

Gutpla sindaun and mining at Wafi-Golpu **Gutpla Sindaun na maining long Wafi-Golpu**

This is a less formal version of a longer research article entitled *Human flourishing and extractive led development: "The mine will give me whatever I like"*, co-authored by Charles Roche, Nawasio Walim, Howard Sindana, and the Wafi and Watut Communities. It is paired with another article *Extractive Dispossession: "I am not happy our land will go, we will have no better life"*. Article numbering relates to the original article, which is an academic and referenced version. Further information and copies of are available from Charles, via charles.roche@murdoch.edu.au or phone +6145901714 or Howard on +675 7141 0311.

Dispela em i sotpla ripot blong wok painim aut em Gutpela Sindaun na rausim risos long nem bilong developmen: "*Main bai givim mi wanem samting mi laikim*", husat i raitim buk: Charles Roche, Nawasio Walim, Howard Sindana na manmeri long Wafi na Watut komuniti. Displa ol i bungim wantaim narapla hap rait Kamautim, Rausim Risos bilong arapla: "*Mi no hamamas graun bilong mipela bai go, mipela bai nogat gutpla laip*". Kopi blong stori i stap long Charles, long charles.roche@murdoch.edu.au o fone +6145901714 o Howard +675 71410311.

1. Introduction

Inspired by the Hengambu, Babuaf and Yanta communities, this research examines mining from the perspective of *gutpla sindaun* (human flourishing). Proceeding mining, the usefulness of human flourishing was developed in partnership with communities, where information was shared, and community views recorded in May/June 2018. The research is designed to help these, and other communities understand how mining will affect their *gutpla sindaun* so they can make informed decisions about mining that will affect them.

1. Tok igo Pas:

Wantaim sapot na luksave bilong Hengambu, Babuaf na Yanta komuniti, dispela wok painim aut/resets lukluk igo insait moa long kamautim risos long nem blong developmen lukluk igo insait long gutpla sindaun. Wantaim maining gutpla tingting blong Gutpela Sindaun kamap wantaim wokbung bilong komuniti we ol serim gutpla toksave igo kam (infomesen) na tingting bilong komuniti ibin go insait long rekot long May/June 2018. Dispela wok painim aut em bilong helpim dispela komuniti na arapela long luksave olsem wanem maining bai ken bagarapim gutpela sindaun blong ol na ol yet i ken mekim stretpepla na kliapela disisen long maining bai kamapim sindaun blong ol long bihain taim olsem wanem.

2. Understanding extractive-led development

Miners, managers and researchers have understood for a long-time that along with benefits, there are many negative impacts, both directly (intentional) from mining and associated (immanent) with mining development. They understand that while the company and country make money from mining, poorer people and particularly women are more vulnerable and experience greater negative impacts than others. Poor mining outcomes for local communities have been documented at Porgera, Ramu and Hidden Valley mines as well as others in Papua New Guinea (PNG). This research uses *gutpla sindaun* to try and understand what will happen to communities if the Wafi-Golpu mine proceeds.

2. Luksave bilong rausim risos long nem bilong developmen

Maining lain, managers na researcher/save man blong wok painim aut i luksave long taim igo pinis long sait bilong benefit, igat planti nogut blong main go stret kampani i min long kamapim nau yet bihainim main developmen. Ol luksave taim kampani na kantri mekim moni long maining, turangu manmeri; na ol meri em ol isi tru long bungim hevi moa long ol arapela. Stori nogut bilong maining long asples manmeri kamap ples klia long Porgera, Ramu na Hidden Valley main na arapela in sait long PNG. Dispela wok painimaut i yusim Gutpela Sindaun long traim long luksave gut long wanem samting bai kamap long ol komuniti sapos Wafi-Golpu i lukim wok i kamap.

3. Human Flourishing and extractive led development

Gutpla sindaun is a Tok Pisin translation of human flourishing or eudemonia, it is a universal principle that applies all over the world, allowing us to see what mining would mean for local communities. Importantly, while a universal principle, human flourishing is understood and applied differently everywhere, meaning people themselves can only determine that *gutpla sindaun*, not by outsiders. We used a Western perspective to

help communities engage in the mining assessment processes in PNG. But there are many other ways of looking at the impacts of mining from non-Western cultures that are more similar to the Melanesian way, valuing nature, relationships between people and the land, God and religion. In other research with the Communities we have also explored negative impacts using extractive dispossession and next will use a more Melanesian perspective.

3. Gutpla sindaun na rausim risos kamapim senis

Gutpela Sindaun em wanpela bikpela as tingting olgeta hap blong ples graun save long em. Dispela i mekim mipela lukim wanem wok maining i min long lokol komuniti long Wafi eria. Gutpela Sindaun em wankain olgeta hap tasol olsem wanem Gutpela Sindaun ol manmeri save na kamapim senis i no wankain long olgeta hap. Gutpela Sindaun em ol manmeri yet bai mekim na kamapim ol yet stret na i no bilong arapela autsait lain. Igat planti rot bilong lukluk long bagarap bilong maining na mipela yusim dispela long helpim ol komuniti. Narapela rot bilong lukluk long maining kam long kastam na pasin bilong tingting bilong ol wait man wankain olsem Melanesian way, luksave long nature, wokbung namel long manmeri na graun, God na Lotu. Long narapela wok painimaut wantaim ol komuniti mipela wok painimaut long nogut bilong rausim risos na rausim planti samting. Mipela i bin yusim lukluk blong autsait lain long helpim komuniti mekim wok bilong skelim wok maining long PNG. Tasol igat arapela rot long luksave long nogut bilong maining long pasin bilong arapela kastam wankain olsem bilong yumi Melanesian pasin na tingting. Givim luksave, namba na rispek long hanmak blong nature, wokbung namel long manmeri na graun, God na Kristen bilip. Long narapela wok painimaut wantaim komuniti mipela luksave long nogut blong main kilim na bagarapim gutpela kastam we yumi i no inap lukim na bihain bai yumi yusim Melanesian pasin na tingting.

There are six parts to human flourishing, it is; (1) objective, (2) inclusive, (3) individualized, (4) agent-relative, (5) self-directed, and (6) social. When we think of *gutpla sindaun*, this means: (1) that it is a valuable thing for all people; (2) that living well each day is a part of living a good life; (3) that *gutpla sindaun* is different for each person; (4) that each person must decide what is good for them; (5) that people have to be in control of their own lives, not have what happens on their land or to their community be decided by outsiders; (6) that people are social, where the village and community, the way things are now, the changes people want to see, are very important in deciding what individual people want.

