/nilas/planetarymine
planetarymine@su.se



INTERNATIONAL WORKSHOP

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CULTURE, NATURE EXTRACTION, AND ENERGY
ACROSS THE AMERICAS

With the turn towards extractivism and energy as objects for critical inquiry, minerals and fossil fuels have become crucial additions to categories of cultural, political, and materialist analyses. The international workshop *Archives of the Planetary Mine* will explore the intersections between culture, materiality, politics, energy consumption, and extractivism across the Americas. Its purpose is to address the geohistorical magnitudes of energy consumption and critical engagements with the logic of extraction as a condition of possibility for cultural production.

Archives of the Planetary Mine will analyze and historicize the relations between culture and politics, extractivism, and energy from the outlook of material, textual, visual, and politico-economic case studies. It will adopt a cross-regional perspective of the Americas given its multifaceted role as a worldwide provider, consumer, and driver of nature and energy commodities. Even though the workshop will focus on this region, cultural and political responses to resource extraction and energy consumption stress how extra-human natures, minerals, and environmental concerns should be accounted for at a national, regional, and planetary scale.

Resource extraction involves a global network of capitalist production, material exchange, and technologies connecting nations and materialities across time and space, something Martín Arboleda has termed the *planetary mine*. By emphasizing this transnational aspect, *Archives of the Planetary Mine* will highlight the relevance of a cross-discussion on the Americas to understand the global apparatus of nature and energy commodification in connection with located and situated cultural production.

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ARCHIVES OF THE PLANETARY MINE: CULTURE, NATURE
EXTRACTION, AND ENERGY ACROSS THE AMERICAS

KEYNOTES



Paula Serafini (Queen Mary, University of London)

Lecturer in Creative and Cultural Industries at the School of Business and Management, Queen Mary University of London, United Kingdom. Her research explores the political ecology of cultural production and the cultural politics of extraction. Paula is the author of *Creating Worlds Otherwise: Art, Collective Action and (Post)Extractivism* (Vanderbilt UP, 2022).

Image credit: © Paula Serafini.



Martín Arboleda (Diego Portales University)

Assistant Professor at the School of Sociology, Diego Portales University, Chile. His research explores the role that primary commodity production performs in the political economy of urbanization and of global capitalism. Martín is the author of *Planetary Mine: Territories of Extraction Under Late Capitalism* (Verso, 2020).

Image credit: © Martín Arboleda.



Jeff Diamanti (University of Amsterdam)

Assistant Professor of Environmental Humanities at the Faculty of Humanities, University of Amsterdam, Netherlands. His research investigates the political and media ecology of fossil fuels across the extractive and logistical spaces that connect remote territories. Jeff is the author of *Climate and Capital in the Age of Petroleum: Locating Terminal Landscapes* (Bloomsbury, 2021).

Image credit: © Jeff Diamanti.



ARCHIVES OF THE PLANETARY MINE: CULTURE, NATURE
EXTRACTION, AND ENERGY ACROSS THE AMERICAS

PROGRAM

Day 1 – November 14, 2022

Nordic Institute of Latin American Studies (NILAS) Library
Stockholm University, Sweden

Join for morning coffee or tea from 09:00 CET.

Opening remarks with coffee and tea (09:30-10:00 CET)

Gianfranco Selgas, Thaïs Machado Borges, Henrik Ernstson, and Pontus Klasman Gustafsson

Keynote 1 (10:00-11:15 CET)

Paula Serafini (Queen Mary, University of London) – *Patchwork*

Frameworks: Researching and Teaching Culture and Extraction in Urgent Times

(60 minutes keynote speech – 15 minutes Q&A)

Transmission starts from 9:45 CET. URL posted on workshop webpage

Multiple paper session A (11:20-12:30 CET) – Chaired by Henrik Ernstson

Berta Flaquer Morata (Luleå University of Technology)

Gah-Kai Leung (University of Warwick)

Itzell Torres (Humboldt University)

Marianna Fernandes (Geneva Graduate Institute)

Pável Aguilares (Pontifical Catholic Univ. of Peru / Free Univ. of Berlin / Stockholm Univ.)

