
Human-Nature

Relations | Resilience | Reciprocity

NOVEMBER 2025

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Suggested citation:

McHattie, L-S., & Teo Boon Ting, W. (2025). *Human-Nature: Relations, Resilience & Reciprocity*. British Council.
<https://doi.org/10.57884/4SXZ-QR47>

Acknowledgements

This report was commissioned by the British Council Malaysia and co-authored by Wendy Teo, Director of Borneo Laboratory and Professor Lynn-Sayer McHattie, Professor of Design Innovation at The Glasgow School of Art.

The research was carried out between January to December 2024.

The research team thanks and gratefully acknowledges the input of colleagues who kindly consented to share their insights and expertise.

Borneo Laboratory

The research presented in Human Nature acknowledges its practice-based research foundations, which have been deeply informed by cumulative experiences and conversations across multiple practice-based projects developed under Borneo Laboratory.

Over the past four years, The Big Trip – Tracking New Connections navigated collaborations with communities around the world during the pandemic, converging reflections on colonial histories and their continuing impact on ancestral wisdom and rooted practices. The findings were shared through the publication Three Drops of Rice Wine and the interview podcast series 'Big Trip – Tracking New Connections'.

The collaborative research project (2022-25) between The Glasgow School of Art and Borneo Laboratory *Cultural Assets & Vernacular Materials* culminated in the 'Serumpun' Exhibition at Borneo Cultures Museum bringing together twelve craft communities across Sarawak, Sabah, and Kalimantan, offering critical perspectives on craft practices, extraction economies and lingering colonial legacies. This project illuminated how artisans, belief systems and community resilience are intertwined in sustaining ancestral wisdom. in Indigenous communities. The publication 'Serumpun – Crafts Across Borders' acknowledges fully the contributions from C&VM participants with the insights shared and disseminated to multiple audiences.

In pursuit of non-extractive approaches within art, design and research, Borneo Laboratory convened On Reciprocity in February 2025, a three-week workshop and residency with artists, community members and cultural practitioners. The outcomes were captured in 'Our Climate Glossary', which contributed to the development of the Seven Principles of Reciprocity that underpin this research.

We extend our deepest gratitude to the members of these communities for their generosity and openness during our revisitations between 2024 and 2025, and to our collaborators and colleagues from UNIMAS ICREATE Department for offering valuable insights into research design and methodology throughout this process.

Across these interconnected projects, Borneo Laboratory has benefited from the generous support of partners including Yayasan Hasanah, Goethe-Institut, British Council, Nordisk Kulturfond and the Asia Cultural Council. Their support has been instrumental in enabling the formation of diverse collectives and the continued evolution of our practice towards more ethical, regenerative, and place-rooted cultural engagement.

The Glasgow School of Art

Founded in 1845, [The Glasgow School of Art](#) is one of the few remaining independent art schools in the UK. With a proven history of producing some of the world's most influential and successful artists, designers and architects. Comprising of the School of Innovation & Technology; School of Fine Art; School of Design; and the Mackintosh School of Architecture it is home to over 2,500 students across two campuses Glasgow and the Highlands & Islands. The GSA is ranked 3rd in the UK and 13th in the world (QS World rankings 2024).

The Glasgow School of Art has a distinctive specialist, practice-based research culture which is widely recognised internationally. The generation of new knowledge and understanding through creative practice, scholarship and criticism in Design, Design-led Innovation, Craft, Fine Art, Architecture and related fields is central to the concept of research. The Glasgow School of Art consistently excels in the Research Excellence Framework (REF), the UK's system for assessing research in higher education. In the last REF in 2021, 82% of the GSA's research was assessed to be world-leading and internationally excellent, we are currently working towards REF2029.

[The School of Innovation & Technology](#) combines the theoretical and practical exploration of social and cultural innovation in a way that transcends traditional disciplinary boundaries. Through applying design-led innovation



approaches we critique the way we live now and propose meaningful improvements. The School of Innovation & Technology examine complex socio-cultural questions aligned to the urgent context of the climactic and ecological crisis. Through employing Design-led Innovation approaches, processes and methods together we explore “near-and-alternative futures” in contemporary society aligned to key research thematic: Place, Heritage and Culture; Regenerative Environments and Economies; and Care, Wellbeing and Health enabled by Creative Methodologies; Learning-based Innovation and Emerging Technologies. This underpins an explicit research commitment to participatory and collaborative engagement with communities and stakeholders, which promotes dialogue and debate.

Contributor: Zoe Prosser, *Land Stewardship* the School of Innovation and Technology, The Glasgow School of Art.

This research report is intended to be a useful resource to inform creative practitioners who wish to undertake research *with* Indigenous communities in Malaysia to prepare researchers, arts and creative practitioners and wider stakeholders interested in working with Malaysia-Bornean communities. It seeks to address the complexities and sensitivities required when engaging with Indigenous communities towards developing relational and reciprocal approaches that contribute to the resilience and sustainability of communities.

The interpretations offered in this report are those of the authors and do not necessarily represent the views of the British Council, its officers, or those individuals who contributed to the research. Similarly, the authors take full responsibility for any errors.

Foreword

At the heart of the *Human-Nature* programme lies a simple but powerful belief: that art, culture, and knowledge are not merely tools for exchange, but pathways to deeper understanding of one another and of the world we share. When we collaborate across borders, traditions, and disciplines, we are offered the chance to reimagine how we could live together more sustainably and equitably.

This research on the ethical principles of international collaboration and engagement with communities of Malaysia, (especially of Sabah and Sarawak) impacted by climate change calls us to reflect on the responsibilities that come with that opportunity. It reminds us that collaboration is not only about creating new work, but about how we listen, how we honour lived experience, and how we ensure that creativity uplifts rather than overlooks.

In the lands and cultures of Malaysia lie stories, wisdom, and traditions that carry profound knowledge of resilience, relationship, and care for the natural world. To engage with these communities is to be invited into a dialogue that requires humility and respect. The ethical guidance presented in this study offers a compass: one that points us towards stronger relations, resilience and reciprocity.

We hope that this work will inspire artists, researchers, and institutions to see collaboration not simply as a means of producing outcomes, but as an act of solidarity—an ongoing practice of recognising dignity, celebrating diversity, and building futures in which all voices are heard.

On behalf of the British Council Malaysia, I express gratitude to the communities, researchers, and partners who have contributed to this study. May their insights guide us to nurture relationships that are not only creative and impactful, but also transformative—for people, for cultures, and for the natural world we all depend upon.

