

The role of communities and indigenous knowledge for stewardship across scales

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Why communities' roles in stewardship?

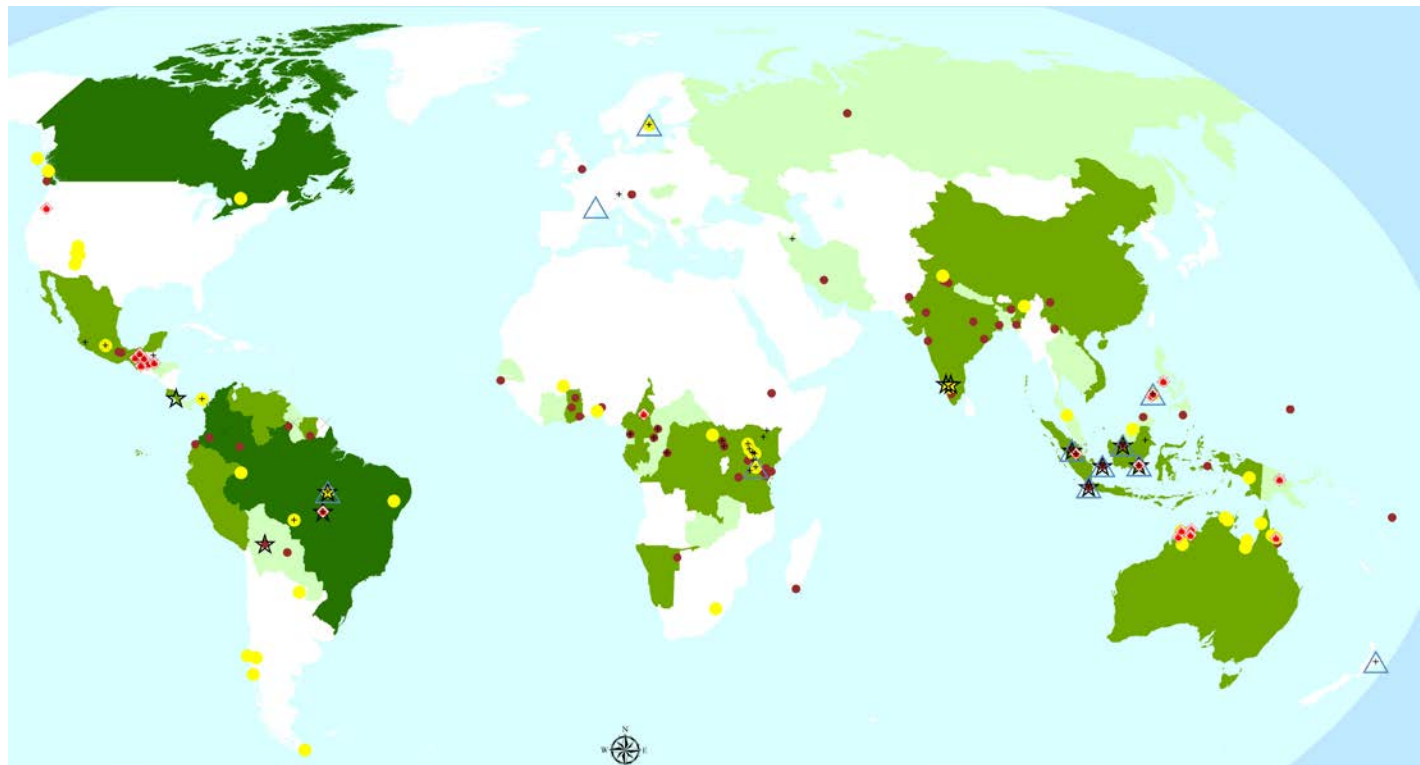
- Extent of planet where their decisions will determine or influence the future
- Diverse knowledge and governance systems that offer stewardship options



What does community “stewardship” look like?

- Totems
- ✕ Resource manipulation
- + Biotemporal indicators
- 🔥 Fire
- △ Foster nesting
- ☆ Mental maps
- Taboos

Number of
practices



Practices to foster pollinators

Biosphere stewardship across scales and knowledge systems

What does community “stewardship” look like?



Biotemporal indicators –
seasonal calendars

Milpa – pollinators’ resources
manipulated over time and
space



“Stewardship” – a bridging concept?