(5-10 minutes each – 15-20 minutes final discussion)

Lunch break (12:30-13:50 CET)

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ARCHIVES OF THE PLANETARY MINE: CULTURE, NATURE
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PROGRAM

Session 1 (14:00-15:00 CET) – Chaired by Paula Serafini

Camila Ponce Lara (Philipps-University Marburg) – *Energetic Transition and Green Extractivism in Latin America? The Case of Chile and Colombia*

Jamille Pinheiro Dias (University of London) – *Indigenous Aesthetics Against Agrocide: Thinking Through Maize in Brazil*

(15 minutes presentations each – 30 minutes discussion)

Keynote 2 (15:15-16:45 CET)

Martín Arboleda (Diego Portales University) – *Representing Extraction: Dependency and Economic Planning in 20th Century Latin America*

(60 minutes keynote speech – 15 minutes Q&A)

Transmission starts from 15:00 CET. URL posted on workshop webpage

Coffee break

Session 2 (17:00-18:00 CET) – Chaired by Martín Arboleda

Mareike Winchell (University of Chicago) – *Grounding Energy: Materiality, Extraction, and the Allure of Affect*

Ernesto Semán (University of Bergen) – *“Resourcism,” an Etymological Journey through the Idea of Exploitation*

(15 minutes presentations each – 30 minutes discussion)



ARCHIVES OF THE PLANETARY MINE: CULTURE, NATURE
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PROGRAM

Day 2 – November 15, 2022

Nordic Institute of Latin American Studies (NILAS) Library
Stockholm University, Sweden

Keynote 3 (10:00-11:15 CET)

Jeff Diamanti (University of Amsterdam) – *Tender Violence at the Terminus of Greenland's Ice*

(60 minutes keynote speech – 15 minutes Q&A)

Transmission starts from 9:45 CET. URL posted on workshop webpage

Multiple paper session B (11:30-12:40 CET) – Chaired by Thaïs Machado

Marija Krstic (University of Bayreuth)

Enrique Mejía (Stockholm University)

Nina Schlosser (University of Vienna)

Sascha Cornejo (Humboldt University)

Katrin Metzger (University of Kassel)

(5-10 minutes each – 15-20 minutes final discussion)

Lunch break (12:40-13:50 CET)

Session 3 (14:00-15:00 CET) – Chaired by Jeff Diamanti

Camille-Mary Sharp (New York University) – *Resisting the Extractive Museum*

Salomé Lopes Coelho (NOVA University of Lisbon) – *Thinking like the Cerro Rico del Potosí: A Speculative Exercise in Dialogue with Bocamina (Miguel Hilari) and La plata y la Cruz (Harun Farocki)*

(15 minutes presentation each – 30 minutes discussion)

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PROGRAM

Coffee break

Session 4 (15:15-16:15 CET) – Chaired by Henrik Ernstson

Michela Coletta (University of Warwick) – *Anti-colonialism and Anti-extractivism in Andean Eco-social Thought*

Matilda Baraibar (Stockholm University) – *Sojización as a New First Movement: a Polanyian Analysis of the South American Soybean ‘Boom’*

(15 minutes presentation each – 30 minutes discussion)

Session 5 (16:30-17:30 CET) – Chaired by Gianfranco Selgas

Carlos Donoso Rojas (University of Tarapacá) – *Pinochet, Uranium, and Nuclear Power in Chile*

Ismail Farouk (Durban University of Technology) and Nicole Sarmiento (University of Cape Town) – *Haroon Gunn-Salie and Aline Xavier’s Cartographies of Refusal*

(15 minutes presentation each – 30 minutes discussion)