Florence Lambert

Head of Arts and Creative Industries
British Council Malaysia

Human-Nature

"Indigenous knowledge is the accumulated knowledge, beliefs, and practices of native communities around the world, gained from centuries of living in close proximity to nature. It includes a vast array of knowledge systems, ranging from agricultural practices and medicinal plants to spiritual beliefs and traditional storytelling. This knowledge is not only valuable in its own right but has the potential to offer vital insights into contemporary global challenges. However, despite its value, much of this knowledge is at risk of being lost as indigenous communities face rapid modernisation, globalization, and climate change. It is, therefore, crucial to preserve and promote indigenous knowledge to ensure its continued transmission to future generations and its potential application in modern society."

The Tuyang Initiative, a community-led arts management company from Miri, Sarawak.

Human-Nature is a British Council Malaysia knowledge and collaboration programme. Its aim is to help us better understand the forces that have underpinned our relationships with each other and with our environment. Through research, artistic exchanges and collaborations opportunities, artists, arts organisations, civil society organisations and academia who work at the intersection of arts and climate, come together to reflect on the path that has lead us to the climate crisis, and imagine alternative narratives that could redirect us towards a more equitable and kinder future. Our objectives, through this programme, are to:

- support the development of research and insights on collaborative and creative responses for climate adaptation,
- foster partnerships between communities, arts practitioners, scientists, and academia to embed arts and creative responses into organisational policies,
- elevate local Malaysian voices to share insights, knowledge and best practices around sustainable futures,
- explore the role arts and creativity can play in addressing climate adaptation.

Human-Nature is about our relationship with each other and with Nature. Through a range of activities, we enable artists from Malaysia and the UK to dive into the narratives that have shaped these relationships, such as:

- Coloniality
- Extractive economies
- Identity, agency and representation
- Ancestral knowledge and wisdom
- Preferable futures and alternative narratives
- Bio and cultural diversity
- Cultural rights and heritage protection
- Innovation

The programme support artists, cultural practitioners, and underrepresented groups to utilise the value of arts and culture to address social and environmental challenges – creating a more inclusive and sustainable future. At the heart of the programme are people and communities, aiming to develop long-lasting, equitable and mutually respectful relationships that are initiated locally.

To date, the programme has brought together practitioners, researchers and communities' representatives to collaborate on:

- 1) A community engagement guide: [Aram Bekelala](#)
- 2) A research visit of 7 UK arts organisations leaders to Malaysia: [Human-Nature Delegation](#)
- 3) A fellowship: [Times of the Rivers](#)

Further opportunities for collaboration and knowledge exchange will be offered, and we welcome individuals interested in the programme to connect with us directly.

www.britishcouncil.my/programmes/arts/humannature

Relations | Resilience | Reciprocity

This Human-Nature research report is intended to be a useful resource to inform creative practitioners who wish to undertake research *with* Indigenous communities in Malaysia. The overarching aim is to provide support in responding to, addressing and raising awareness of the climate crisis and its effects. Its objective is to prepare researchers, arts and creative practitioners and wider stakeholders interested in working with Malaysia-Bornean communities. It seeks to address the complexities and sensitivities required when engaging with Indigenous communities towards developing relational and reciprocal approaches that contribute to the resilience and sustainability of communities.

The report lays out the Malaysian-Bornean background context including an exploration of how Borneo's geographic features inform diverse ancestral practices. It highlights the potential and challenges within the Malaysia-Bornean contemporary landscape for UK and international cultural practitioners seeking to engage with communities respectfully and collaboratively. It introduces the UN Sustainable Development Goals and their relevance in building resilience to climate-related emergencies with local communities. Through connecting arts-based creative practice and collective models it offers considerations and approaches to create 'safe spaces' to deepen understanding around how Indigenous knowledges and ancestral wisdom can facilitate reciprocal relations between Malaysia and the UK towards envisaging new sustainable and equitable models and ways of working.

It describes appropriate and participatory research methodologies, co-design practices, ethical approaches and offers a suite of tools and methods for fostering meaningful community engagement. It presents an Inclusivity Framework and an Ethical Engagement Checklist aligned to a set of guiding principles and considerations to support establishing collaborations and partnerships; ensuring mutual respect and learning towards allowing both the planet and its people to thrive. Central to these ways of working is to propose a shift in research design and creative approaches to foster more collaborative ways of working. The goal is to move away from extractive practices towards narratives centred on mutuality, reciprocity and exchange.



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1. Researchers

1.1 Professor Lynn-Sayers McHattie

Lynn's research interests are located at the nexus between design and craft domains that are co-constituted between the human and material world (including nonhuman entities). Her worldview is underpinned by a set of epistemological (*materialist* social constructionism) and ontological assumptions that relate to the nature of being and the mutability of culture. Her place-based research is located within geographically distributed and Indigenous Island communities. Working with communities in the Northern and Western Isles of Scotland and Borneo, she aims to better understand situated knowledges through paying attention to place-based narratives, practices and tacit wisdom aligned to particular cultural and ethical sensitivities.

1.2 Wendy Teo Boon Ting

Wendy is a Bornean, multilingual practitioner and researcher. The exploration of her roots has always been a sensitive and thought-provoking journey and whilst she may be identified as non-Indigenous within the traditional understanding of Indigeneity her strong links and connections to territories, Indigenous communities and the surrounding natural resources confer to a more progressive and modern understanding of Indigenous identity. Her worldview is informed and inspired by the rich craft language and diversity of natural materials abundant in the landscapes and cultural heritage of Borneo. Fundamentally, she is committed to socio-cultural dialogue as the driving force behind her design and research pursuits whilst fully acknowledging the complexities and tensions that surround Indigenous identity in Borneo.

1.3 Positionality

'... the most fruitful approach is to identify, rather than define indigenous peoples. This is based on the fundamental criterion of self-identification as underlined in a number of human rights documents' ([UN 2023](#)).

Research methodologies and approaches with Indigenous communities require to be underpinned by participatory research designs foregrounding questions that seek to deepen understanding around 'how might collaborative and co-designed creative practice(s) create conversations for collective action' that support communities' resilience in an era of climate emergency. As researchers and practitioners, it is important to make it explicit that we are not speaking on behalf of Indigenous peoples. Rather, we are seeking through our long-term collaboration to raise awareness around the complexities and entanglements surrounding Human-Nature relations in an era of climate emergency. We are cognisant that Indigeneity is a contested term and that creative practices are located in specific cultural contexts, which directly relate to Indigenous identity and place-based natural resources. Equally, our ongoing conversations grapple with the notions that surround Indigeneity - who is qualified and as such legitimised to undertake this work - the implications of racial and political identity [in Borneo] and the tensions both implicit and explicit that exist against the legacy of colonisation.

