



Assessing the role of ES in Indigenous well-being: a mix of Capability and MA approaches



Kamaljit K. Sangha, Research Institute for the Environment and Livelihoods, Charles Darwin University, Darwin, NT, Australia

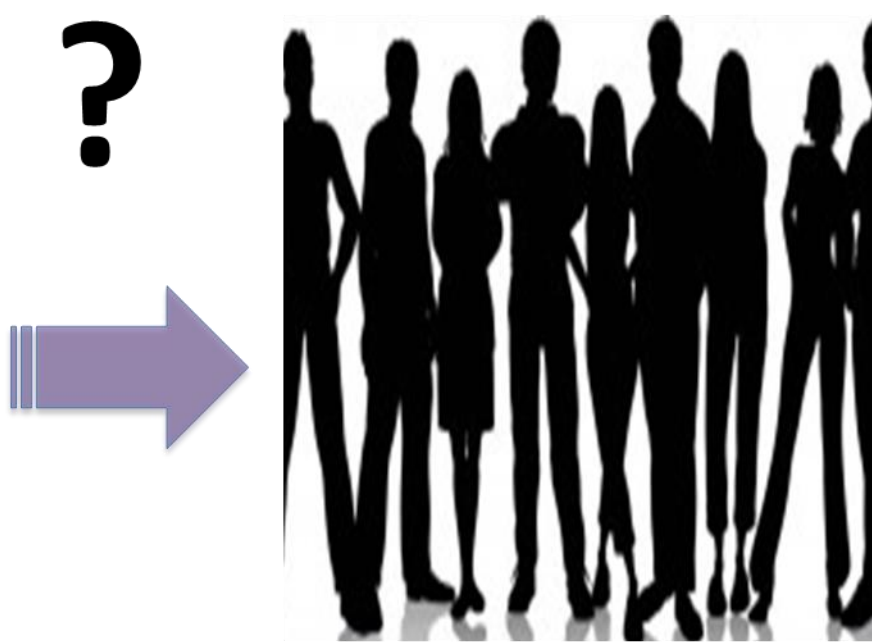
Introduction:

ES and Indigenous well-being is well linked; based upon evidence and data from three large scale case studies in North and South West Qld

Problem: Indigenous people’ values, particularly for natural systems, are not appropriately accounted in the current well-being measures due to a poor well-being framework (ABS 2005 and 2010).

Research questions:

- What are the attributes (in relation to natural systems) that are useful in assessing Indigenous well-being?
- How to integrate these measures into an inclusive well-being framework?



Methods: Three case studies from N and SW Qld on natural resource assessment, and on ES values by conducting focus group meetings with the Indigenous participants (Sangha et al. 2011; BMRG 2010 and QMDC 2008-11)

- Mullunburra-Yidinji people near Cairns
- Wakka, Jarowair and others in the Bunya Mountains area
- Kamilaroi, Mandandanji, Giabul, Gunaggari and others in the SW Qld