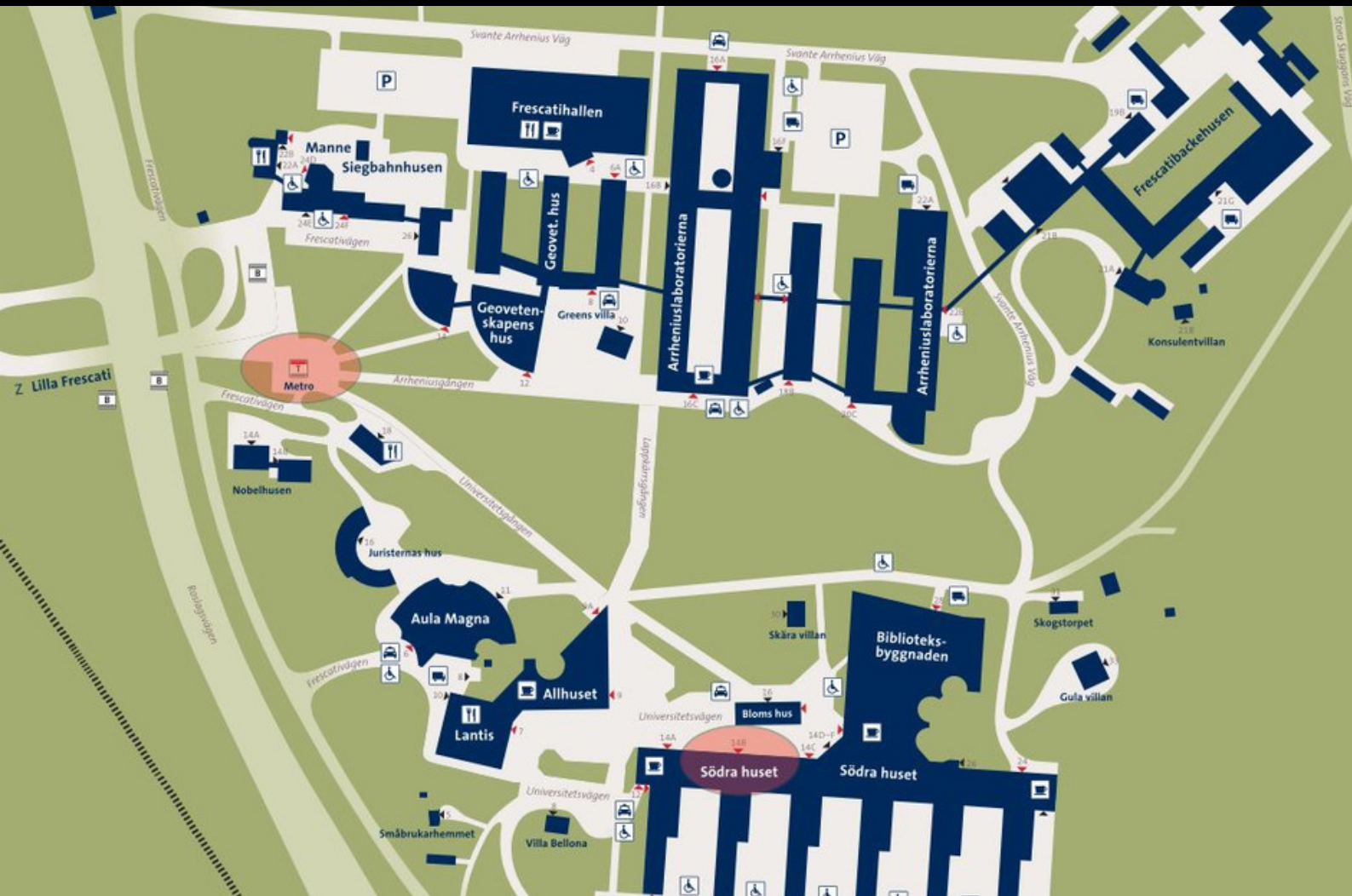
Closing remarks (17:45-18:30 CET)

-Workshop wrap-up by Paula Serafini, Martín Arboleda, and Jeff Diamanti

-Publication, future meetings, and joint projects: Gianfranco Selgas, Thaïs Machado Borges, Henrik Ernstson, and Pontus Klasman Gustafsson



MAP AND DIRECTIONS



Our venue is **NILAS Library**, Stockholm University's Frescati Campus. The easiest way to Frescati is by **subway (red line, stop: Universitetet, direction: Mörby centrum)**. Plenty of buses will also take you to campus, depending on where you are staying.

You can visit Stockholm's local transit (SL) website to buy tickets during your stay (<https://sl.se/en/in-english/fares--tickets/>). You can plan your journey using the SL travel planner tool (<https://sl.se/>) or by downloading SL's app ([Apple](#) and [Android](#)).



ACCOMODATION IN STOCKHOLM

There aren't hotels on Frescati Campus. However, there is plenty of accommodation in the city for all budgets. **We recommend you do a simple search featuring “Stockholm University” on different travel and hotel reservation websites, as prices and types of accommodation can vary.** Stockholm University recommends the following hotels:

Mornington Hotel Stockholm City
(Nybrogatan 53, nar Stockholm's Central Station)

Scandic Sjöfartshotellet
(Katarinavägen 26, near the city center)

Scandic Park
(Karlavägen 43, near the commercial area Stureplan)

Best Western Hotel Bentleys
(Drottninggatan 77, near Stockholm's Central Station)



ABSTRACTS

The Roots of Demobilization: Neoliberalism, Agroindustry, and Power in the Northern Coast of Peru

Pável Aguilares

(Pontifical Catholic University of Peru / Free University of Berlin /
Stockholm University)

My research is focused on the dynamics of power and exclusion that take place in the agro-industrial territory of the Peruvian northern coast. These extractive dynamics related to the asparagus and avocado production, shaped in the last thirty years of implementation of neoliberal policies, have produced profound inequalities. Beyond the economic and socio-environmental impact, today the export agro-industrial extractivism in Peru exercises an overwhelming political power over rural organizations and actors, which would even rival the State itself. My proposal uses a multi-situated political ethnography with the purpose of exploring the way in which agro-industrial power has not only redefined the productive structure of the Peruvian northern coast, but has mainly generated profoundly asymmetric power relations that, in more than one sense, weakens institutions and deepen historical inequalities. One of the findings of the research is that power asymmetries produce the political demobilization of local popular actors as a result of the co-optation of local grievances and claims through clientelist-type political intermediation channels, by political parties and movements with strong roots in the territory. On the other hand, the political consensus is also built through the deployment of a symbolic repertoire on the importance of agro-exports for development, employment and the improvement of the quality of life because of the agrarian elites' actions.