2. Introduction

The future of human-nature interactions may well depend on our ability to reimagine these relationships, moving beyond extraction to active, reciprocal engagement. This pathway could unlock new modes of living and innovating (rhyming with Indigenous pathways of innovation). Creating a world where human activities enhance and regenerate rather than exploit ecological systems enabling us to collectively navigate this critical junction in our relationship with the planet - human, machine and the ecological - all as nature'

'Human-Nature; Rights and Beyond' (Engle and Nowak, 2024).

2.1 Relations | Resilience | Reciprocity

A key challenge in supporting more just and sustainable communities is the disconnect between nature and culture. This separation is embedded in language, policies and governance structures whereby oftentimes Indigenous communities lack the power and resources to self-determine their futures. The relationship between human and nature is intricate - future relations require to evolve from an exploitative dynamic - to one that is mutually beneficial. This shift requires a deep understanding of human-nature relations, resilience and reciprocity. This report aims to serve as a valuable resource for creative practitioners and researchers interested in working with Malaysia-Bornean ancestral knowledge and the complexities and sensitivities required when engaging with Indigenous communities. Establishing reciprocal collaborations and partnerships work towards ensuring mutual respect and benefit, allowing both the environment and its people to thrive through paying attention to the following three pillars:

Relational: Identify accrued wisdom and 'rooted practices' in response to climate adaptation with Indigenous communities;

Resilience: Place-based, people-centred, sustainable approaches support advocacy and action through creative expression and narratives;

Reciprocity: Amplify communities 'lived' experiences and ancestral wisdom through 'gathering', sharing and ongoing dialogue.

Relational approaches are committed to ensuring that practitioners are visible and accountable in and through creative expressions allowing for multiple meanings and tensions to be surfaced including those that are sensitive, challenging or uncomfortable. Such approaches are attentive to the significance of place and the particularities of Indigenous socio-cultural contexts. This extends to the documentation and preservation of Indigenous natural resources, art forms and acknowledging embodied traditional and tacit wisdom. In order to raise awareness, advocate for and act as ambassadors for Malaysian-Bornean Indigenous communities - responding to, addressing and raising awareness of the climate crisis as a priority - remains an imperative. Human-Nature relations can connect creative practice to collective models, education, and skills, envisaging new sustainable and equitable models, which give space to deepen understanding around how Indigenous knowledges can inform reciprocal understanding and relational practices.

3. Research Context

3.1 Borneo: Cultural and Geopolitical Context

This section lays out the Malaysian-Bornean cultural and geopolitical context, which acts as an overview to inform both the theoretical positioning and methodological orientation. It extends to discussing the extraction economies and practices that have resulted in the exploitation of Indigenous communities' land and natural resources in Malaysian-Borneo.

3.2 Borneo Island

Borneo Island is the third largest island in the world - primarily mountainous with dense areas of forest - covering an area of approximately 287,000 square miles (Sada et al 2019) with a population of around 23 million people. Borneo Island comprises the Malaysian states of Sabah, Sarawak and the country of Brunei Darussalam and the five provinces of Kalimantan in Indonesia. Although the island is divided geographically and into separate political domains there are fundamental similarities in culture that pre-date the political boundaries that were imposed by colonial powers in the late 19th Century.

3.3 Extraction Economies

Borneo is largely an extractive economy (Goh 2020). Forest degradation in Borneo has been fuelled primarily by land concessions to extractive industries such as palm oil, mining and oil and gas sectors. Kalimantan's forests, including protected areas, are vulnerable to large-scale deforestation by foreign mega-corporations (Li and Semedi 2021; Pradipta 2022). Accordingly, Borneo has been facing serious environmental degradation that contributes to climate crisis inasmuch as its rich natural resources including land have been plundered and commoditised. Goh (2020) argues that this large-scale exploitation of land and natural resources in the pursuit of 'development' has resulted in systemic environmental challenges and ecological issues. This highlights Indigenous communities' concerns regarding the preservation of natural resources. Amidst the promise of 'growth' and the notion of 'progress' that these plantation and palm oil industries have offered the rural economies of Borneo, large numbers of the community still maintain traditional practices as their main subsistence. However, against the vast oil palm plantations that have altered the landscape of many villages and communities across Borneo, traditional land cultivation systems still exist such as the practice of slash-and-burn agriculture and rotational farming. *Hutan Adat* (customary forest) is still preserved as well as *tembawang* (community forest), which are maintained collectively, whereby Indigenous communities forage for fruits, wild plants and vernacular materials.

Land is an important natural, cultural and economic asset; it is inseparable from Indigenous communities' identity as well as an important source of livelihood. The geographer and philosopher Katherine Yusoff (in Ladha and Murphy 2022, p.140) reminds us that the attempt to absolve the positionality of Western colonial knowledge and extraction practices, while simultaneously reinforcing and resettling communities in a new territory indicates a desire to overcome coloniality without a corresponding relinquishing of the power in terms of who gets to formulate, implement and speak to/of the future.

3.4 Indigenous Communities

Cultural narratives across Borneo oftentimes marginalise and neglect ethnic, religious and Indigenous communities. Borneo is home to the Indigenous people collectively called Dayaks (Tanasaldy 2007). The term Dayak was first employed by Bornean Malays and gained traction in the early 20th century to designate native groups in Borneo. Dayak, or 'people of the interior,' loosely describes more than two hundred heterogeneous tribal groups living in distinctive longhouses that define the social organisation of each community. Dayaks are diverse in culture as well

as language with similarities between sub-ethnic groups, for example, Iban, Kantuk and Mualang (Sada et al 2019). Moreover, language is not an obstacle to interaction between sub-tribes.