- “Caring for country” in Australia
- “The Law of the Rights of Mother Earth” in Bolivia



Indigenous Land and Sea Rangers, Australia
wilayah adat, himas, agdals,
territorios de vida, territorios del buen
vivir, tagal, qoroq-e bumi, yerli
qorukh, faritra ifempivelomana, qoroq
(ICCA Consortium web-site)

**Based on Indigenous and local
knowledge ILK as well as science**



[illegible]

Revealed multiple connected social-ecological entities

Reciprocity

Deep sense of responsibility

What does working across knowledge systems look like?



Timeline from
Indigenous people
and scientific data
Revealed synergies
and **TRENDS**

Key stewardship tensions: agency

Tagbanua people of Palawan Island view ultimate authority for their swidden-honey complex lies with two bee deities, diwata and panya'en, living in the forest and karst

IPBES Pollination Assessment

- Spirits and/or the land stewards the people
- Country talks to you and tells you what to do e.g. when to burn



Key stewardship tensions: scale



- Indigenous peoples and local communities are organising globally
- Often skip nation-state as a result of colonial history
- Common themes e.g. Indigenous and Community Conserved Areas, biocultural diversity, rights and responsibility, reciprocity

- Support “biocultural diversity” conservation approaches through recognition of rights, tenure and strengthening of indigenous and local knowledge and traditional governance that supports pollinators

Key stewardship tensions: power imbalances

'A lot of research has been done, but it's still a top-down situation, this has got to change ... We'd like to work from the bottom up and involve people here ... it's a difficult nut to crack. It's a chestnut that's been in the bottom of the fire for a long time and no one's done anything about it'.

*(Kowanyama Land and Sea Manager,
April 2016)*



- Indigenous partnerships with scientists welcomed when Indigenous people in control
- Often bluntly rejected otherwise
- History of stolen remains, objects, and ongoing poor practice

Stewardship opportunity



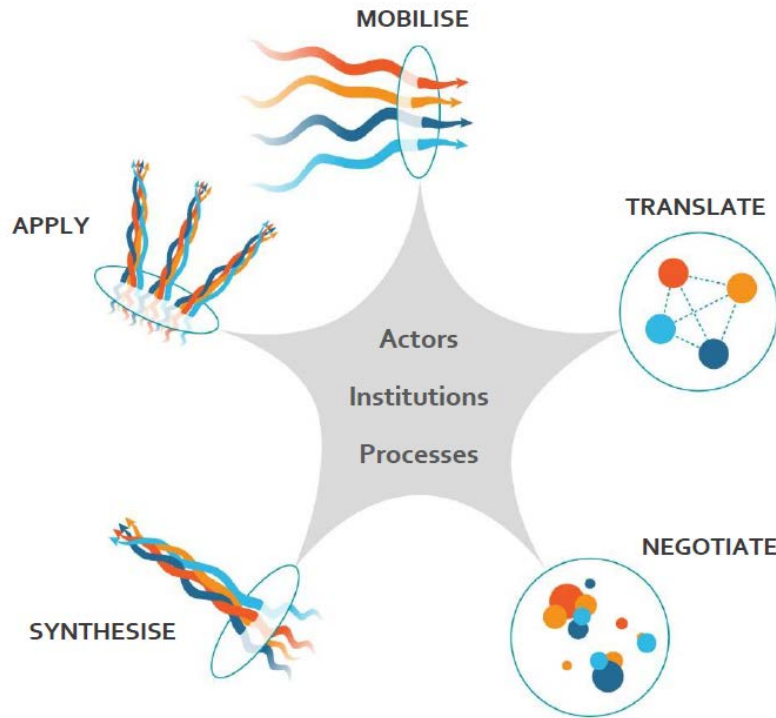
Anthony Watson, Chair, Kimberley Land Council

- Who decides what is stewardship?
- Pragmatism and leadership from Indigenous peoples and local communities to address tensions
- Neither romanticized or scientized but equitability engaging e.g science and ILK of climate change = stronger Paris Agreement



Jarlmadangah, Nyinkina Mangala, NW Australia

Building a “stewardship coalition”



Deep mutual respect

Knowledge AND governance
AND people

Multiple knowledge systems
approach

New methods – Indigenous-
driven; community-driven
research

Tengö, M., R. Hill, P. Malmer, C.M. Raymond, M. Spierenburg, F. Danielsen, T. Elmqvist, and C. Folke. 2017. *Current Opinion in Environmental Sustainability*.

Thank you!

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