ABSTRACTS

Sojización as a New First Movement: a Polanyian Analysis of the South American Soybean ‘Boom’

Matilda Baraibar
(Stockholm University)

South America has become an increasingly specialised world provider of soybeans. Indeed, over the last two decades, more than 33 million additional hectares of land (roughly a surface area equivalent to that of Vietnam, or to all the arable surface of Ukraine) have been incorporated into soybean production. This land-use change, here referred to as *sojización*, has brought multiple consequences, ranging from deforestation, soil degradation and water pollution, to agribusiness domination, displacement of family farmers and ‘foreignisation’ of land. The consequences of this dramatic change have rightfully received much scholarly attention. Less thoroughly addressed, however, is the preceding history that shaped the preconditions for *sojización* to occur. In this essay, inspired in Karl Polanyi’s seminal 1944 book “The Great Transformation,” I have examined preceding regulatory shifts, on different levels, that were in fact necessary for this dramatic ‘commodification of nature’ to occur. By investigating into the preceding history of gradual and interacting specific regulative shifts at different scales (international to national), I put the broader world history of capitalist agrofood relations into dialogue with regional (South America) and domestic (Argentina, Paraguay and Uruguay) policy shifts.



ABSTRACTS

Anti-colonialism and Anti-extractivism in Andean Eco-social Thought

Michela Coletta
(University of Warwick)

Environmentalism has remained largely separate from anti-colonial struggles. This paper brings to light non-dualistic epistemologies and argues that the anti-extractivist designs that are needed for building regenerative futures go hand in hand with anti-colonial epistemic resistance. The lithium-hungry technologies at the heart of the “green transition” raise the issue of neo-colonial dependency across the global south, including in Andean countries. A central part of the analysis focuses on Aymara-Bolivian thinker Silvia Rivera Cusicanqui, whose relational ontology allows us not only to confront the colonial legacy of extractive capitalism but also to acknowledge the global diffusion of coloniality. Through the Aymara linguistic concept of *ch'ixi* – a parallel coexistence of difference – Rivera Cusicanqui proposes new ways of building community beyond colonial dualisms and around socio-ecological knowledges. An anti-extractive worldview shifts the focus from the short-term continuation of economic expansion to the long-term preservation of ecological wealth.



ABSTRACTS

Life Projects in Threatened Territories: The Paradox of Negotiations between Indigenous and Mining Companies in the North of Chile.

Sascha Cornejo
(Humboldt University)

In the context of neoliberal multiculturalism in post-dictatorship Chile, negotiation processes give shape to new understandings of identity and culture. Already several indigenous communities have entered into negotiation processes with mining companies regarding their territorial intervention. These relations are not new in the region of Tarapacá in which three major mining companies hold already different agreements with local communities forging a financial dependency with them. While mining companies are trying to obtain their Social License to Operate, indigenous communities are forging life projects with the financial support of mining. While the former, is part of the general discourse of CSR as a new version of capitalists' engagement with local communities, Indigenous groups are deploying different strategies to improve their position in an unfavorable institutional scenario. The key hypothesis of this work is that indigenous life in the North needs to be understood in their deep historical relationship with the Chilean State, and since regaining of democracy, with the mining companies. On the one side negotiations are a problematic feature in light of indigenous culture because they, in the end, give green light to territorial destruction by mining; on the other side, they mean the possibility to build other adaptive capacities of an already damaged indigenous culture. Thus, this paper describes some of the effects of negotiation processes for indigenous and for the corporate sector.



ABSTRACTS

Pinochet, Uranium, and Nuclear Power in Chile

Carlos Donoso
(University of Tarapacá)

One of the least known chapters of the Augusto Pinochet Ugarte regime in Chile (1973-1989) was the effort to create a nuclear policy aimed at consolidating an energy matrix and moving towards regional geopolitical balance with Argentina, a nation at the forefront of the issue. Focused on academic and exclusively experimental use, after the *coup d'état*, Chilean nuclear policy remained under the absolute control of the Armed Forces. Understood as a strategic area for the internal security of the country, the dictatorship projected its use as one of the energy matrixes before the turn of the century. Although the regime announced the discovery of important reserves, and even began the commercial exploitation of uranium in the copper ore of Chuquibambilla, the reality pointed to the failure in the search for deposits and in agreements with The British Atomic Energy Authority to sell enriched uranium to Chile. This presentation analyzes the attempt of the dictatorship of Augusto Pinochet to promote a nuclear policy, an idea that, like many others of the regime, arise from a general notion that does not notice its complexity and the possible shortcomings to implement it. The research is part of the development of a project that studies the evolution of public policies on hydrocarbons and emerging energy sources in Chile between 1945 and 1982. The sources consulted have been documents from the Comisión Nacional de Energía (Chile), archives from the British Embassy in Chile, and declassified collections of the conflict with Argentina from the Foreign Office (The National Archives).