Igat sikspela hap bilong Gutpela Sindaun; (1) Objective –As tingting, (2) Inclusive – luksave, (3) Individualized - wanpela tasol, (4) agent relative - wok bung wantaim, (5) Self-Directed - Bel Kirap, (6) Social – Man-Meri/Pikinini. Taim yumi tingim gutpla sindaun, dispela i min olsem: (1) dispela em i wanpla samting i gat moa gutpla bilong en long olgeta lain manmeri; (2) olsem sindaun laif gut long wanwan de i stap olsem hap bilong gat gutpla sindaun long laif; (3) em olsem gutpla sindaun em i narakain long laif bilong wanwan manmeri; (4) em olsem wanwan manmeri mas mekim kamap tingting bilong ol yet wanwan long wanem em i gutpla long laif bilong ol yet; (5) em olsem ol lain manmeri mas i kisim kontrol long han bilong ol yet; (6) em olsem ol manmeri ol i save bung hamamas igo ikam, long wanem hap ples na komuniti ol i stap long en, ol samting nau i stap, ol senis ol manmeri i laikim long lukim mas kamap, em ol i bikpla tumas long bai skelim tingting long wanem wanwan lain manmeri i laikim long en.

A large mine, like Wafi-Golpu does not encourage *gutpla sindaun* because the plans for mining are all about what is good for the company (Newcrest and Harmony). These mining companies make decisions in Australia and South Africa based on following regulations, reducing costs and making more money. Their decisions are not focused on the *gutpla sindaun* of local communities, which is more focused on the health of communities and relationships between people, the land and their God.

Bikpela main olsem Wafi-Golpu i no sapotim gutpela sindaun long wanem plen blong main em blong gutpela blong kampani (New Crest na Harmony) tasol. Dispela maining kampani mekim disisen long Australia na South Africa pinis bihainim lo bilong daunim kos-prais na mekim moa moni. Disisen bilong ol i no sut long gutpela sindaun blong papagraun wea luksave moa long helt bilong komuniti na gutpela wok bung namel long ol lain manmeri, graun na God blong ol.

4. Methodology

The research was conducted in communities near and downstream of the proposed Wafi-Golpu mine in May and June 2018. The emphasis was on talking to people who felt excluded by the assessment process due to remoteness, a lack of accessible information and little opportunity to participate in discussions or decision-

making. We deliberately engaged women who are often excluded from mining decision-making and denied a fair share of benefits.

4. Ol Rot na Pasin bilong mekim wok

Wok painim aut or resets ibin kamap insait long ol komuniti i stap arere na igo daun long Wara Wafi we main bai kamap, dispela wok resets kamap long May na June 2018. Dispela lukluk moa igo long toktok long manmeri husat i pilim ol i no i stap insait long wok skelim long wanem ol i stap longwe, nogat toksave klia (infomesen) na liklik sans long bung na mekim disisen. Mipela igat bikpela bel kirap long wok wantaim meri we plenty taim ol i no save i stap insait long bung blong main mekim disisen nogat benefit blong ol.

5. Gutpla Sindaun

The communities spoke a lot about *gutpla sindaun*. They demonstrated strong connections to the land, community and traditional ways, God and religion;

“Life is connected to the environment, life is good, life without money is free and good”. “Good relations in community, with neighbours, where women feel free to work together in the garden, washing, fishing.”
“Gutpla sindaun is community respect, work together in unity, good food”. “Today my gutpla sindaun is very good. I have plenty of good environment, garden food, protein and good water.” “Today our gutpla sindaun is good, no noise”. “Road connecting our village and kids going to school is gutpla sindaun”
“Gutpla sindaun is in the environment around us, it helps us and provide food for us.” “Our gutpla sindaun is good, religion is good, no fighting, gutpla sindaun in community is good.” “Free food, housing, water in our village now is gutpla sindaun.” “In the time of our ancestors till today, us people used to respect our leaders and also man and women. We used to work together to make gardening, fishing, hunting and also used to move freely in the forest.” “Our traditional ways of sharing things in common is best gutpla sindaun.” “When women and youths go to church and allow God to control their lives it is gutpla sindaun”

5. Gutpela Sindaun

Ol komuniti toktok planti long Gutpela Sindaun. Ol i soim ples klia strongpla laik, laif, sindaun, na wokabout bilong ol wantaim graun bilong ol, ples bilong ol, na ol pasin tumbuna bilong ol, God na lotu pasin na laif bilong ol;

“Laip em pas gut wantaim graun, bus, na wara; laip em gutpla, laip i nogat moni em fri na gutpla.”
“Gutpla pasin long komuniti we meri pilim fri long wok bung long gaden, waswas, painim pis.” “Gutpla sindaun em komuniti rispek, wok bung wantaim, gutpla kaikai.” “Nau long dispela de sindaun blong mi em gutpela tru. Mi gat planti gutpela bus, graun, wara, gaden kaikai, abus na gutpela wara.” “Nau sindaun blong mipela em gutpela, nogat nois.” “Gutpla rot igo long ples blong mipela na pikinini go long skul em gutpela sindaun” “Gutpla sindaun em bus, graun na wara mipela i stap long en, em helpim mipela givim kaikai long mipla.” “Gutpla sindaun blong mipela em gutpla, lotu em gutpla, nogat kros pait, gutpela sindaun long komuniti em gutpla.” “Fri kaikai, haus, na wara long ples nau em gutpela sindaun.” “Long taim blong tumbuna blong mipela ikam inap nau, mipela manmeri save rispektim lida na man na meri. Mipla save wok bung wantaim long mekim gaden, painim abus na wokabout fri long bik bus.” “Pasin tumbuna blong mipla long serim samting long komuniti em trupla gutpla sindaun”
“Taim meri na yangpla go long lotu na larim God long kontrolim laip blong ol em gutpla sindaun.”

These responses, which were typical of those focused on the current situation in communities, indicated strong values attached to: tradition; ‘free’ environmental goods such as water, food and housing; quiet; sharing; peace and safety in the village; religion; respect and unity; access to forest commons and the strength and importance of living in community. There were also two longer, listed responses from different villages that were remarkably similar and came across as quite poetic;

“Our livelihood in the past till today was very good it has good water it has good houses it has good forest it has plenty of food and animals it has good ways of respect and also Christian here everything that happen is making us happy for our gutpla sindaun.” *“Our life is good, our spiritual life is good plenty of food, very good river, it good land good forest, full of animals everything is good and close to us and makes our living nice and very good.”* *“Has plenty of fish and also full of gold good houses our food like taro and banana makes us big and strong, good land, good forest, full of animals everything is good and close to us and makes our living nice and very good.”*