3.5 Traditional Knowledge

The Indigenous Dayak population was concentrated in the forest, hills, valleys and riverbanks of the highland and hinterland of Borneo. Traditional knowledge fluctuates between varying levels of use, adaptation and precarity in Indigenous communities (Allred et al 2022). Sacred objects serve as vehicles for conveying messages, preserving ancestral wisdom and engaging in animistic (Conty 2022) and spiritual practices (Foor 2017) acting as tangible links to the past. Personal, family and community affairs are regulated by *Adat*, which is a body of social and cultural norms, traditions, laws, ceremonies and rituals (Hauser-Schäublin 2013). *Adat* is founded on and intertwined with animist belief (Noor Muhammad 2018; Thomson 2000). Accordingly, it is based on a worldview that consists of tangible (physical) and intangible (spiritual) elements whereby there is a mutual influence between these physical and spiritual realms (Thomson 2000).

4. Background Context

'Achieving the 2030 Agenda for Sustainable Development in Asia and the Pacific will take an extraordinary collective effort. On its current trajectory, the region will not meet any of the 17 SDGs by the agreed deadline. Current estimates show these will not be reached before 2062, at least 32 years behind schedule' [ESCAP, 2024](#).

4.1 UN Sustainable Development Goals



4.2 UN Pact for the Future

The UN [Pact for the Future](#) recognises that sustainable development, cultural diversity, heritage and the role culture plays in development is and always will be a central objective of multilateralism. It indicates that the UN will urgently accelerate progress towards achieving the Goals, including through concrete political steps and mobilising significant additional financing from sources for sustainable development, with attention to the needs of those in marginalised situations and creating opportunities for young people. Poverty in all its forms and dimensions, including extreme poverty, remains the greatest global challenge and its eradication is an indispensable requirement for sustainable development. Climate change is one of the greatest challenges of our time, with adverse impacts that are disproportionately felt by developing countries, especially those that are particularly vulnerable to the adverse effects of climate change as such they are committed to accelerate meeting their obligations under the United Nations Framework Convention on Climate Change 2 and the Paris Agreement.

4.3 Emphasising Climate Action

Emphasising climate action (Goal 13) as an immediate priority remains an imperative, notably due to its ongoing regression across SE Asia. Integrating robust climate action measures into national policies, strategies and plans is of paramount importance. Resilience and adaptive capacities to address climate-related hazards and natural

disasters must be strengthened. However, the available data to measure progress toward this goal remains woefully insufficient, underscoring the critical need for strengthened systems to support effective policy responses. Simultaneously, urgent remedial actions are warranted to enhance access to decent work and support economic growth (Goal 8). Similarly, fostering responsible consumption and production (Goal 12), safeguarding life below water (Goal 14), and life on land (Goal 15) are pivotal for the Asia-Pacific region to accelerate its progress towards the 2030 Agenda. Furthermore, establishing partnerships that reinforce sustainable development (Goal 17) is indispensable. Notably, these areas have exhibited the least progress since 2015, necessitating heightened attention and concerted efforts to drive substantive improvements. For life to thrive within Earth's planetary boundaries, our understanding of and interconnections with the ecosystems around us requires a systemic shift towards approaches of reciprocal care. Towards mitigating human-led climate breakdown, the Intergovernmental Panel on Climate Change [IPCC](#) (2023) has provided guidelines for policymakers globally that prioritises, among other key areas, the importance of regulating land use to support nature restoration and biodiversity. Within which, healthy [landscape] ecosystems are acknowledged as fundamental to the reduction of greenhouse gas emissions, biodiversity decline and food insecurity, as well as being intrinsic to the wellbeing of all species.

4.4 The Missing Pillar

In 2020, the British Council published [The Missing Pillar](#): Culture's Contribution to the UN Sustainable Development Goals, including an overview of the political and cultural landscape, and recommendations. As the name suggests, the report presented culture as an overlooked and under-valued element of sustainable development, which should be considered as an equal pillar alongside economic, social and environmental aspects. The report also sought to explore wider questions around 'culture' and 'development' such as how we nurture and preserve culture whilst ensuring social and economic progress and how to ensure a closer connection between collective action aimed at creating a better environment and a more sustainable planet. The report makes the case for recognising culture as a foundational support towards more inclusive, locally-grounded development approaches. It also validates Indigenous knowledge systems, minority languages and community-based heritage as vital components for resilience and sustainability with a call to shift funding and attention toward grassroots and community-led cultural initiatives. 'The Missing Pillar' aimed to bridge the gap between policy and practice, by encouraging connections between cultural and community-led activity to the thematic priorities of the SDGs. The report recommends finding better ways to measure and share the impact of participation in cultural life, as well as involving communities and local actors to understand cross-cutting needs and ecosystems. In addition to highlighting the importance of digital technologies and the climate emergency as emerging priorities.

4.5 Land Use and Ecosystems

Land is an important natural, cultural and economic asset; it is inseparable from Indigenous communities' identity as well as an important source of livelihood. Globally, land use, rights and stewardship are increasingly important in the context of net zero transitions. The Natural History Museum have published the report: [Towards 30 by 30: Balancing nature and people](#). Further examples include, the Scottish Government have who published a [Biodiversity Strategy](#) that sets a "clear ambition for Scotland to be Nature Positive by 2030 and to have restored and regenerated biodiversity across the country by 2045". Priorities to accelerate restoration and regeneration are paralleled with ambitions to support thriving communities within the transition towards [Scotland's Wellbeing Economy](#). This means enabling participation and mutual human-nature benefit within a Green and Just Transition. Scotland's history of inequitable landownership and extractive land management practices create significant challenges for community-led initiatives who must now work with distributed landowners and fragmented habitats. The desire to deliver just transitions for communities increases pressures to ensure nature restoration is managed and financed in ways that deliver local social and economic benefits.

Simultaneously, ecosystem restoration initiatives across Scotland, many of which are community-led are increasing in quantity, scale and ambition. These efforts are being matched with the rapid growth of new natural capital and carbon offsetting markets. Without the necessary infrastructure however, these markets have the potential to increase extractive practices and divert economic benefits away from local communities into the hands of opaque

investors; potentially exacerbating hierarchies of power and preventing communities from accessing basic amenities such as affordable homes.

4.6 Human-Nature Stewardship

A just transition towards climate and bioregional security requires communities to position themselves and grow agency from within the ecosystems that surround them. Human-Nature connectedness cultivates a sense of place, which informs collective responsibility. Traditional stories of caring relationships with landscape are held within vernacular place names and histories that surround us. Stewardship therefore invites an urgent response to the realities of climate change through reciprocal and caring practices.

'It's not just the land that has been broken; the land is broken because our relationship to land is broken. Healing of land, yes, and resistance to forces of environmental destruction. But, fundamental to that at the deepest level is this notion of our collective psyche. It comes to world view, right back to stories that guide us into thinking about what is our relationship to place' (Kimmerer, 2013).

