

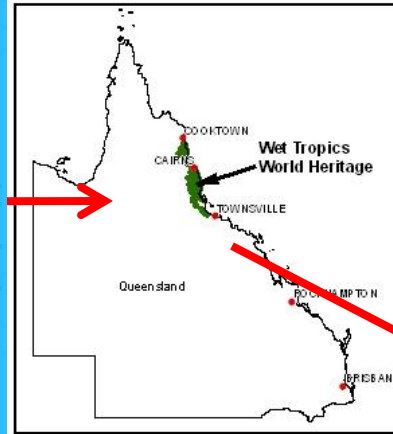
**Application of TEK to examine the
links between well-being of
Aboriginal people and ES from the
Tropical Rainforests in north
Queensland**

**SGA presentation on the 27th of Nov 2012 by
Kamaljit K. Sangha
James Cook University, Australia**

Outline

- **Background**
- **TEK in the Aboriginal Australian context**
- **How we applied TEK in the MA case study?**
- **Conclusions**
- **Questions?**

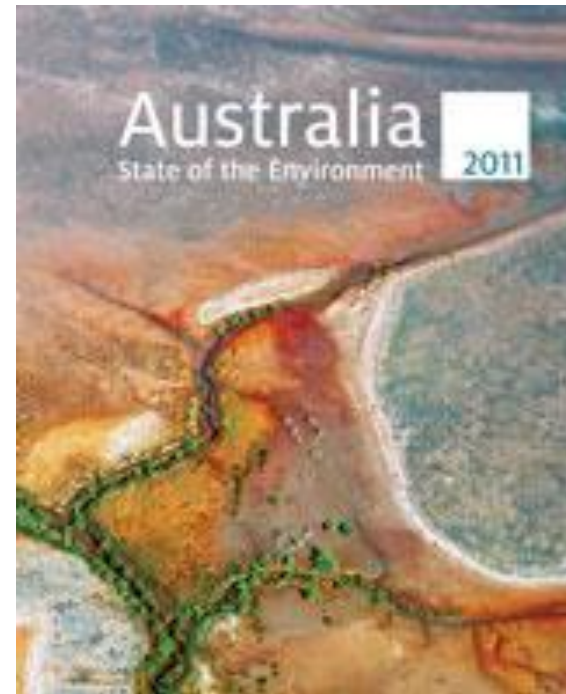
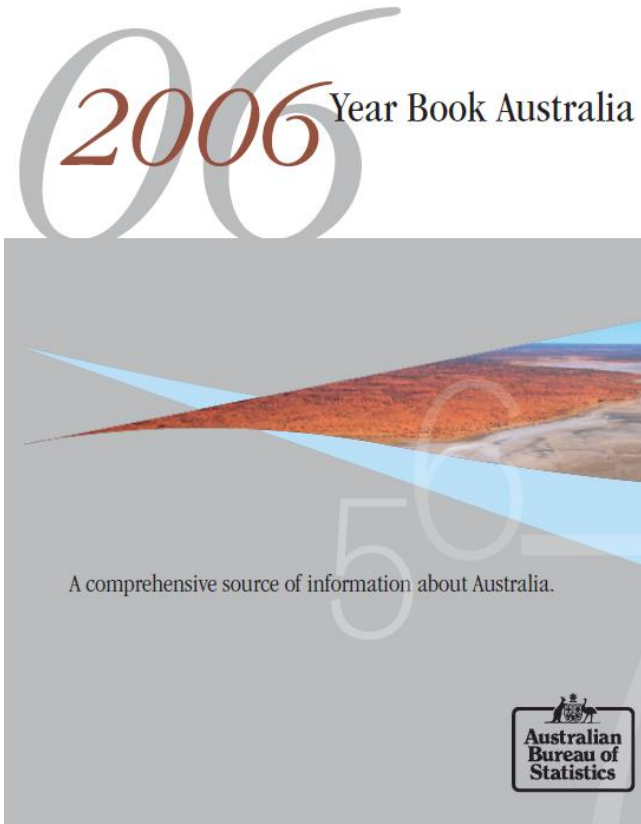
Beauty of tropical rainforests.....