Ol displa bekim, em i soim ples klia long wanem ol lukluk i sut stret long sindaun insait long ol komuniti, em tokaut strong long pasin bilong tingting i pas wantaim; pasin tumbuna; fri samting olsem wara, kaikai na haus slip; ples i nogat nois; serim samting igo ikam; belisi na gutpla banis bilong laif insait long ol ples; lotu pasin; rispek na pasin bilong bung wantaim; igat pasin bilong yusim bikbus wantaim, na ol strong na bikpla lukluk bilong sindaun insait long komuniti. I bin igat tupla longpla, lista bilong ol toktok bekim i bin kam long ol narapla ples em olsem ol wankain na i bin kam olsem sampla kain tingting na toktok i soim lukluk bilong ol long wanem ol senis i kamap nau long ai bilong ol na wanem kain laif bipo ol i bin sindaun olsem wanem long en;

“Laip blong mipela long bipo ikam inap nau em gutpla tru.” “Igat gutpla wara, igat gutpla haus, igat gutpla bus, igat plenty kaikai na abus.” “I save gat ol gutpla pasin bilong rispek na tu long pasin Kristen long hia wanem ol samting i kamap i mekim mipela i hamamas long gutpela sindaun bilong mipla.” “Laif blong mipla i gutpla, spirit na lotu laif blong mipla i gutpla, planti kaikai, gutpla bikpla wara igat planti pis, na tu pulap long gol, ol gutpla haus, ol kaikai bilong mipla olsem taro na banana i mekim mipla bikpla na strong, gutpla graun, gutpla bik bus pulap long ol wel abus, olgeta samting i gutpla, na klostu long mipla, na i mekim laif na sindaun bilong mipla i nais na gutpla stret.”

Together, these responses identify the connection between environment and people, made clear in references to water, land/forest, houses, food (protein, animals, taro and banana), which are further reflected in comments that identify closeness, strength and abundance. The importance of relationships, apparent in daily village life is clear in their references to tradition, relationships, respect and unity. Though having heard, participated in and witnessed the conversations ourselves, it is clear that these words cannot fully describe the collectiveness and intensity of community, together with a connectedness to the natural world, that exists in the villages.

Olgeta wantaim, ol dispela bekim i kamapim ples klia wanem samting i bungim graun, bus, na wara na ol lain manmeri, i mekim kamap klia piksa igo long ol wara, graun/bikbus, ol haus slip, kaikai (abus, wel abus, taro na banana), em ol i soim moa insait long ol toktok i kamapim ples klia dispela bung pas, strong na pulap planti blong en. Bikpela tingting tru bilong pasin poroman, stap ples klia insait long ples laif em i stap klia stret taim ol i mekim toktok igo insait long ol pasin tumbuna bilong ol, pasin bung poroman, rispek na pasin bilong bung wantaim. Maski mipla i harim pinis, sindaun bung toktok wantaim na lukim na harim stret ol toktok igo ikam mipla yet, em i klia stret olsem olgeta dispela toktok bai noken soim piksa bilong bungim na givim strong bilong ol komuniti, wantaim dispela bung pas wantaim long dispela graun, em i stap laif insait long ol ples wanwan.

Sometimes people’s beliefs covered up their concerns, where a fatalistic trust in God ensuring good outcomes meant that people did not talk about deeply felt anxieties and coming changes. This means that the usual secular approach to understanding impacts from mining could overlook or misread genuine fears and concerns;

“We are concerned about our future. The pastor told us we will be well protected by God, under God’s protection, services we like but I am worried about the bad impacts.”

Sampla taim bilip tingting bilong ol man-meri i save karamapim planti tingting wari, wea displa wanpla trupla tingting long God bai inapim olgeta gutpla kaikai bilong bilip bilong ol i soim ples klia olsem ol manmeri i no bin toktok na tokaut gut long ol tingting wari bilong ol wantaim wanem ol samting bai kamap long dispela senis bai kamap long laif bilong ol. Long dispela as em olsem wanem tingting bilong graun long go bungim wanem ol kisim save gut ol gutpla na nogut bai kamap long wok bilong maining i ken abrusim o lukim krangi ol trupla poret tingting na wari;

“Mipla i wari na tingting planti long bihain taim sindaun bilong mipla. Pasto i tokim mipla olsem God bai was na banisim mipla, aninit long lukaut na banis bilong God, ol sevis mipla laikim tasol mipla i wari stret long ol nogut pasin na hevi bai kamap bungim mipla.”

Other people the expressed their disappointment at poor services;

“No road, no health center, no school, no doctor and medicine” “No paid teacher, no good aid post, not enough medicine and doctors and nurses, we find it hard when women need to give birth, it is a big problem for us”. “We are living in the big bush; we need to get the road to connect us. “We want our place to be a better place to live, the government has not brought services to us “We live in the thick forest where no road for access, but life is good. And we also need the road.”

Ol arapela manmeri tokaut long hevi blong services i no gutpela;

“Nogat rot, haus sik, nogat skul, nogat dokta na nogat marasin.” “Nogat tisa, nogat gutpla liklik haus marasin, nogat inap marasin na ol dokta na ol nes, mipla i save painim hat tru taim ol meri i laik karim pikinini, dispela em i wanpla bikpla hevi bilong mipela.” Mipela sindaun insait long bikpla bus; mipela i laik stret long rot mas bungim mipla.” “Mipla laikim ples bilong mipla i mas kamap wanpla gutpla ples long stap long en, gavman i no bringim ol sevis i kam long mipla.” “Mipela stap insait long bikbus i pas tru wea nogat rot bilong kar i go long en, tasol laif em i gutpla. Olsem na mipela laikim rot blong kar.”

So, people wanted development, but they were anxious and unsure about the negative impacts from mining and what would happen to traditional ways, families and the environment. From a comparative human flourishing perspective, several factors illustrate how the usual Western style of development is different from local values. The villagers placed a high value on their traditional lifestyles, with their *gutpla sindaun* dependent on a healthy environment and access to basic environmental needs. Just as important were community relationships where good relations built on respect and unity were a central part of *gutpla sindaun*. Religion was also very important with God being a fundamental part of daily life and an evident respect for religious leaders in matters of spirituality, daily life and development. These connective and collective values cannot be provided as benefits from a mine, they are provided by healthy communities living their *gutpla sindaun*.

Olsem na, ol manmeri i laikim developmen (senis) tasol ol i tingting planti na ol i no klia gut long gutpla na nogut bilong wok maining bai kamapim long ol na wanem samting bai kamap long pasin tumbuna bilong ol, famili; na bus, graun, wara bilong ol. Long pasin bilong skelim lukluk bilong gutpla sindaun, sampla hap samting i soim piksa bilong tingting na pasin bilong ol wait man lain o outsait lain em i narakain long pasin na tingting bilong ol lain asples manmeri. Ol lain ples manmeri i putim antap tru luksave bilong ol long ol pasin tumbuna laif bilong ol, kamapim ples klia gutpela sindaun bilong ol i stap gut wantaim gutpela bus long kisim na yusim isi tasol. Wankain tu long gutpela pasin i stap namel long manmeri wantaim pasin rispek na wok bung wantaim em as bilong *gutpela sindaun*. Lotu laif tu em bikpela samting wantaim God i stap nambawan long olgeta de na pasin bilong rispektim ol sios lida long wok bilong Spirit long olgeta pasin na developmen. Olgeta displa pasin bungim wantaim pasin tingting bilong gutpla pasin em wok maining bai no inap long kamapim na givim olsem gutpla igo long ol manmeri, ol komuniti husat i stap gut ol tasol i ken mekim kamap dispela gutpela sindaun.