Political ecologist and researcher Professor Mihnea Tănăsescu explores this transition of worldviews through the lens of political processes in his book *Ecocene Politics* (2022). While Anthropocene accurately labels the global impacts of human activity, Tănăsescu warns us of its misleading framing: *"this does not mean that human agency is in the driving seat, deciding where larger natural processes and leading"* (p.90). Rather, to acknowledge the ever-changing and dynamic qualities of the ecological processes that truly shape environments and the shift in focus required, an Ecocene (ecology-centric) alternative is proposed. This transition framework, from Anthro- to Eco- centricism, can provide a structure on which to map emerging tensions, provocations and examples towards evolving Human-Nature Stewardship in the direction of ecological awareness.

4.7 Rebalancing Power and Purpose

Financing ecosystem restoration requires a rebalancing of purpose; one that emphasises regeneration over continued models of extraction. [Life Enabling Economics](#) (LEE), is a conceptual framework introduced by Dark Matter Labs as a propositional vision and call to action that invites reconsidering institutional value frameworks. LEE builds on the wisdom of 'thought leaders' such as [Ruth Wilson Gilmore's life-affirming institutions](#). It proposes critical shifts in concepts of capital away from accumulations of financial wealth towards social contracts, stewardship agreements and treaties of respect.

Investment and financing practices in this context must be carefully managed and monitored to ensure local benefits are prioritised and that green transitions are both effective and just. Nature restoration initiatives should seek to create opportunities for community-agency, nature-positive local entrepreneurship and mutual benefits. This perspective embraces the rights and responsibilities of humans and non-humans within local ecosystems and places emphasis on stewardship over ownership. Practical tools and processes are needed to enable communities to explore alternative financing and regenerative economics. The subject of financing nature restoration has been particularly provocative. Due in part to the multiplicity of emerging financing models - some of which continue extractive practices - such as planting non-native monocrops to increase the sale of carbon credits - often to prioritise return on investment - for investors over holistic ecosystem restoration.

4.8 Place Partnerships

Place-based partnerships and collaborations offer a shared desire to translate restoration activities into Human-Nature connections and reciprocal opportunities. The entrenched power dynamics of land ownership and use such as in Scotland, however, can be significant barriers for collective and dynamic working across bioregions. Bioregional action, such as invasive species management requires large-scale joined-up action. Rhododendron seeds, for example, will blow from one unmanaged landholding into the next, out-competing native plants and destroying neighbouring habitats. More dynamic and relational governance that prioritises mutual respect and shared outcomes

over bureaucratic intricacies is a necessity; particularly when attempting to deliver change at scale and pace. Adaptive Governance can be positioned as collaborative, flexible and learning-based. Dark Matter Labs propose a reframing of 'governance' from noun (static) to verb (dynamic) such as to consider governance structures as tools for enabling acts of participation. For example, 'digital twinning' could be used as a tool to explore the complexities of decision making for specific geographically-located communities. A [Bioregional Twin](#) for action learning purposes is being developed across a seagrass meadow in Casco Bay, Maine (US) to understand the potential impacts of different actions. Quantifying relational decision making through social [and legal/governance] contracts, Memorandums of Understanding (MOUs) and stewardship agreements seek to create an interface for participatory care that would invite communities into place partnerships, stewardship practices and reciprocal agreements.

5. Research Design

Participatory research methodologies, co-design practices and ethical approaches offer a suite of tools and methods for fostering meaningful community engagement. Central to these ways of working is a shift in research design and creative approaches that create the conditions for nurturing and sustaining collaborative ways of working. The goal is to move away from extractive practices towards narratives centred on mutuality, reciprocity and exchange. Research approaches with Indigenous communities require to be underpinned by a participatory research design including an ethos that recognises people, stakeholders and communities as experts of their own 'lived' experience (Frauenberger et al 2015; Sleeswijk Visser 2009). Foregrounding questions that seek to deepen understanding around 'how might collaborative and co-designed creative practice(s) create conversations for action' are important towards advancing new ways of reciprocal working and responsible approaches that support Indigenous communities' resilience in an era of climate emergency.

5.1 Theoretical Perspectives

When considering and developing the overarching Research Design it is important to explicitly acknowledge practitioners and researchers' positionality aligned to appropriate theoretical orientation. Drawing on Escobar's description of ecological design, 'ecological design changes the old rules about what counts for knowledge and who counts as a knower' suggesting that sustainability is a cultural process (Escobar 2017, 44). Ecological design can be positioned as 'conversations for action' whereby the multiple perspectives that relate to ontology (objects, things, matter, materials, process) resonate with a design approach and research design that emphasises engaged, experimental and creative practices as emergent (Escobar 2017, 112-3). In doing so, research approaches pay attention to relational practices - as spaces for dialogue - within culturally sensitive research (Smith et al 2020; 2021). and Indigenous place-based, vernacular contexts. Here, vernacular offers spaces of possibility whereby creative projects integrate vernacular materials in relation to place and landscapes towards ecological restoration in order to deal with the serious problems concerning livelihoods while reinvigorating communities (Escobar, 2017). This approach is open to learning from Indigenous communities and highlights the significance of place-based vernacular resources as particularities of specific socio-cultural contexts, interplanetary resources and alternative ways of knowing.

5.2 Methodological Orientation

Design-led innovation foregrounds engagement with people and communities that promotes collaborative ways of working as the means by which new knowledge emerges and is exchanged (Bannon and Ehn 2012; Manzini 2016). Design-led innovation approaches are founded on participation and co-creation (Predan 2021; Sanders and Stappers 2006) underpinned by an ethos that recognises people, stakeholders and communities as experts of their own 'lived' experience (Frauenberger et al 2015; Sleeswijk Visser 2009).

5.3 Design-led Innovation

Design-led innovation foregrounds participatory approaches, which involve people and communities, working in collaborative ways to address collective challenges. This participatory approach supports 'safe spaces' for people to explore and share knowledge and navigate different perspectives with minimal conflict. Participatory design-led innovation approaches for sustainable and regenerative transitions recognises the need for human and non-human connections with natural systems. These design approaches, traditionally applied through the lens of human needs and values, must now evolve their conceptualisations of agency within the context of climate action towards centering beyond-human actors and ecosystems. Engagement with, and participation through, more-than-human representation is therefore raising questions about the ethical and practical frameworks needed when designing for and with Indigenous communities (see, Bastian, 2016; Rice, 2016; (Akama et al, 2020). The following methodological tenets guide such research: paying attention to place-based contexts; identifying 'cultural' assets; building sustainable capacity; mutual learning; conversations for action; emergence of insights for the long term (for example, policy). The subsequent guiding principles underpin the research approach.