ABSTRACTS

Datified Extractivism: Reflections on the Double Extractive Frontier in Contemporary Extractivist Spaces

Marianna Fernandes
(Geneva Graduate Institute)

Based on fieldwork conducted in territories impacted by lithium extraction projects in Northern Argentina, I argue that many contemporary extraction spaces consist of a twofold extractive frontier combining the extraction of nature and data. While the mining industry has historically been on the frontlines of technological development, current extraction spaces are different as they are increasingly interconnected through the Internet of Things and inserted in opaque 4.0 ecosystems that include data gathering, storing, and processing. Importantly, the double extractive frontier is unevenly distributed across scales. However, as data extraction becomes increasingly pervasive nowadays, the collection of more-than-human data raises a red flag about novel forms of appropriation of territories. While some claim that these technological developments render mining greener and safer, the well-known lack of transparency of the mining industry, as well as the opacity on which these digital systems are built makes the data collection frontier very blurry. What is certain is that local landscapes, ecosystems, and beings generate important amounts of more-than-human data, which are collected by mining companies. This raises important questions: Who owns this data? How should it be used? Data on weather and water in the context of Argentina's high-altitude salt flats, for instance, if publicly available, could inform local strategies for mitigation and adaptation to climate change in highly sensitive and endangered ecosystems. This paper also makes a case for the relevance of connecting climate and digital justice claims in contemporary extractivist spaces.



ABSTRACTS

Haroon Gunn-Salie and Aline Xavier's cartographies of refusal

Ismail Farouk
(Durban University of Technology)

Nicole Sarmiento
(University of Cape Town)

In this paper, we look at a large-scale and ongoing artwork that moves between South Africa and Brazil. A response to both the Marikana massacre in South Africa and to the massive tailings dam collapse of the Samarco Mine in Mariana, Brazil in 2019, the artists offer cartographies of refusal towards imagining justice otherwise. Gunn-Salie and Xavier's 'Agridoce' is an artistic oeuvre that both exists within traditional artistic economies of exchange, as well as resists and refuses such limited epistemologies and institutional logics. Drawing on Audra Simpson's notion of cartographies of refusal, in which she draws on the long history of Kanienkehaka resistance to violent border, citizenship and settler colonial regimes, we look at the multiple ways in which people push back against the expectation that they disappear. Thinking with Simpson, as well as with Max Liboiron's *Pollution is Colonialism*, and Christina Sharpe's *In the Wake*, we offer decolonial, indigenous, black feminist methods of refusal and of care, as a framework for imagining art and ecology otherwise, and of unsettling maps of modernity that excise, erase and deny multiple and ongoing relationships. Through and alongside this work, we offer lines of flight and meditations on caretaking relations and art.



ABSTRACTS

The Expanded Capital/Life Conflict: The Multiscalar Diachronic Palimpsests of Extraction in the Malm Territory

Berta Flaquer Morata
(Luleå University of Technology)

The present time appears to be that of the “green transition.” Green is also the new hegemonic project for the rearticulation of capital, created by and in the image of the *BWMAh. Yet a storm has been raging for a very long time, and its clouds are not loaded with money, nor green leaves, but are actually full of bleeding open wounds. The current crisis is not of (capitalist) “production,” it is rather a chronically expanding crisis of life. In this talk, I will bring in diachronic synthesis the long *durée* history of the specific malm territory of extraction to develop the notion of the “expanded reproduction of capital/expanded production of life” dialectics. I depart from previous work I conducted on the synchronic historical analysis of the malm territory, revising the *problematique* of extraction through the circulation of capital and its reconfigurations under the successive crisis of accumulation. I claim that, if the production of life is not foregrounded and given ontological priority in the current “transition,” the capitalist urbanization project will rearticulate again to keep appropriating an outside (green or otherwise) and subordinate life (especially those of women, nature, and the colonies) to keep the growth model going only leading to further deepening violent inequalities. How has the capital/life conflict been rearticulated in and through each crisis moment and till the current transition? Which learnings can be mobilised in the present moment towards radically reversing the subordination of the production of life to the reproduction of capitalist extraction?



ABSTRACTS

Oil Extraction Culture and the American Novel: Reading Petrofiction as Risk Fiction

Marija Krstic
(University of Bayreuth)

The category of risk has been a productively employed analytical tool in the field of environmentally oriented literary and cultural studies. However, it has rarely been employed in the analysis of petrofiction – literature that explicitly deals with oil– which is surprising because petrofiction actively participates in the environmental discourse by producing environmentally relevant knowledge and raising awareness of the widespread effects and risks of fossil fuel use on which our political and economic systems depend. This PhD project brings petrofiction into the conversation with risk studies. My presentation of the project will delineate how selected American petrofiction texts communicate risks that can be associated with oil discovery, its extraction and use. Among the novels studied will be: John Joseph Matthew's *Sundown* (1934), Mary King's *Quincy Bolliver* (1941), William A. Owens's *Fever in the Earth* (1958), Linda Hogan's *Mean Spirit* (1990), Mei Mei Evans's *Oil and Water* (2013), and Kurt Cobb's peak oil novel *Prelude* (2008).