6. The future, mining and gutpla sindaun

When asked for initial reflections on *gutpla sindaun* many of the participants wanted to immediately talk about mining. After 40 years of exploration, many people could not see a future without mining, they spoke of waiting for the mine, though their ancestors neither fully understood the impact of mining, nor consented to mining. So, while they waited for the mine, they were also anxious about what it would mean for their communities.

6. Bihain taim bilong wok maining na gutpela sindaun

Taim ol i kisim askim bilong wanem stat tingting na lukluk antap long *gutpla sindaun* planti lain manmeri long bung i laikim stret long kirapim toktok bilong wok maining hariap stret. Bihain long 40 krismas olgeta long wok bilong wok maining i mekim wok painim ol samting long graun, planti manmeri i no nap lukim gut bihain taim sindaun bilong ol wantaim nogat wok maining moa, ol i toktok long ol i wait long wok maining bai mas kirap, maski ol tumbuna bilong ol i no bin kisim klia gutpla save long gutpla na nogut bilong wok maining, na tu ol i no klia long givim tok orait bilong ol long wok maining mas kirap. Olsem na, long taim ol i wok long weit stap yet long wok maining bai kirap, ol i sindaun wantaim planti kainkain tingting krangi na wari olsem wanem tru bai ol komuniti ken kisim long dispela wok maining.

Often-participant comments about mining suggested naivety and expectation, with a common theme of having high hopes for mining despite knowing very little about mining. One young participant captured the sense of expectation and unknowing, saying; *“I hear that mining will come to my community and I thought it would bring money and make life easy to live a good life – I don’t really know about mining.”* This confusion about development was also apparent in conflicting beliefs where mining was going to make life good and easy while at the same time they identified already existing anxiety about future impacts and mine-related social breakdown. Some were very aware of what they didn’t know, one participant said; *“...we have no educated men or women, we are hopeless and voiceless in the mining activities”*. This was supported by others, which spoke of an absence of information and understanding, with one saying; *“We really don’t know all about what is*

mining.” Together these comments capture how a lack of information and the ability to interrogate it created a sense of powerlessness. Several participants identified the authors as the only source of independent information about the impact of mining on the community.

Planti taim-ol lain manmeri long bung i bin mekim planti ol toktok long wanem ol tingting ol i gat long en i tokaut olsem tingting sot na lukluk bilong ol, wantaim wanpla lukluk bilong igat bikpla tingting i sindaun antap long wok bilong maining maski ol i nogat wanpla gutpla save long wok bilong maining. Wanpla yangpla bilong ol lain manmeri long dispela bung i kisim tru tingting na lukluk na pasin bilong i no luksave, em i tok; *“Mi harim olsem wok maining bai i kam long komuniti bilong mi na mi ting olsem em bai bringim moni na mekim laif isi long stap long gutpla laif – mi no klia tumas long wok bilong maining.”* Dispela faul tingting long developmen wok i sanap ples klia long kainkain pait tingting bilip wea wok maining bai mekim kamap gutpla laif na isi long wankain taim tu ol yet i luksave ples klia kainkain tingting wari long bihain taim gutpla na nogut na wanem ol samting i pas wantaim wok maining bai ken kamapim bagarap long pasin sindaun bilong ol. Sampla long lain manmeri i save pinis long wanem ol samting ol i no save long en, wanpla bilong ol i tok; *“mipela i nogat save man o meri, mipela i nogat olgeta na nogat nek na maus long toktok insait long ol wok bilong maining.”* Dispela hap tok em ol arapla i sapatim tu, em i tokaut long nogat gutpla save na toktok igo ikam, wantaim wanpla moa i mekim tok tu olsem; *“Mipela trutru i no save stret long wanem kain samting em wok maining.”* Olgeta wantaim ol dispela toktok i kisim stret olsem i nogat gutpla rot bilong toktok na save bai senis igo ikam na wanem stia o strong bilong kisim ol dispela tingting na save i kamapim pasin bilong nogat strong olgeta. Sampla ol lain manmeri i kamapim luksave olsem ol lain i raitim dispela ripot em ol displa lain tasol i kamapim ples klia olgeta tingting na toktok igo ikam long wanem tru ol gutpla na nogut bilong wok maining bai kamapim long ol komuniti.

Some people were very optimistic, seeing benefits and opportunities from mining associated development; *“Mining project change gutpla sindaun – good road link.” “Mining must plan for our education from primary to university.” “When I have a good house, electricity and money it is a good life.” “WGJV sponsoring children school fee is gutpla sindaun.” “We will have to bake well and sell donuts and bread to earn cash income.” “We must have education so will help gutpla sindaun.”*

Sampla manmeri ol i bin soim strongpla na wanbel lukluk blong ol long bihain laif na sindaun displa wok bilong ELD bai kamapim, long lukluk blong displa ol kaikai na rot blong kisim ol gutpla blong displa wok maining we i bungim developmen;

“Maining projek bai senisim gutpla sindaun – gutpla rot bai kamap.” “Maining mas plenim edukesen blong mipla long praimer i igo long yunivesiti.” “Taim mi gat gutpla haus, pawa na moni em i wanpla gutpla laif.” “WGJV bai sponsarim ol pikinini long skul fi em i gutpla sindaun.” “Mipla bai mas kukim gut ol donut na bret long salim na mekim moni” “Mipla mas kisim gutpla skul na save long helpim gutpla sindaun.”

At times, however, the belief in mining as the answer to all development needs was unrealistic and sure to leave the people disappointed;

“Mining will bring everything into my life for my gutpla sindaun.” “From my view when the mine operates I will have money and will travel. I will request WGJV to help my school. The mine will give me whatever I like.”

Long sampla taim, maski olsem wanem, ol bilip tingting bilong wok maining olsem em i ansa bilong developmen long mekim kamap em i no tru stret;

“Maining bai bringim olgeta samting ikam insait long laif bilong mi long gutpla sindaun bilong mi.” “Long lukluk blong mi taim main i wok mi bai gat moni long mekim ol wokabaut na raun blong mi. Mi bai askim WGJV long helpim skul blong mi. Main bai givim mi wanem samting mi laikim long en.”

There was also a clear recognition of existing and coming change;

“My life is connected with the environment and it makes my life really good, but today the mining come and change many things. Now I see that many things we should depend on is starting to leave us and the mining did nothing to support us.” “Western (development) model came and change the lifestyle of our gutpla sindaun, of our life.”