5.4 Cultural Frameworks

Design-led innovation as a set of dialogical and relational practices broadens the ways Indigenous communities can inform the way we understand phenomena as experience, expand, facilitate and reflect on how information is gathered towards advancing new ways of understanding, becoming and doing. These approaches informed by ancestral wisdom (the past) shape future possibilities, which foreground the continuation of cultural heritage beyond the economic imperative (the future). Culturally located place-based innovation connects to intangible and tangible cultural assets, which are inextricable from a particular locale, for example, vernacular materials, history, skills and Indigenous traditions.

To deepen understanding of how Indigenous customs, practices and rituals can underpin research within Malaysia-Bornean landscapes the Landscape-Culture Interplay Model (Figure 1), which integrates Julian Steward's Cultural Ecology can facilitate understanding as to how cultural beliefs and practices enable humans to adapt to their environments while simultaneously shaping these environments. The framework emphasises the reciprocal relationship between people and their landscapes, highlighting how natural and cultural systems are intertwined and mutually influential.

1. Landscape and Environment:

- Natural Features: Geographical and ecological characteristics.
- Resource Availability: Types and distribution of natural resources.

2. Human Practices:

- Cultivation: Agricultural and horticultural practices.
- Extraction: Mining, forestry, and resource extraction methods.
- Contribution: How landscapes contribute to community sustenance and development.

3. Cultural Narratives:

- Myths: Stories and legends explaining landscape features and human practices.
- Historical Accounts: Documentation of how landscapes have been used and altered over time.

4. Customs and Rituals:

- Traditions: Long-standing cultural practices related to the landscape.

- Rituals: Ceremonies and practices that reinforce cultural connections to the land.

- Symbolic Acts: Actions that symbolise the relationship between people and their environment.

5. Interrelationships:

- Feedback Loops: How changes in landscape influence cultural practices and vice versa.
- Adaptation and Change: How cultures adapt their practices and narratives in response to environmental changes.
- Resilience and Sustainability: How sustainable practices and narratives contribute to long-term resilience.

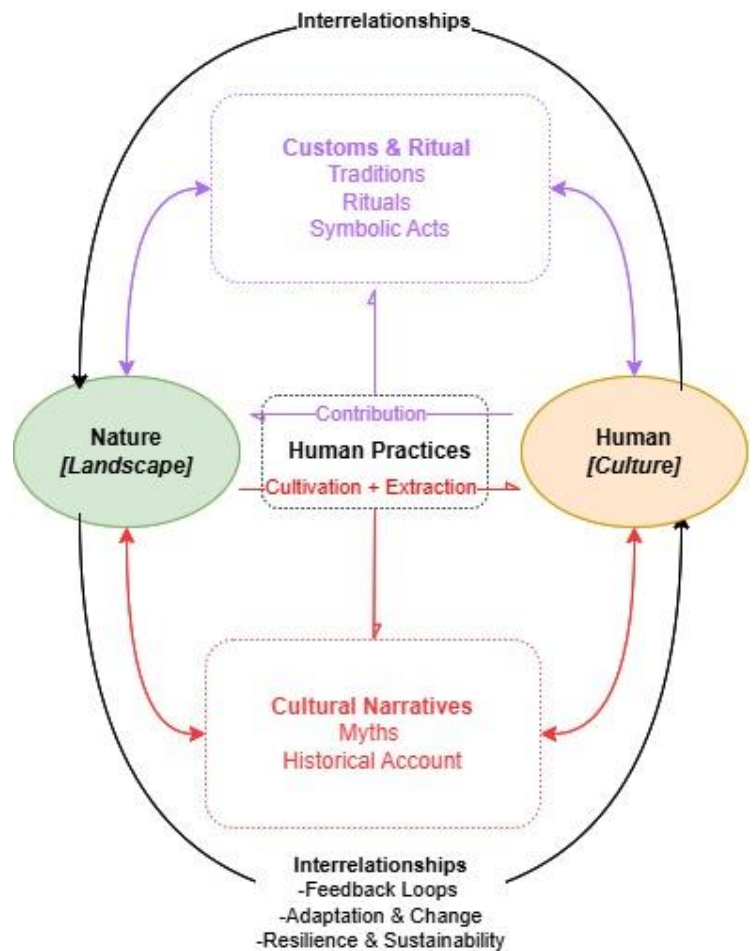


FIGURE 1 LANDSCAPE-CULTURE INTERPLAY MODEL

5.5 Creative Activism

Creative activism is a grassroots approach used by groups in response to the inequities faced by Indigenous communities due to the exploitation and extraction of community-based assets, for example, natural resources and land. Creative activism fosters co-creation, mutuality and long-term commitments through establishing shared values, cultural identity and hopeful visions for the future. Creative activism is a relational approach that seeks to harmonise human-nature relations and climate justice through arts-based approaches.

5.6 Arts-based Approaches

Arts-based and cultural relations approaches are not peripheral to climate action—they are essential. Through creative practices such as storytelling, ritual, visualisation, language and performance they enable communities to articulate, preserve, and transmit worldviews, ecological relationships and lived knowledge systems. These creative practices are not only expressive but increasingly important in fostering trust, care and shared safe spaces for dialogue—especially in contexts marked by historical and structural inequality. Collaborative creative processes make room for multiple ways of knowing, including Indigenous, ancestral and embodied knowledge systems often excluded from formal policy or academic narratives. In doing so, they create space for relational approaches and locally rooted responses to climate breakdown.

In her 2021 report to the UN, Karima Benounne, former UN Rapporteur on Cultural Rights, specifically called for the international community to “conduct more analysis and documentation of past, ongoing and expected damage to cultures, cultural heritage and cultural rights from climate change, including underexplored topics such as intangible heritage.” This recommendation speaks directly to the potential of arts-based approaches, not only as tools for resilience or awareness, but as methods of cultural witnessing and documentation. Art and culture can help surface tensions that are difficult to quantify, such as those tied to ritual, language erosion or precarious material practices especially with communities whose heritage is deeply woven with the natural world.