Background

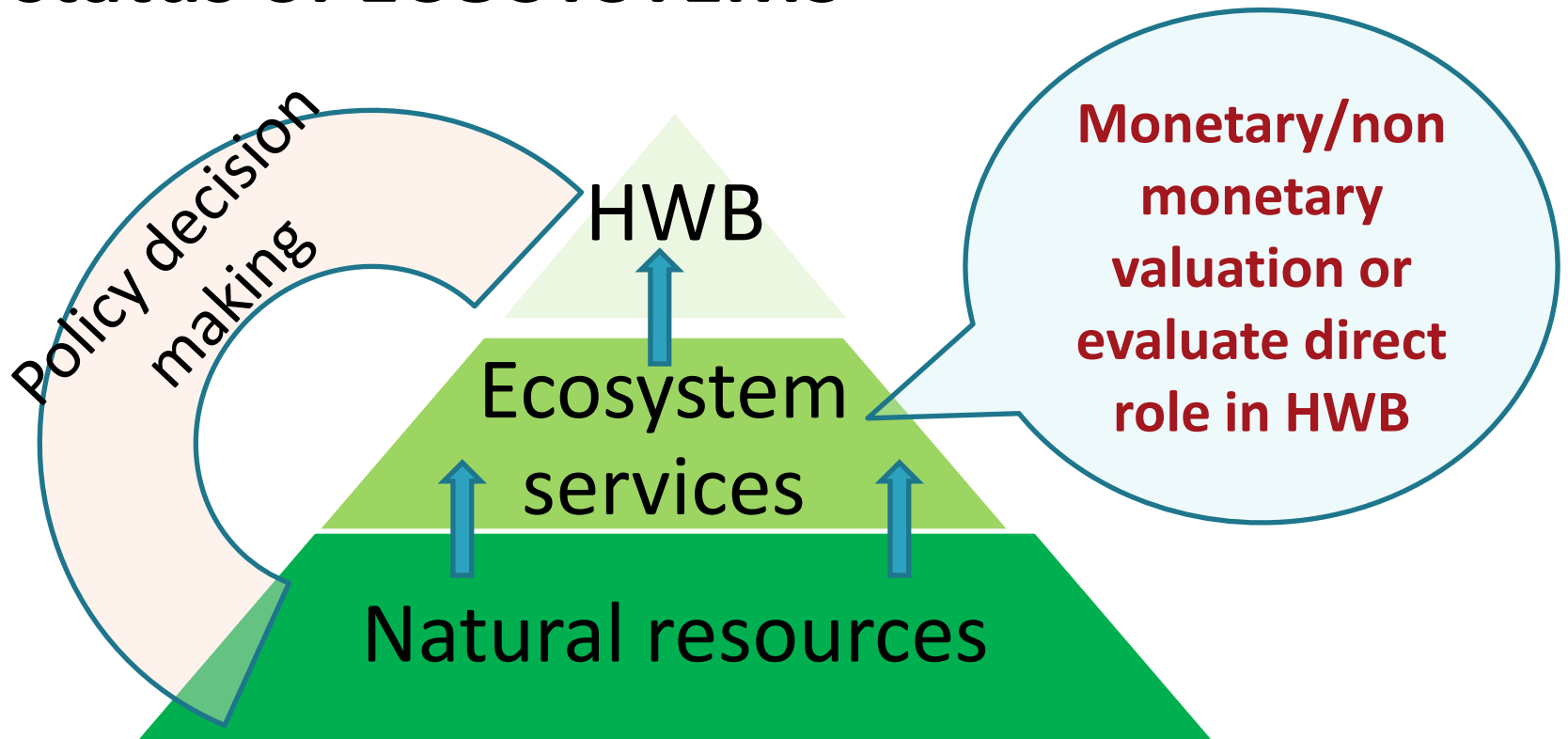


MEASURES OF
AUSTRALIA'S
PROGRESS **2010**

IS LIFE IN AUSTRALIA GETTING BETTER?

What am I doing here?