I bin gat klia luksave long ol wanem samting i stap pinis na wanem ol senis bai kamap bihain;

“Laif bilong mi pas wantaim bus, wara, na graun blong mi na em i save mekim laif bilong mi stap gut stret, tasol tete displa maining ikam na senisim planti samting. Nau mi lukim olsem planti samting mipla save kisim helpim na strong long ol bai wok long lusim mipla na displa maining i no mekim wanpla samting long sapotim mipla.” “Ol autsait (dvelopmen) pasin na piksa i kam kamap pinis na senisim pasin sindaun, wokabaut na lukluk bilong gutpla sindaun long laif bilong mipla.”

While the exact changes in the first statement are unspecified, they could simply reflect more general concerns over loss of traditions, modernity and globalization rather than specific mining impacts. But in an area of low development, the dominance of WGJV meant that it has become the virtual face - if not the actual cause - of change. The second statement identifies a distinct difference in development that speaks directly to the self-directed and individualized conception of *gutpla sindaun*. Neither positive nor negative about change, the statement identifies how the Western model of development will change local communities *gutpla sindaun*.

Long wankain taim yet ol dispela senis insait long nambawan ol hap tok i no stap ples klia yet, ol i ken kamapim lukluk bek gen moa long ol bikpla tingting wari antap long lus bilong ol pasin bilong ples na tumbuna, igo insait long nupla pasin bilong laif na bikpla moa lukluk na tingting blong displa graun olgeta na maski long ol lukluk bilong wanem ol gutpla o nogut bilong wok maining tasol. Tasol insait long wanpla hap ples bilong eria i nogat wanpla wok developmen, displa bos pasin bilong WGJV i ken soim olsem em yet i kamap giaman pes – o sapos nogat em i kamap trutru mak bilong – ol dispela senis bai kamap. Dispela nambatu ol hap tok i kamapim ples klia wanpla narakain lukluk insait long developmen em i toktok stret igo long wanpla na stretpla tingting i sut stret long *gutpla sindaun*. Em i no gutpla stret o nogut stret long ol dispela senis, dispela hap tok o ol tingting i kamapim ples klia ol tingting na pasin ol wait man lain i save yusim long en em i ken senisim ol lokol komuniti wantaim ol *gutpla sindaun* bilong ol.

Then there were others who clearly identified existing and future loss and anxiety from mining, saying;

“Our living today is we are connected to every environment which make our living good. Today we are afraid that WGJV will come and destroy everything and everything will leave us.” “I am not happy our land will go, we will have no better life. “The mine will bring more outsiders into the community. The youths will get drunk, marriage breakup, men will bring sickness (STD’s, HIV Aids) to us women. The young people will not participate or go to church.” “The bad side of the development is here for us to worry about the environment.” “We fine today, mine will destroy us.” “WGJV came and took every good thing already.”

Na i bin igat ol arapla husat i bin soim ples klia olsem igat ol samting i stap pinis na bihain bai gat bikpla lus pasin na wari tingting planti bai kamap moa long wok maining, ol i tok;

“Laif bilong mipla tete i olsem mipla i pas wantaim olgeta hap bus ples, graun, na wara bilong mipla we ol i mekim laif na sindaun blong mipla i gutpla stret. Tete mipla igat bikpla poret olsem WGJV bai kam na bagarapim olgeta samting na displa olgeta samting bai lusim mipla olgeta.” “Mi no hamamas graun bilong mipla bai go, mipla bai nogat gutpla laif na sindaun.” “Displa main bai bringim planti moa autsait lain man-meri i kam insait long komuniti. Ol yangpela man-meri bai dring na spak planti, ol marit bai bruk, ol man bai karim na bringim ol sik nogut (STIs, HIV na AIDS) ikam long mipla ol meri. Ol displa yangpela man-meri bai no nap long wok bung o go long lotu.” “Displa nogut sait bilong displa developmen i stap pinis long yumi mas wari long ol bus, wara, graun.” “Yumi orait tete, main bai bagarapim yumi.” “WGJV ikam na kisim olgeta gutpla samting pinis.”

These statements cover future, present and past, with varying focus on religion, marriage, disease, land and life. Together they illustrate a situation of great stress and anxiety where a strong sense of powerlessness and voicelessness evident during the sessions is suggested in the resigned acceptance of impacts over which they have little control.

Olgeta displa toktok i karamapim taim bai kam bihain, long displa taim tu, na long bipo taim wantaim, wantaim kainkain lukluk long pasin lotu, marit laif, sik bilong bodi, graun na laif em yet. Olgeta bungim wantaim i soim piksa olsem wanpla kain taim bilong bikpla hevi bilong tingting na wari wea wanpla strongpla nogut tingting bilong nogat pawa o strong na nogat nek na maus bilong tokaut i stap ples klia long taim bilong ol toktok igo kam em i soim insait long tingting bilong nogat strong moa na ol i kisim tasol wanem ol bagarap bai kamap antap long wanem laif na sindaun bilong ol na ol i nogat kontrol long en.

Others identified general concerns, attributed to a lack of development despite 40 years of mining exploration activities in their area;

“We are living in the big bush; we need the road to connect us.” “Religion and faith will go away.” “Our way of living goes worse.” “No good health centers for women delivering babies, mother dies, and child dies.” “Today we still have no school or health (facilities), our road is no good and it still need maintenance.”

Arapla lain i soim ples klia olgeta arapla wari na tingting, we i kam wantaim sot bilong developmen maski 40 krismas igo pinis long wok maining painimaut insait long bus na ples bilong ol;

“Mipla save stap insait long bikpla bus, mipla gat laik long rot mas bungim mipla.” “Lotu pasin na bilip bai lusim mipla.” “Pasin bilong laif na sindaun bilong mipla bai go bagarap nogut tru.” “Nogat gutpla helt senta blong ol meri long karim ol bebi, ol mama i save dai.” “Tete mipla nogat ol skul o haus sik, ol rot bilong mipla i nogut na i nogat wok kamap long stretim ol.”

Several of the young men knew of potential problems from mining, indicating a general awareness of some of the many problems between mining companies and host and downstream communities in PNG, saying;

“I see in Madang what mining do to landowners, then relocate them and live in tent ... I really don't want that to happen in my village.” “I saw in Ok Tedi the big mining pollution fallout because of sedimentation build-up. With Wafi-Golpu they must make a good place for their waste.” “I see the biggest pollution at Hidden Valley and mining problems. I don't really like that same thing to happen in my village and affect my life and connection to the environment.”