5.7 Regenerative Practice

Regenerative practices can be employed to evolve the generative and regenerative processes of living systems. Regeneration is a systemic effect that results from in developing capacities relating to the evolutionary health of the broader ecosystem: soil, water, habitat and the human understanding necessary to sustain these dynamics over time. The themes of relations, resilience, and reciprocity are integral to regenerative practices and represent the potential for embedding human-nature relationships. As Bill Reed and Ben Haggard (2020) suggest in *Engaging with Life – Seven Principles*, “The future of human-nature interactions may well depend on our ability to reimagine these relationships, moving beyond extraction to active, reciprocal engagement through place partnerships, shared purpose, and creative practices.”

Seven Principles of Regenerative Practice:

1. Wholeness – Part as a Whole;
2. Nestedness – Recognise nested systems;
3. Essence – Begin with essence, or the essential and unique patterns of living entities;
4. Nodal – Discover nodal interventions;
5. Potential – Start from potential, not just problems;
6. Developmental – engage in developmental processes;
7. Reciprocity – Develop a field of reciprocity.

5.8 The Seven Dimensions of Reciprocity for Ethical Engagement

Developed specifically for Borneo Laboratory's 2025 *On Reciprocity Workshop*, the *Seven Dimensions of Reciprocity* framework provides guidance in ethical engagement beyond extractive processes.

“On Reciprocity is a collaborative inquiry into how we might reimagine relationships between humans, non-humans, and the more-than-human world, through practices of care, imagination, and deep listening. Initiated through a cross-cultural workshop and residency, it brought together artists, designers, healers and community-based groups from over 14 countries to collectively explore what it means to be in reciprocal relation. Employing rituals, improvisations, storytelling and embodied practices, the group created a safe, liminal space, where presence, vulnerability and emergence could unfold. Rooted in ancestral knowledge and somatic intelligence, On Reciprocity offers not answers, but questions: How can we hold space for both grief and joy? What can disaster teach us about care? And how do we co-create healing beyond the human? This is not a conclusion, but a beginning, an invitation to listen, remember, and imagine otherwise.” – from 2025 Borneo Laboratory's description for On Reciprocity.

This model acknowledges that reciprocity exists in multiple forms, both tangible and intangible, and emphasises sustainable, relational practices.

1. Reciprocity as Exchange

At its simplest, reciprocity is the act of giving and receiving, a continuous cycle of mutual benefit. However, true reciprocity is more than a transaction; it is a relational practice that fosters trust and collaboration. This dimension explores how exchanges between individuals, communities, and ecosystems can be reimaged to prioritise fairness, sustainability, and collective well-being.

2. Reciprocity as Acknowledgment

Reciprocity begins with recognising interconnectedness, acknowledging the contributions, histories, and presence of others, whether people, cultures, or landscapes. It calls for gratitude, awareness, and responsibility in how we interact with the world. Through storytelling and case studies, candidates will explore how acknowledgment nurtures empathy, deepens relationships, and bridges divides.

3. Reciprocity as Responsibility

To receive is to be accountable. Reciprocity as responsibility means responding to what we receive by giving back, whether by caring for the land, supporting communities, or honoring traditions. This dimension emphasises ethical engagement, asking candidates to consider how reciprocity can be a practice of care, accountability, and long-term commitment.

4. Reciprocity as Balance

Reciprocity is not just about equal exchange but about restoring balance, especially in relationships shaped by historical injustices, power asymmetries, or ecological degradation. This dimension explores how reciprocity can be a tool for justice, advocating for equity in cultural, social, and environmental relationships.

5. Reciprocity as Transformation

Reciprocity is dynamic; it has the power to reshape how we think, interact, and create. Beyond transactional exchanges, this dimension challenges candidates to reimagine reciprocity as a force for transformation,

shaping regenerative systems, fostering interdependence, and cultivating mutual respect in communities, creative practices, and beyond.

6. **Reciprocity in Ecosystems**

Nature thrives on reciprocity. Ecological relationships demonstrate how living systems sustain one another through mutual support and coexistence. This dimension invites candidates to explore how natural principles of reciprocity: symbiosis, regeneration, and circularity, can inspire more harmonious and regenerative human practices.

7. **Reciprocity in Intangible Forms**

Not all reciprocity is material. The exchange of knowledge, cultural traditions, emotional support, and creative ideas shapes identities, strengthens relationships, and fosters innovation. This dimension highlights how intangible reciprocity operates across time and space, sustaining communities and enabling meaningful exchanges beyond the physical realm.

5.9 Inlusivity Framework & Ethical Engagement Checklist

The *Inlusivity Framework and Ethical Engagement Checklist* was developed through cumulative and iterative learning across Borneo Laboratory’s long-term engagements, particularly through initiatives such as *On Reciprocity*, *Serumpun*, and *The Big Trip – Tracking New Connections*. These projects involved deep collaboration with communities, artists, researchers and institutions across Southeast Asia, where questions of authorship, access, relational ethics and cultural sensitivity were navigated and negotiated.

The framework is shaped by lived experiences and Indigenous feedback, enriched by Julian Steward’s terrain-based relational thinking, and informed by the Four Ps model: *Place, People, Practice, Provocation*, drawn from the Glasgow School of Art’s, School of Innovation & Technology *Land Symposium*.

Serving as both a planning and reflective tool, the framework helps practitioners and researchers anticipate and respond to ethical complexities across short-, mid-, and long-term timelines. It encourages critical awareness regarding positionality in relation to communities, funders, institutions and ecosystems. The Inlusivity Framework supports ethical, non-extractive and regenerative approaches to cultural and environmental engagement in diverse and sensitive contexts.