- **ES and their LINKS to HWB, not just the status of ECOSYSTEMS**



Background



	Aboriginal	Non-Aboriginal
<u>Natural resources:</u>		
Land	Related, Sacred	Ownership, Secular
Environment	Adapt to	Exploit
<u>Other social values:</u>		
Society	Unified	Diverse
Relationships	Extensive	Limited
Basic unit	Society	Individual
Reality	Spiritual	Material
Possessions	Share, Use	Acquisitive, Accumulate

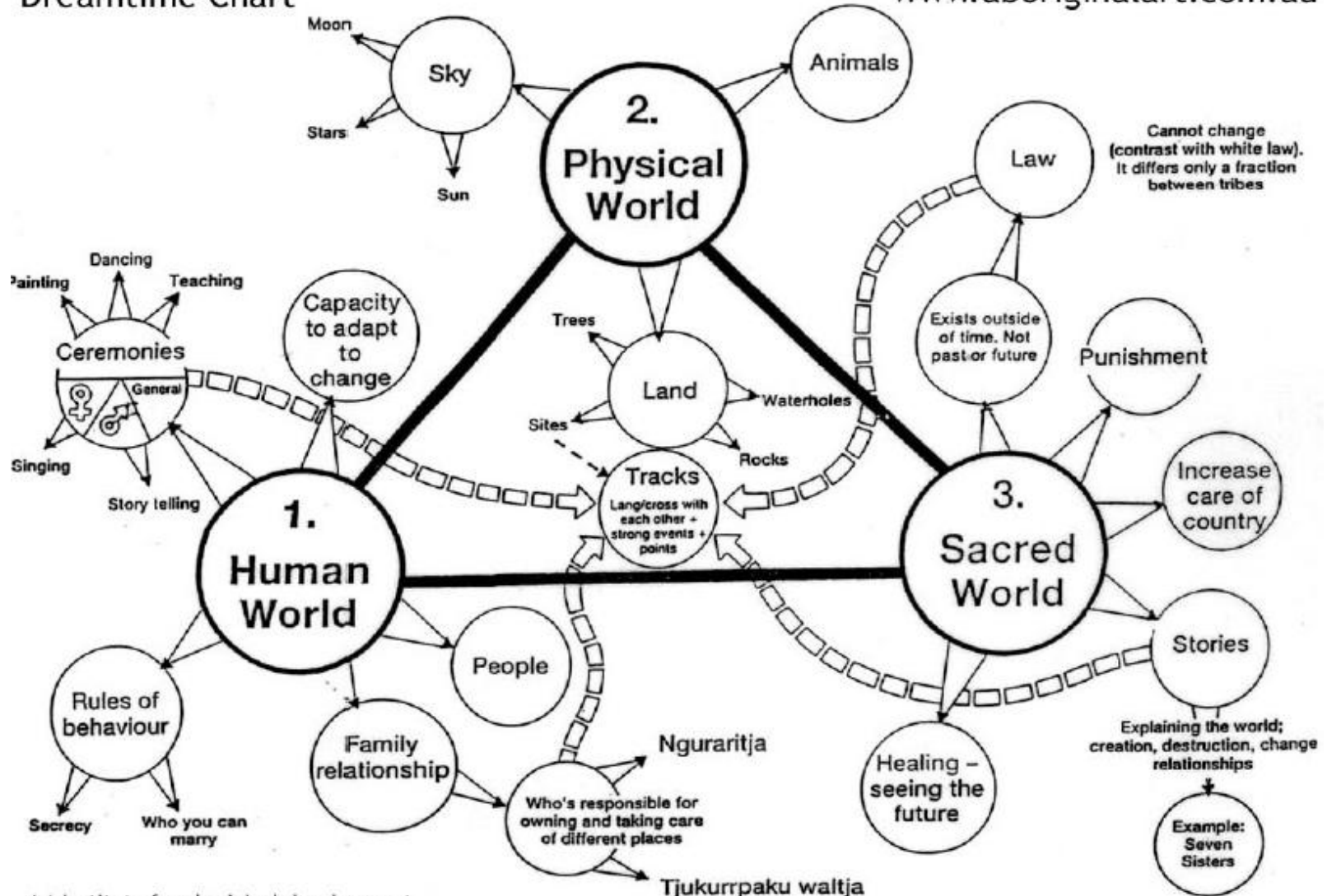
(Source: Edwards 1988)