Sampla ol yangpla man i save gut long ol hevi bilong wok maining, na ol i soim sampla bikpla tingting na toktok bilong ol hevi namel long ol maining kampani na asples na arapla (*downstream*) komuniti insait long PNG, ol i tok;

“Mi lukim long Madang wanem samting maining i mekim long ol papagraun, bihain long ol i kamautim na putim ol long narapla ples na ol i stap long ol tent... Mi tru, tru no laikim displa long kamap long ples blong mi.” “Mi lukim long Ok Tedi displa bikpla maining bagarap long wanem graun na pipia blong main igo bikpla. Wantaim Wafi-Golpu ol mas mekim wanpla gutpla ples bilong ol pipia blong ol.” “Mi lukim bikpla bagarap bilong ol pipia long Hidden Valley na ol hevi bilong maining. Mi no laikim tru olsem ol displa wankain samting long kamap long ples blong mi na bai kamapim bagarap long laif bilong mi na sindaun bilong mi wantaim bus, wara, na graun bilong mi.”

The was also strong concerns about the impact on marriage, relationships and the impact on women;

“Mining is good and bad, the good is school, health and road. The bad is man losing his wife, marry other women, get drunk and getting STDs/HIV Aids.” “Marriage will breakup, men will misuse money.” “In the past women marry inside community, but last year, 2017, five outside men marry into the community.”

I bin igat strongpla tingting wari tru long ol senis nogut na bagarap long marit, gutpla poroman pasin, na nogut na bagarap antap long ol meri;

“Maining i gutpla na nogut wantaim, displa gutpla em skul, helt na rot sevis. Displa nogut em ol man i lusim ol meri bilong ol, maritim narapla meri, dring planti na spak nogut tumas na kisim ol sik STI na HIV na AIDS.” “Pasin marit bai bruk olgeta, ol man bai kisim moni na tromoi nambaut, nambaut.” “Long bipo taim tru ol meri i save marit insait long ples, tasol long las yia, 2017, faifpla autsait man i bin marit i kam insait long komuniti.”

Together the participants' views paint a complex picture, where development is sought but also feared, indicating a high level of mis-understanding, made worse by a lack of information. Most participants were focused on immediate needs or problems, meaning that communities were still focused on overcoming today's needs rather than basing their responses on a long-term understanding of impact and opportunity from the Wafi-Golpu mine.

Olgeta wantaim ol displa lain manmeri na lukluk na tingting blong ol i kamapim wanpla kain hatpla piksa, wea wok developmen ol i laikim tru tasol ol i gat bikpla poret wantaim, ol i soim stret wanpla bikpla hap mak bilong

krangi tingting i kisim strong long kainkain sot bilong givim na kisim gutpla na trupla toksave. Planti ol lain manmeri long bung i lukluk moa long wanem ol sot bilong ol long displa hap taim tasol, as bilong em olsem ol komuniti ol yet i lukluk yet tru long abrusim ol sot bilong displa hap taim na ol i no putim ol tingting bilong ol long ol wanem samting bai kamap long bihain taim luksave bilong gutpla na nogut na wanem ol arapla rot bilong kisim helpim bai kam long Wafi-Golpu wok main.

7. Discussion

This action-research was undertaken with and for communities, with *gutpla sindaun* chosen as a more comprehensive way of understanding impacts than the usual management focused assessments processes, such as the EIS. It shows that the western model of extractive development is inconsistent and in conflict with local values and ways of being.

7. Toktok igo ikam

Displa wok kamap-painimaut i bin go wantaim na bilong ol komuniti, wantaim *gutpla sindaun* i bin kisim luksave olsem wanpla bikpla rot bilong luksave gut long ol hevi antap moa long pasin bilong lukautim na skelim ol wok olsem EIS. Em i soim olsem displa autsait piksa bilong kamautim na rausim wok developmen i no kamap gut tumas long mak bilong en na insait long pasin bilong kamapim hevi wantaim pasin blong tingting na mekim wok na pasin bilong ol asples lain.

7.1 *Gutpla Sindaun and ELD*

The communities demonstrated that the concept of *gutpla sindaun* was useful in helping them understand the less talked about impacts from mining – that given the opportunity, participants, especially women, spoke up strongly for themselves. With *gutpla sindaun* giving participants an enlarged perspective so they could understand what mining would mean to their lives and not just focus on what was important to the WGJV.

7.1 *Gutpla Sindaun na ELD*

Displa bel kirap wok na tingting blong ol komuniti i soim tu olsem displa kain tingting bilong *gutpla sindaun* i moa gutpla na i helpim ol long klia na luksave gut moa long ol hevi wok maining i ken kamapim – taim ol kisim displa sans long gat tok long mekim, ol man-meri, na antap moa em ol meri yet i bin kirap sanap na mekim ol planti toktok long laik tru, na tingting blong ol stret. Wantaim gutpla sindaun em i givim ol lain man-meri wanpla bikpla klia rot stret olsem ol yet ken luksave gut wanem kain ol hevi na bagarap na gutpla wok maining bai mekim stret long laif bilong ol na i no long lukluk long wanem samting i bikpla tru long WGJV tasol.

Participants clearly identified locally valued inclusive goods, services, virtues, ideals and relationships that are vital to daily life and the achievement of human flourishing. This enables those from other cultures to see how positive outcomes from mining can benefit, while impacts will diminish daily life. Perhaps most aptly summed up in the observation “*WGJV came and took everything good already*” a view, which counters the practical benefits WGJV, has delivered to communities. The sheer variety of comments, from positive to negative and from specific to philosophical illustrates how human flourishing must be individualized and agent relative. Making it clear that any attempt to deliver the usual development based on outsiders’ values would ignore diverse local values that differ not just from Western values, but also from each other.

Ol lain manmeri long bung i soim ples klia stret olsem ol samting long ples bilong ol yet, ol sevis, ol strong na bilip na wok poroman wantaim bilong ol em ol displa i strong na trupla long wanwan de laif bilong ol na em i kaikai bilong gutpla sindaun. Displa i helpim ol arapla bilong arapla pasin tumbuna tingting long lukim olsem wanem bai gutpla kaikai bilong wok maining bai ken kamapim gutpla long ol, long wankain taim yet ol gutpla na nogut wantaim i ken daunim isiisi laif long wanwan de. Ating planti i soim gut klia tingting insait long ol lukluk olsem “*WGJV i kam na kisim olgeta gutpla pinis*” em wanpla lukluk nau, wea i soim narapla sait bilong trupla kaikai bilong wok bilong WGJV, i bringim go pinis long ol komuniti. Dispela stretpla ol kain toktok, i kam long stretpla na igo long nogut na i kam long wanpla kain tingting igo long bikpla hap tingting i soim wanpla kain piksa olsem wanem bai gutpla sindaun mas kamap olsem samting bilong wanwan man yet o bai bilong narapla lain man. Em i mekim klia olgeta olsem wanem kain tingting bilong bringim ol wok developmen sindaun antap long tingting bilong ol autsait lain man wantaim tingting bilip bilong ol em bai no nap givim luksave blong em long ol pasin tingting bilong ol asples na em i narapla kain stret i no long pasin tingting bilong ol wait man, tasol em bai narapla kain olgeta long wanpla na arapla.