ABSTRACTS

Unsettling Settler Colonialism: The Wet'suwet'en Conflict as a Case of Institutional Development in British Columbia, Canada

Gah-Kai Leung
(University of Warwick)

Indigenous peoples in Canada have been marked by their complex relationship with the Canadian state, ever since settler colonial rule began. The Canadian state mobilizes various institutions to enforce its authority as the settler colonial entity, such as the federal and provincial governments, the Royal Canadian Mounted Police and the Supreme Court of Canada. Furthermore, settler colonialism itself can be seen as an institution in terms of a way of ordering reality and structuring citizens' interactions (Engberg-Pedersen 1997). This paper investigates the Wet'suwet'en protests against a proposed liquefied natural gas pipeline in British Columbia, Canada, as a case of institutional development. I argue that the conflict between the Wet'suwet'en and the federal and provincial governments, combined with the nationwide support for the Wet'suwet'en, indicate a turning point in Canada's relationship with its indigenous peoples and its understanding of itself as an extractivist settler colonial society. The paper proposes a model of institutional change to combat the environmental injustices perpetrated against the Wet'suwet'en, drawing on influences from transitional justice approaches (Murphy 2017; Jung 2010) and action learning spaces (Johnson & Wilson 2009). Overall, this case study highlights the value of principled bargaining in conflict resolution, the importance of participatory processes of development to redress power imbalances and the value of coalitions in drawing attention to environmental injustice and in acting as 'counter-power' (Caney 2022) against elite capitalist interests in settler colonial societies.



ABSTRACTS

Thinking like the Cerro Rico del Potosí: A Speculative Exercise in
Dialogue with *Bocamina* (Miguel Hilari) and *La Plata y la Cruz*
(Harun Farocki)

Salomé Lopes Coelho
(NOVA University of Lisbon)

“Thinking like a mountain” is an assertion of Aldo Leopold recovered by Jeffrey Cohen in his fundamental text *Stone. An ecology of the inhuman* (2015). The phrase gives title to an essay that begins with the story of a wolf’s howl that had echoed over a wooded slope. That howl would have different meanings according to the entities who would have heard it, stated Leopold. To deer, he says, the cry is understood as “a warning of mortality; for pines, an augury of blood upon snow; (...) for hunters, the call of prey”. The mountain would be the only entity that have “lived long enough to listen objectively to the howl of a wolf” having a “secret opinion about them.” The mountain Cerro Rico, in the Bolivian city of Potosi, played a crucial role in the structuring of the modern world, marking the emergence of a new way of mining and constituting itself as a device of the “New World” (including the understanding of what is “America,” “Europe,” “West,” “Modernity,” and Capitalism). In this presentation I seek to ask Cerro Rico they “secret opinion” and they “point of listening” in the story of extractivism and its howls. Following the rhythms of the inorganic matter, I will develop a speculative exercise of “thinking like a mountain”, in dialogue with two short-movies that thematize Cerro Rico: *Bocamina* (1985), from the Bolivian director Miguel Hilari, and *La plata y la cruz* (The silver and the cross) (2010), from the German director Harun Farocki.



ABSTRACTS

Sojización as Agrarian Extractivism. The Case of Argentina

Enrique Mejía
(Stockholm University)

Sojización, the process by which export-oriented soybean cultivation has come to transform Argentine social-ecologies, will be discussed as a form of agrarian extractivism. While various social-ecological consequences of this transformation have been documented, my research focuses on the complex flows of nitrogen embedded in soybean production and trade. One articulation and consequence of these flows has been the continuous depletion of soil nitrogen from the Argentine Pampas as result of an ecological rift spurred by an ever-increasing demand for protein-rich animal feed in not only traditionally core countries, but emerging semi-peripheries such as India and China. However, while it is evident that the contemporary global food order premised on an international division of labor results in ecologically unequal exchanges, the methodological nationalism inherent in structural theories of trade obfuscate the also evident fact that place and local history matter. In this light, the agrarian histories of the Argentine Pampas are contrasted with that of the frontier Chaco region thereby providing the opportunity to disentangle which historical forces play a role in *sojización*.