Interconnected physical, spiritual and human world



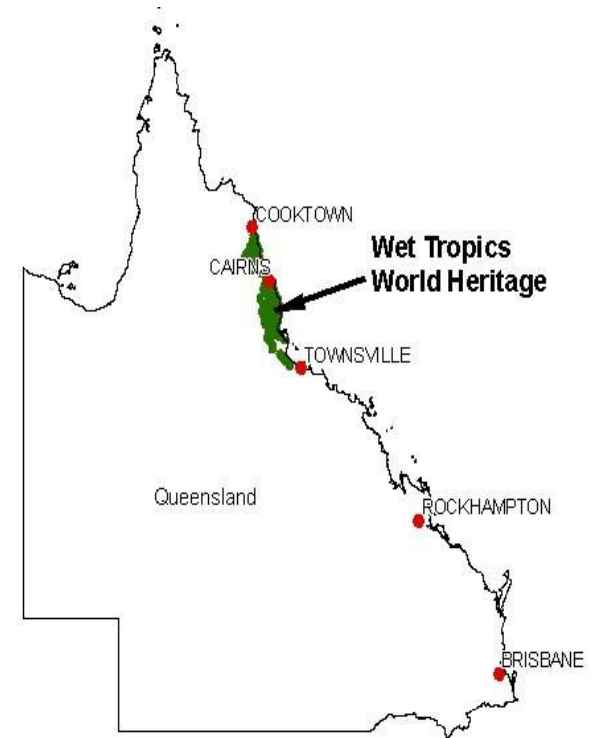
Dreamtime Chart

www.aboriginalart.com.au



Wet Tropics: Case study

- The Wet Tropics World Heritage area (WTWHA) is recognised as a series of living cultural landscapes being the homelands of rainforest Aboriginal people (WTMA, 1998).
- People's lives, customs and beliefs are intricately entwined with the plants, animals, waterways and seasons of the tropical rainforests which have provided food, shelter, medicine and other numerous services since Aboriginal settlement over 40 000 years ago (Lee long, 1992).

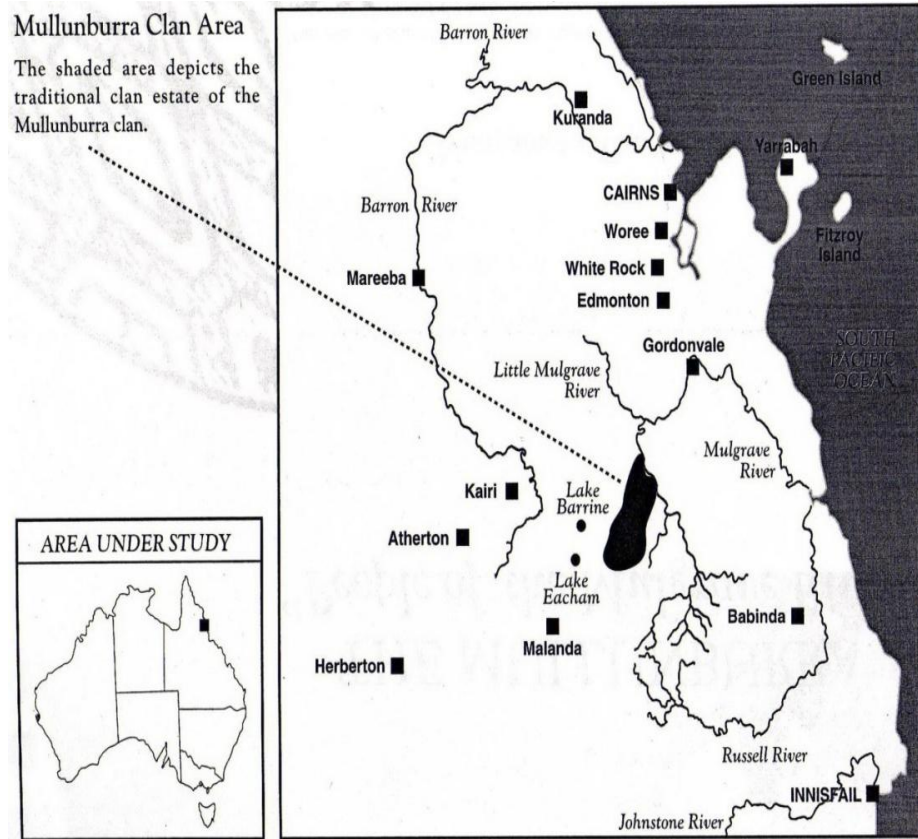


Wet Tropics: Case study

- Indeed the entire region is imbued with cultural meaning and Aboriginal history, and can be described as an **Aboriginal cultural landscape** (Review Steering Committee 1998)
- Currently, there are a total of **18** Aboriginal tribal groups representing around 50 clans in the WTWHA, with approximately 20 000 Aboriginal people living in the region (WTMA, 2006).