7.2 Human Flourishing

Human flourishing was chosen as a concept because it is both universal and specific, allowing communities the space to identify their own values, desirable goods and outcomes, and visions of the future. It is used in direct opposition to the overt management focus of problem identification and solutions that rob local peoples of control over their own lives. A process where transient and external actors make decisions with long-term ramifications for the communities, but of little consequence to themselves. There is no doubt that the 40 years of anxiously waiting for development has resulted in a culture where WGJV has become a seemingly unchallengeable authority. Somehow, whether deliberately or not, the process to date has robbed the community of voice and power, where they expect the decisions that will affect them to be made by others. Many were troubled by this and repeatedly sought information from the authors with regard to specific issues such as the value of gardens, resettlement, and house design and as the process by which values of graves and gardens were determined.

7.2 Gutpla Sindaun

Gutpla sindaun em ol i bin makim olsem wanpla tingting long wanem em i karamapim olgeta manmeri bilong dispela graun na tu i sut stret long wanem kain ol lain manmeri, em i larim ol komuniti dispela spes long painim na luksave long ol pasin tingting bilip bilong ol yet, ol gutpla kaikai bai kamap long en, na wantaim wanem ol lukluk bilong em, na arapla driman tingting na lukluk bilong taim bai kam bihain. Em ol i yusim insait long givim stia long bamim tingting bilong wok lukaut bilong skelim ol hevi na wanem rot blong kamapim gutpla ol rot bilong stretim ol hevi em ol displa i stilim strong bilong ol asples manmeri long igat strong long kontrolim laif bilong ol yet. Wanpla rot bilong larim ol arapla lain outsait long mekim kamap ol tingting wantaim longpla taim gutpla bilong ol komuniti, tasol bai no nap kamap hevi long sait bilong ol. I nogat wanpla tubel tingting olsem displa 40 krismas long pasin bilong weit longpla taim tumas long wok developmen mas kamap i kamapim kaikai bilong pasin bilong tingting olsem WGJV i kamap wanpla kain bikpla birua samting wea yumi no nap salensim em. Long narapla sait, maski em i sut stret long en o nogat, displa wok i ron i kam inap nau em i stilim nek na maus bilong ol komuniti long autim tingting bilong ol, wea ol i lukluk tasol long ol tingting bai kamap long ol mas bihainim tasol em ol arapla lain bai mekim bilong ol. Planti lain manmeri i wari tru na tingting planti long dispela kain pasin i kamap na ol i painim kinkain rot bilong kisim save long ol lain i raitim dispela ripot wantaim wanem ol tingting i sut stret long ol samting i stap olsem ol strong blong ol asples kain olsem, ol gaden kaikai, wanem ples o graun ol bai go sindaun long en, na ol kinkain haus slip, na wanem kain rot ol bai mas bihain long stretim ol ples matmat na ol gaden em ol bai mas skelim moa long en.

While the relationship between community and personal flourishing may be questioned by secular, individual and materially focused Western perspectives, it required little explanation in the communities we visited. Participants responded positively to examples from elsewhere, perhaps because *Ubuntu*, *Buen Vivir* and *Samak Kawsay* reflected similar sentiments to the *Melanesian Way*, and are also reflected in the preamble to the PNG constitution with its specific references to; integral human development, equality and participation, natural resources and PNG ways. Many comments identified connections and relationships, both human and non-human. It is vital these less visible social interactions are carefully protected and nurtured when planning for, designing, implementing or measuring outcomes and impacts from mining.

Long wankain taim tu pasin poroman namel long ol komuniti na wanwan pasin bilong gutpla sindaun bai gat askim i kam long ol arapla lain outsait olsem tu, wanwan yet na pasin bilong ol wait man lain na lukluk bilong ol long kain ol samting olsem, em i mas kamapim liklik tok klia bilong em insait long ol komuniti mipla i bing go bungim ol long en. Ol lain manmeri long bung i bin bekim ol tok gut na stret olsem bihainim ol sampla tok piksa i bin kamap long ol, kain olsem wanem Ubuntu, Buen Vivir na Samak Kawsay i soim piksa long ol wankain tingting long tingting na pasin Melanesia, na ol i soim bek tingting na pasin i stap long tok igo pas insait long mama lo bilong PNG na ol pasin bilong en. Planti ol toktok i kamapim ples klia ol tingting na pasin bilong poroman wantaim, long ol man tru na arapla samting i no gat laif long en. Em i wanpla bikpla samting olgeta displa ples klia pasin na tingting bilong pasin bilong bung wantaim i mas igat strongpla banis lukaut bilong ol na i mas igat gutpla pasin bilong lukautim na kamapim gut long taim bilong kamapim gutpla tingting bilong gutpla piksa, na mekim i kamap o soim sampla kain mak long ol kaikai bilong em na ol gutpla na nogut bai kamap long wok maining.

But perhaps the most immediately important result from using *gutpla sindaun* based engagement was the enlarged perspective it provided to participants to think about their own community. Rather than be constrained

by a focus on issues important to mine management and/or documented in the EIS; this expanded view allowed a much larger exploration of well being for individuals and communities. An expansion which empowered participants as they shifted focus from what the mine wanted and controlled to what they wanted for their own community, now and in the distant future.

Tasol dispela bikpla moa luksave i kamap long *gutpla sindaun* i kamapim bikpla lukluk em i soim igo long lain manmeri long tingim ol komuniti bilong ol yet. Na maski long pasim ol yet long wanpla lukluk tasol long wanem ol samting ol i tingim olsem em i bikpla long ol boslain bilong wok maining na/o ol toktok ol i pasim na putim long pepa insait long displa EIS; dispela bikpla skruim bilong lukluk bilong ol i larim wanpla rot bilong painim aut moa long *gutpla* bilong wanwan yet na ol komuniti bilong wantaim. Dispela skruim tingting em i givim moa pawa na strong long ol lain manmeri taim ol i senisim lukluk bilong ol long wanem tingting bilong wok maining i laikim long en na laik kontrolim long en igo long wanem ol samting ol i laikim long en bilong ol komuniti bilong ol yet, long dispela hap taim nau na igo insait long ol taim bai kam bihain.

7.3 Extractive led development at Wafi-Golpu

This research shows that after 40 years of waiting for mining, Communities are unable to see other development opportunities and, being relatively unaware of how profitable the Wafi-Golpu site is, had limited ambitions, such as roads, school and health center in relation to the massive wealth that exists in the mineral deposits on their land. This means that even the ‘usual’ benefits of mining for local people are much less than they could be. A reality built on asymmetries of power, knowledge, influence and information that neither WGJV nor the Government has managed to overcome. This uneven situation and relationship has reduced the ability of communities to participate properly in the mine project design (including alternatives), assessment and negotiations resulting in a flawed and inadequate process that delegitimizes any claim WGJV or governments can make to the impacted communities giving free prior and informed consent.