ABSTRACTS

Between Persistence and Transformation: Extractive Societies in Chile and Bolivia

Katrin Metzger
(University of Kassel)

Despite its many critiques, extractivism is a growing phenomenon in the Global South. Crisis and transitions on local and global scales provoke significant challenges for extractive industries. For instance, the ongoing energy transition toward sustainable commodities forces countries to change their production matrix from one type of raw material to another more sustainable. However, while this change will alter the global demand and supply for resources, resource extraction will undoubtedly increase worldwide. Social sciences have extensively researched extractivism's effects on extractivist sites, nature, and (trans)national politics. However, the social system of extractivist societies has not been adequately studied. Therefore, this paper addresses the social interactions that shape extractivist societies. Thus, via the Brokerage concept (Lindquist 2015), I propose identifying spaces of agency (Reyna and Behrends 2011) between relevant actors, like enterprises, state actors, and local communities. I investigate how these spaces have transformed over different periods to explore the extractivist model's potential for transformation. As part of my PhD project, I examine this approach comparatively with qualitative, interdisciplinary, and ethnographic data from Chile and Bolivia. My method includes several trans-regional and temporal axes of comparison. In each country, I examine a case where a resource has been extracted for a long time (gas in Bolivia, copper in Chile) and compare it with new or future resource extraction (lithium in Bolivia and Chile). The objective is to examine the social system of extractivism to understand why extractivism is so persistent in the long-term perspective.



ABSTRACTS

Indigenous Aesthetics Against Agrocide: Thinking Through Maize in Brazil

Jamille Pinheiro Dias
(University of London)

Against the backdrop of the current climate crisis, Indigenous arts have been providing an eloquent critique of anthropocentric utilitarianism, urging us to value the links between epistemic diversity and agro-socio-biodiversity. Taking the Brazilian context as a point of departure, this presentation will address Indigenous aesthetic responses to the impacts of the unchecked expansion of agribusiness, which directly harms Indigenous lives and cultures. It will focus on *Children of the Corn*, a 2022 short film and photographic essay by Amazonian Indigenous artist Denilson Baniwa, recorded amid cornfields in the state of Mato Grosso, Brazil. Urging us to wake up before the planet explodes like monoculture-derived popcorn, *Children of the Corn* results from an arts-based research collaboration conducted by Baniwa, Indigenous artist and researcher Naine Terena, and I. As a counterpoint to the homogenising nature of maize monoculture, which is known to cause biodiversity decline and render species more susceptible to large-scale infestation, this presentation will also consider the experience of young Guarani-Mbyá leader Jera Guarani, from the Kalipety Indigenous village, whose community has employed agroecological methods for recuperating the soil and achieving sovereignty in community production of native maize. This contribution arises in part out of the University of Manchester-based collaborative project Cultures of Anti-Racism in Latin America, funded by the United Kingdom's Arts and Humanities Research Council.



ABSTRACTS

Energetic Transition and Green Extractivism in Latin America? The Case of Chile and Colombia

Camila Ponce Lara
(Philipps-University Marburg)

In Brazil, a *marea rosa* is once again entering the scene in Latin American politics. Such is the case, with the election of Gabriel Boric in Chile, Alberto Fernández in Argentina or Gustavo Petro in Colombia. Both Boric and Petro have indicated that they want to lead an energy transition in the region and modify extractivism towards a green and ecological version. Issues that have been strongly questioned, especially in the case of Boric who in his 6 months of government has not been able to advance in this line. The main objective of this paper is to analyze the discourses and policies of the Boric and Petro governments regarding extractivism and energy transition. The methodology of this paper is qualitative, based on secondary sources, mainly press.



ABSTRACTS

Imperial Electric Automobility and (Un)Sustainable Lithium Extractivism: The Exploitation of (Mo)the(r) Earth and Transculturation in the Salar de Atacama

Nina Schlosser
(University of Vienna)

The natural conditions on Earth are changing at an unprecedented speed after thousands of years. While the sea level rises, the water is already absent in other parts of the world, such as in the Salar de Atacama in Chile. In the world's driest desert, Nature and the Lickanantay (indigenous peoples) lived together in harmony for centuries though. In fact, very precisely until the sharp increase of lithium demand for electric of automobility, amongst others. Against this backdrop, Chile's "extractivist State" permitted both (trans-)national chemical companies (Albemarle, SQM) to expand the lithium production in the Salar notwithstanding that it requires enormous amounts of water, covers thousands of hectares of indigenous territories, which also stand for a spiritual place and water for a hydrocosmic good. While anti-extractivist protests took place at different scales until the signing of the new contracts, resistance in Atacama is meanwhile absent despite the exploitation of (Mo)the(r) Earth. Informed by a decolonial approach of the concept "imperial mode of living", I identify first what hegemonic discourses materialize second what practices (of daily life), become third legitimized by certain institutions (i.a. State, the media, universities), and finally inscribed in a web of (capitalist) structures. On the basis of findings from field research (March-May 2022), I argue that prevailing mitigation strategies facing climate change might result in a (irreversible) cultural change that further reproduces the exploitation of Nature, the majority of (non-)humans, and makes buenas vidas on this Planet more difficult.