Mullunburra Clan Area

The shaded area depicts the traditional clan estate of the Mullunburra clan.



Approach

- **Applied the MA framework to identify the links between ecosystem services and the constituents of human well-being**
- **Qualitative approach: Focus group meetings with the community**

Main aspects of the study

What well-being means to people?

- *“To feel good...both in my body and in my mind”*
- *“Spend time with my grand-children”*
- *“To be happy with myself”*
- *“To have time to do what I want”*
- *“Spend time with my family...or the other ladies”*
- *“It is to be on country”*
- *“It is to be free to go on country when I want”.*

Main benefits that people associated with the country

- *“Food, because it is fresh, natural and healthy”*
- *“Medicines, because they are natural, and still used by the people”*
- *“Spiritual connection through initiation and dreaming stories”*
- *“Healing place, good for health”*
- *“Provides a sense of identity. For example, country provides material for shield making that is always different from one clan to another, and this is our identity”*
- *“Provides places to practice our traditional and cultural ways”*





Marking cultural and other places on the map

- Significant wild resource use places by Mullunburra-Yidinji men (Map of the clan area)
- Total 70 places, under 4 categories: Recreational/Cultural, Story, Burial and Food areas



Ranking of significant areas

Low	Medium	High
MEN:		
<p>Public recreational areas, Public tracks</p>	<p>Walking tracks, Camping grounds, Teaching areas and Fish traps</p>	<p>Fire places, Story places, Burial sites, Ceremonial places, Food areas, Initiation areas, Hunting areas, and Areas for tool materials</p>
WOMEN:		
<p>Recreation areas</p>	<p>Walking tracks, Fish traps, and Hunting areas</p>	<p>Story places, Burial sites, Healing places, Camping grounds, Initiation areas, Medicine and food areas</p>

Ranking of benefits from natural areas

Low	Medium	High
MEN:		
Recreation	Food and Medicine	Spiritual values, Language, Identity values, Tools and Cultural values
WOMEN:		
Recreation	Food, Fishing/hunting and Gathering with the family	Spiritual values, Language, Identity values for keeping the culture alive and Transfer of knowledge

Ecosystem services

Provisioning

Bush food and medicine
Fishing and fish traps
Hunting for food and recreation
Teaching places
Camping ground

Fire places

Timber, fuel wood, bark, tool materials

Public recreation

Public tracks

Regulating and Supporting

Biodiversity
Soil stability (soil erosion, nutrient levels)
Reef protection
Hydrological balance
Carbon sequestration

Cultural

Sacred/traditional sites – initiation, burial, remembrance and ceremonial sites
Story places
Healing places
Spiritual sites
Identity sites (art or other features) to keep the culture alive
Social gathering with family
Knowledge transfer to young generation

Human well-being

Basic material for living

Air, water, food and shelter (provision of timber and fibre)

Good health

Provision of good air, water and land resources for good health

Security

Availability of natural resources for the present and future generations, and opportunity to have recreational/cultural sites for the present and future use.

Social relations

Cultural celebrations linked to land and other natural features of the landscape, hunting and gathering food, learning techniques and listening stories from elders.

Freedom and choice

Freedom to access the natural resources

Cultural importance

Sites of cultural significance, art and artefacts.