7.3 Rausim risos kamapim senis long Wafi-Golpu

Dispela wok painimaut i soim olsem bihain long 40 krismas long weitim wok bilong maining long kirap, ol komuniti i no nap tru long lukim ol narapla developmen wok na, olsem ol i no klia na save olsem wanem displa Wafi-Golpu ples bai kamapim kaikai bilong wok olsem wanem, wantaim liklik save na toktok long ol rot, skul na helt senta igo wantaim bikpla moni-kago samting wea i sindaun wantaim ol displa bikpla gol na kopa samting aninit long graun bilong ol. Dispela i minim olsem ol wanem displa kaikai bilong ol wok maining bai igo long ol asples lain manmeri bai liklik tru.

Samting tru i kamap insait long ol rot na mak bilong pawa, save, olsem WGJV o gavman i no bin lukautim o menejim gut long kamapim *gutpla* na bikpla luksave. Displa wansait pasin o tingting na wokbung pasin i no *gutpla* na i daunim olgeta strong bilong ol komuniti long kam na bung na toktok gut insait long displa main projek wok kamap wantaim ol arapla wok bilong en tu long skelim gut na tromoi tingting na toktok igo ikam wea i kamapim sot na liklik rot wea i soim olsem ol displa wok i no stret long ai bilong lo sapos wanem tingting na toktok WGJV o gavman ol i mekim igo long ol lain manmeri long ol displa ples olsem ol i bin givim fri na klia tok orait na wanbel olsem wok bilong maining i ken kamap long graun bilong ol.

Our final observation is that the process of securing community consent for the mine is flawed. Based on our community engagement, which occurred just weeks before the environmental impact statement (EIS) was released, it is clear that while anxious about impacts, the communities are ill-prepared and ill-equipped to understand the long-term outcomes of mining, let alone understand, or respond to, the assessment, approval and regulatory processes. This undermines the communities’ ability to leverage positive, intentional development outcomes and leaves the many risks from immanent development unacknowledged and unaddressed. Indeed, far from making a case for Wafi-Golpu to proceed, the twenty-four-chapter EIS report, its additional five attachments and twenty-six appendixes serves to illustrate how inaccessible and dispossessive Western impact assessment processes are.

Laspla lukluk bilong mipla em i olsem dispela wok bilong banisim ol komuniti long kisim tok orait bilong ol long kirapim wok maining em i abrus pinis. Antap long wok na bung bilong mipla wantaim ol komuniti, em i bin kamap sampla wik pastaim long wok bilong skelim graun, bus, na wara (EIS) ripot i bin kamap, em i stap ples klia olgeta olsem long wankain taim ol komuniti i bin tingting wari stret long wanem ol samting bai kamap long wok bilong maining, ol komuniti i no bin redi gut na i nogat wanpla *gutpla* klia save long ol longpla taim kaikai bilong dispela wok maining, na tu ol yet i nogat *gutpla* save, o wanem bekim bai ol i ken givim igo bek

long dispela ripot bilong skelim graun, bus, na wara bilong ol, ol tok orait na ol stia tok bilong dispela wok skelim. Dispela i daunim stret save na tingting bilong ol lain komuniti long mekim sampla gutpla tingting bilong kamapim na kisim gutpla kaikai bilong wok senis o developmen na em i kamapim na lusim planti kainkain nogut wea bai ken kamap long wok developmen bai nogat luksave bilong en na i no kisim gutpla toksave bilong en. Em i stret olsem, long kain lukluk olsem long soim sampla tingting bilong ol long wok bilong Wafi-Golpu long go het yet, dispela tupla ten-fo-sapta EIS ripot, na ol arapla faifpla hap pepa ripot wantaim na tupla ten-siks ol las hap bilong displa ripot i kamap olsem piksa nating tasol long olsem wanem tru displa pasin tingting bilong kisim, rausim risos blong arapla i bihainim pasin tingting bilong ol wait man lain em i hat tumas long bihainim long skelim ol rot na wok bilong mekim kain wok kamap olsem.

In short, genuine community concerns about impact or opportunity are magnified by an inaccessible process that renders communities' powerless to challenge and change the mines development outcomes – with the usual mining approval processes in PNG reinforcing rather than overcoming these deficiencies. Before Wafi-Golpu proceeds, the massive asymmetries of power, information and influence will need to be overcome if the mine is truly to help local communities flourish. For if the mine is approved now it will entrench inequalities by prioritising the financial rewards of other stakeholders over the *gutpla sindaun* of local communities. To be clear, we are not saying the communities have rejected the mine; indeed they seek the usual benefits from development. Rather, it is clearly apparent that there is significant conflict between the planned mine and local values and aspirations, that must be addressed if the Yanta, Babuaf and Hengambu communities are to experience *gutpla sindaun* in the future.

Long sotim olgeta tok, trupla tingting wari bilong ol komuniti long kaikai bilong gutpla na nogut bilong displa wok o wanem gutpla sans blong em bai kamap olsem wanem em olgeta i stap ples klia stret long wanpla kain hatpla rot bilong mekim kain wok olsem na em i mekim ol lain komuniti i nogat pawa o strong long givim salens na mekim senis kamap long wok bilong maining bai ken bringim long ol – wantaim dispela wankain rot bilong kisim tok orait long wok bilong kamapim ol wok maining insait long PNG i strongim moa na em i no daunim ol dispela sot bilong en. Pastaim long Wafi-Golpu i ken go het, dispela bikpla wansait long pawa, save na strong bai mas abrusim olgeta displa sapos wok bilong maining em bai helpim tru ol asples lain komuniti long kamapim gutpla sindaun bilong ol. Sapos displa wok maining i kisim tok orait bilong en long nau em bai kirapim planti wansait pasin na tingting long em i putim olgeta tingting bilong em long mekim moni pastaim long hamamasim ol poroman lain bilong em antap moa long tingting bilong kamapim gutpla sindaun bilong ol asples lain komuniti.

Long sanap ples klia, mipela i no tok olsem ol komuniti i no laikim wok bilong maining long kamap; tru tumas em olsem ol asples lain i painim tru ol gutpla samting bai kamap long wok developmen. Em i orait, klostu liklik long wanem ol tingting i stap pinis na i klia stret olsem bai i gat sampla bikpla tingting na toktok pait namel long dispela plen bilong wok maining wantaim ol as tingting bilong ol asples lain wantaim ol driman lukluk bilong ol, em ol dispela mas igat taim long bung na toktok na skelim long en sapos ol Yanta, Babuaf, na ol Hengambu lain komuniti bai mas kisim strong long gutpla sindaun igo insait long ol taim bai kam bihain yet.