ABSTRACTS

“Resourcism,” an Etymological Journey through the Idea of Exploitation

Ernesto Semán
(University of Bergen)

“Resource” is a concept. It doesn’t designate an object, but a set of attributes of any given object that turn it into something useful for production, consumption or trade. As a concept and a lens, then, it allow us to organize the history of Latin America through the modern and shattered paradigm of growth and development: resources of the human bodies (feet, hands), resources of human entities (women, immigrant, children), resources of the non-human nature. This paper is a very preliminary study on an etymology of “resource” as an idea through which think, practice and enforce defining relations among humans and between humans, culture and non-human nature. Authors have argued that “extractivism” doesn’t define a political era but “a logic, a set of subject-producing practices, a way of being in the world” (Kingsbury), under this view, “the moment one adds the suffix -ism to any noun, extraction is transformed into a system or ideology, a representational and symbolic space linked to the use (and abuse) of nature-as-resource.” (Szeman and Wenzel). Along similar lines, this text will explore the idea of “resourcism”, as an ideology that departs from previous notions of “resource” after the process of conquest and colonization in Latin America, becoming an evolving idea that encompasses a permanently growing space of human experience as being-in-this-world, including theories of the state and society, perceptions of reason and nature, and economic and cultural thought.



ABSTRACTS

Resisting the Extractive Museum

Camille-Mary Sharp
(New York University)

My research examines the relation between museums and resource extraction in a Canadian context. From controversial, oil-sponsored exhibitions to displays of stones and gems that celebrate the mining industry, extractive interests have visibly circulated throughout Canada's museum sector since at least the 1970s. Yet critical analyses of such interests remain largely absent from museology, a field that has, for the past two decades, sought to reckon with its role in upholding coloniality, social injustices, and environmental harm. And while public protests against the corporate sponsorship of cultural institutions by fossil fuel companies (or "arts activism," Serafini, 2018) are on the rise in Europe, Canada has seen little such resistance. Museum studies scholar Kirsty Robertson (2019) explains this gap, arguing that, in Canada, museums "are already perceived as tied up in the colonial apparatus that has led to resource extraction," and that anti-extractive resistance is rather enacted by Indigenous water and land protectors at blockade sites, or in legal battles and education (2019, 184). Nevertheless, the absence of protest in Canadian cultural institutions, combined with the limited attention to museum finances in museum studies, provide few paths toward ethical funding and resisting the extractive museum. In this presentation, I propose to discuss findings from my dissertation and the current, uncritical exhibition of minerals at the Royal Ontario Museum (ROM) to demonstrate the continuity of extractive interests in Canada's cultural sector. Highlighting a recent counter-tour of the ROM gallery co-developed with the scholar-activist group Beyond Extraction, I will also propose ways that researchers can re-imagine museum spaces through collective, subversive action (Sharp et al., 2022).



ABSTRACTS

Tensions between Decarbonisation, (Neo)Extractivism and Energy Justice: The Case of Mexico

Itziar Torres
(Humboldt University)

Mexico officially embarked on the energy transition path in 2013 as a result of neoliberal policies that opened its power sector to private investment through long-term electricity auctions and ambitious targets for clean energy generation and carbon emissions reduction. As a result, states such as Yucatan, in southeast Mexico, began to experience a rapid influx of renewable energy megaprojects along with an increase in socio-environmental conflicts. A narrative of energy self-sufficiency and green development supported by recurring electricity blackouts legitimates the construction of wind and solar parks in the region. Based on ethnographic fieldwork conducted in Ebtun, Yucatan I examine residents' concerns of potential impacts on their health, the ecosystem and a sacred cenote to build a solar megaproject near the community and the resistance of indigenous people and civil society organizations through legal actions, which ultimately lead to the indefinite suspension of the project. The study uses interdisciplinary theoretical approaches in the fields of anthropology, human geography and political ecology to explore the intersection of large-scale renewable projects in the context of the climate crisis with indigenous epistemologies and energy colonialism.



ABSTRACTS

Grounding Energy: Materiality, Extraction, and the Allure of Affect

Mareike Winchell
(University of Chicago)

I am thinking along the lines of "Grounding Energy: Materiality, Extraction, and the Allure of Affect" that looks at how social scientists examine "energy" (and/as power) and calls for a "grounding" of energy in specific histories of extraction, exploitation, and racialized responsibility, guilt, and shame, including for climate change. I would draw from my new project on fire as an extractivist method in Bolivia, and the entailments of thinking more robustly about uses of energy (and the preconditions for making energy, including in land clearing and deforestation) as gleaned by my fieldwork in Bolivia. More generally, I ask about the risks of an energy-based language of power that has trouble accounting for the emplacements of exploitation historically and culturally.



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planetarymine@su.se



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