Results: Indigenous values and capabilities

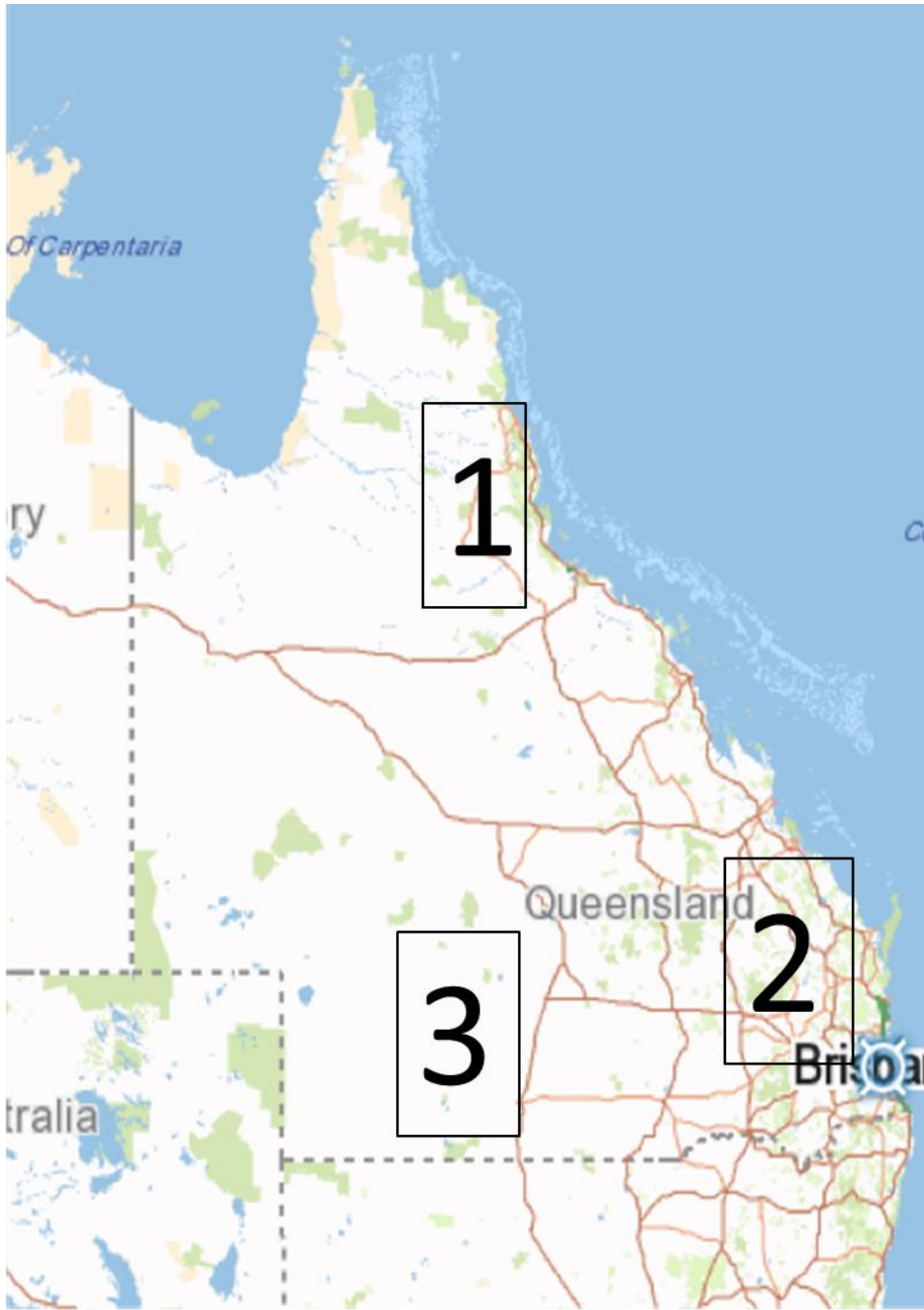
The Bunya Mountains provide opportunities for people to be able to:

The QMDC region provides opportunities for people to be able to:

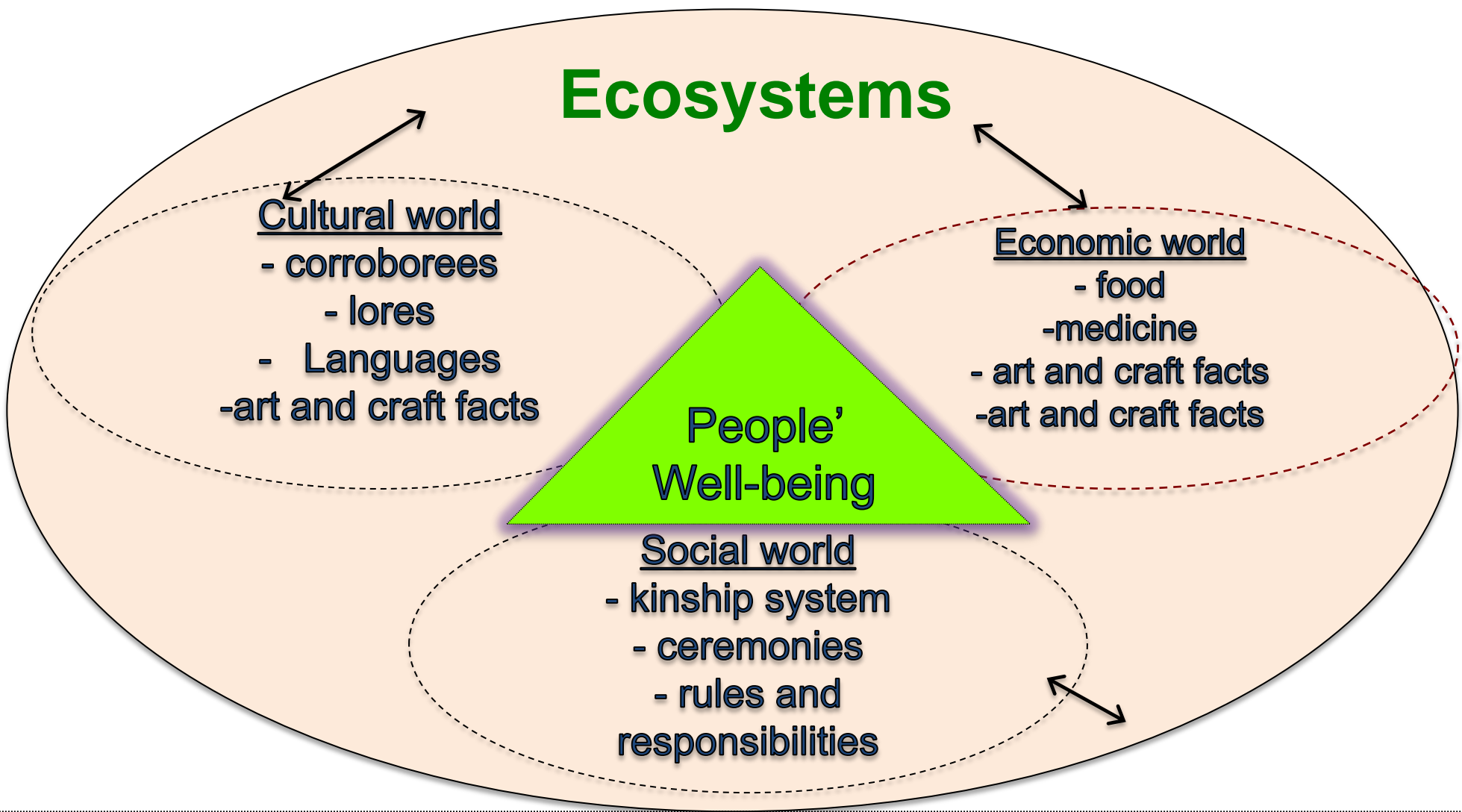
Mullunburra-Yidinji Clan area provides opportunities for people to be able to:

- Practice and to pass on Traditional Knowledge
 - Socialize for activities
 - Opportunities for art and craft work
 - Conduct cultural rituals as sacred and burial sites provide opportunity for people to be able to learn and practice their knowledge
- Practice and to pass on Traditional Knowledge
 - Monitor and manage water courses
 - Gain knowledge of climatic variability
 - Gain knowledge of the cultural rituals and lores

- Practice and to pass on Traditional Knowledge
- Pass on cultural values and kinship system
- Lead a creative life for activities such as painting, hunting, food gathering etc.



A conceptual model of Indigenous well-being and Ecosystems



Country/ Homelands links	Materials/items (ES)	People's Capability
Art & Craft	Boomerang, shields, spear, ochre, paint, etc.	Knowledge and ability to use different plant/stone/earth materials, and to develop ideas for painting
Songlines	Represent the invisible pathways on land, and the footprints of ancestors that describe the rules.	Knowledge of songlines' enables people to take care of their country in a customary way. It enables people to pass-on their rituals and culture



References:

- ABS (Australian Bureau of Statistics), 2005. Measures of Australia's progress: summary indicators, 2005, ABS catalogue no. 1383.0.55.001, ABS, Canberra, 2005.
- ABS, 2010. Framework for Measuring Wellbeing: Aboriginal and Torres Strait Islander Peoples, 2010. ABS catalogue no. 4703.0.
- Bunya Mountains Elders Council and Burnett Mary Regional Group, 2010. Bunya Mountains Aboriginal aspirations and caring for country plan, BMRG.
- Millennium Ecosystem Assessment, 2003. Ecosystems and Human Well-being: A Framework for Assessment. Island Press, Washington, D.C.
- QMDC (Queensland Murray Darling Committee), 2008-2011. The Regional Caring for Country Plan. Aboriginal Program, QMDC.
- Sangha K., Butler J., Delisle A. and Stanley O. (2011). Identifying links between ecosystem services and Aboriginal well-being and livelihoods in north Australia: applying the Millennium Ecosystem Assessment framework. *Journal of Environmental Science and Engineering*(5), 381-387.
- Sangha K., Le Brocque A. and Costanza R. (2014) (unpublished). Application of capability approach to assess the role of ecosystem services in well-being of Indigenous Australians for welfare policies. Submitted (June 2014) for the journal Policy and Society.
- Sen, A., 1999a. Commodities and Capabilities. Oxford University Press.

Acknowledgements:
Aboriginal participants, QMDC, BMRG, JCU, CSIRO
Prof(s) Bob Costanza and Yvonne Cadet-James