ABS socio-economic indicators

Economic resources

Work

Education and training

Housing

Family and community

Culture and leisure

Crime and justice

Linkage key:

High strength



Medium strength



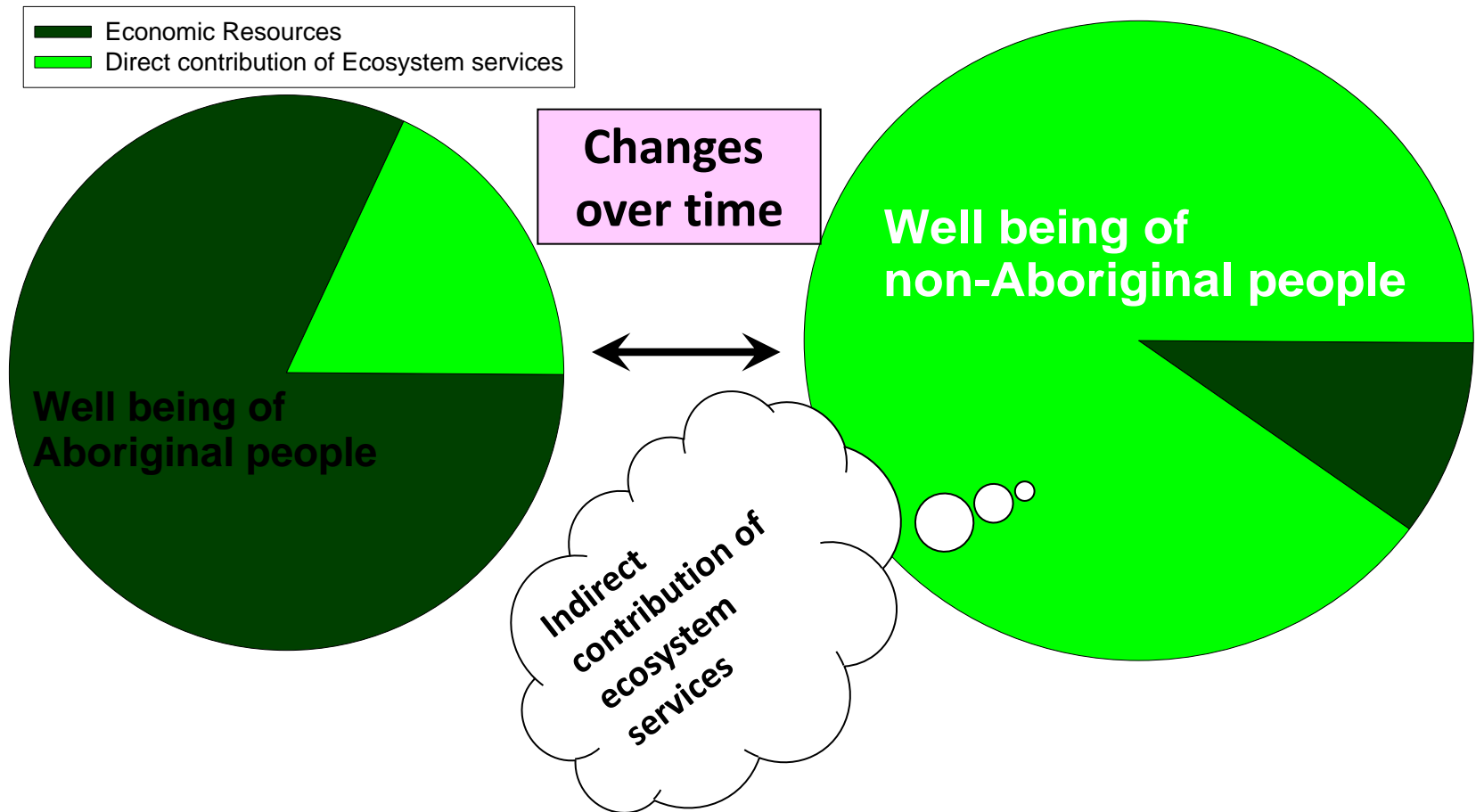
Low strength



Indirect link



Proportional (direct) contribution of ecosystem services in the well-being of Aboriginal and non-Aboriginal people (hypothetical figures)



Main results

- Mullunburra- Yidinji people's well-being is strongly linked to the Cultural and Provisional services of natural resources.
- None of these attributes are considered in the well-being attributes applied by the Australian Bureau of Statistics.
- We are trying to develop an **integrated framework that includes socio-economic and ecological attributes** to accurately reflect the well-being of Indigenous people.

Next....

- **We'll be conducting a detailed study in the southern part of Queensland to explore the links between well-being and ES, including:**
 - **ES: types, valuing, mapping, impacts of climate change (at the regional and local scale)**
 - **and linking each aspect of ES to the well-being of Aboriginal people**

References

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Thanks!



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Contact: kamaljit.kaur@jcu.edu.au