Inlusivity Framework & Ethical Engagement Checklist			
A Self-Assessment Checklist for UK Artists Working with Borneo Local Communities			
A. Project Intention & Timeframe How do you plan to ensure continuity	Short Term (1-3 years) Low-impact engagement and foundational understanding	Mid Term (3-10 years) Deeper integration and co-creation with local communities	Legacy Long-term sustainability and community-led governance.

beyond your direct involvement?	1. Focuses on pilot projects, research, or temporary collaborations. 2. Needs an exit plan that prevents disruption when the project ends. 3. Should avoid creating dependencies that cannot be sustained.	1. Requires more structured collaboration with local stakeholders. 2. Plans for skill transfer and capacity-building. 3. May involve training locals to sustain or expand the project.	1. Embeds the project within local systems (education, economy, cultural institutions). 2. Involves long-term funding strategies and infrastructure development. 3. Supports leadership from within the community.
B. Community Engagement & Reciprocity	1. Ensures communities benefit immediately (e.g., acknowledgement and ownership, opportunity for leadership, knowledge-sharing, exhibitions, temporary programs, local partnerships). 2. Focuses on ethical consent and fair compensation for participants.	1. Builds sustained relationships with community members. 2. Encourages co-creation rather than just consultation.	1. Aims for community-led initiatives where locals own and direct the work. 2. Long-term mutual investment and community governance of the project.
C. Cultural Sensitivity & Representation	1. Avoids tokenistic engagement by respecting local narratives. 2. Consults cultural stewards and knowledge holders early.	1. Develops deeper cultural collaborations through mentorships or training. 2. Ensures long-term visibility for local cultural contributions.	1. Ensures ownership resides with local artists and cultural institutions. 2. Establishes archiving or knowledge preservation initiatives.
D. Knowledge Ownership & Intellectual Property	1. Ensures transparency about data collection and media usage. 2. Gives control over artistic or research outputs to the community.	1. Develops fair revenue-sharing or joint ownership agreements. 2. Supports legal or policy measures to protect indigenous knowledge.	1. Creates lasting legal, educational, or financial structures to safeguard community knowledge. 2. Supports institutional shifts in intellectual property laws to prevent exploitation.
E. Environmental & Non-Human Considerations	1. Minimises harm by using sustainable materials and reducing waste. 2. Leaves the site as it was or better.	1. Invests in environmental restoration or regeneration efforts. 2. Educates both artists and local communities	1. Develops new ecological frameworks that support both cultural and natural longevity.

		on sustainable artistic practices.	2. Works on policy-level changes to protect local environments.
TERRAIN-BASED INTERRELATIONSHIP ANALYSIS			
i) Physical Environment (Terrain & Ecology)	If your work consists any aspect that may impact the natural landscape, consider about: 1. What is the specific ecological terrain of the project site? (Mangrove forest, river delta, peat swamp, highlands, urban-rural interface?) 2. How does the community interact with this landscape (for food, materials, spiritual practices)? 3. How might the project alter natural cycles, resource use, or existing ecological balances? 4. Does the project introduce materials, tools, or practices that could disrupt local sustainability? 5. How does it impact non-human actors (flora, fauna, ecosystems)? 6. What regenerative or reciprocal practices can be built into the project?		
	1. Acknowledge terrain's role, commit to low-impact methods 2. Avoid introducing materials or technologies that conflict with local environmental practices.	1. Work alongside local ecological knowledge holders (farmers, fisherfolk, forest stewards) to integrate sustainable methodologies. 2. Assess how artistic/research interventions shift local land use and resource access.	1. Advocate for community-led governance of land, water, and non-human entities. 2. Support long-term environmental preservation efforts linked to cultural traditions.
ii) Subsistence Patterns & Economy	1. What are the primary subsistence and economic activities in the region? (Farming, weaving, fishing, tourism, informal trade?) 2. Does the project compete with, support, or disrupt existing local livelihoods? 3. Who financially benefits from the project, and who might face economic risks? 4. How does the project support local assets, skills, and resources? 5. What structures ensure economic reciprocity beyond compensation?		
	1. Fair pay, avoid short-lived dependency 2. Ensure the project does not create economic	1. Build local capacity and skill-sharing models that is locally owned.	1. Create community-owned economic models that ensure

	dependency that vanishes when it ends.	2. Avoid over-commercialising cultural elements without local control.	long-term benefit-sharing. 2. Collaborate with local businesses and cooperatives to sustain income streams.
iii) Social & Cultural Structures	1. Who holds knowledge, decision-making power, and cultural authority in the community? 2. How does the project respect, challenge, or reinforce existing social hierarchies? 3. Are there gendered, generational, or political dynamics shaping community engagement? 4. How does the project recognise indigenous knowledge and governance structures? 5. Is there a risk of over-representing or under-representing certain groups? 6. How does the project distribute authorship, voice, and credit?		
	1. Ensure inclusive engagement in the consultation, not just with formal leaders but also with women, elders, youth, and marginalised voices. Formulate co-creation strategy that allows safe space for diverse viewpoints. 2. Avoid romanticising or homogenising community perspectives.	1. Shift from consultation to co-creation, ensuring local voices shape project decisions. 2. Address historical power imbalances by centering local expertise.	1. Support community self-governance and knowledge preservation. 2. Establish long-term partnerships that do not rely on external presence.
F. Research Design & the 4P Considerations	To deepen your terrain analysis, reflect on how your project aligns with the 4Ps: 1. Place → How does the terrain shape knowledge, livelihoods, and social structures? 2. People → Who has control over resources and decision-making? Who is included/excluded? 3. Practice → What methodologies are being introduced? Do they reinforce or challenge existing ways of knowing? 4. Provocation → What new questions does the project raise? How does it disrupt, empower, or reinforce existing narratives?		

i) Place (Context & Site-Specificity)	Adapts existing research to local contexts without imposing new structures.	Involves participatory research where local voices shape the inquiry.	Supports local research institutions to continue and expand the work independently.
ii) People (Community & Collaboration)	Engages individuals with fair compensation and ethical consent.	Co-creates new knowledge and methods with locals.	Strengthens long-term community leadership and governance .
iii) Practice (Methodology & Ethics)	Uses non-intrusive, respectful methods with clear ethical guidelines.	Evolves research methods in collaboration with community partners.	Embeds ethical research frameworks into local policies, institutions, or cultural norms.
iv) Provocation (Critical Reflection & Innovation)	Raises awareness and challenges biases through temporary projects.	Expands critical discussions through workshops, education, and dialogue.	Integrates new paradigms into national or global cultural discourses.
G. Institutional, Funding & Policy Relationships	1. Ensures funding does not dictate the project's direction. 2. Maintains transparency about funder influence.	1. Develops ethical funding models that prioritise community benefit over institutional gain. 2. Engages policymakers to advocate for local needs.	1. Pushes for structural change in how funding and policy frameworks support community-led work. 2. Establishes long-term collaborations with ethical funding bodies.
F. Exit Strategy & Long-Term Impact	1. Provides immediate, tangible benefits and a clear exit plan. 2. Does not leave behind expectations or unfinished commitments.	1. Transfers skills and knowledge to local participants. 2. Ensures the project can continue without external dependency.	1. Fully embeds the project within local governance, funding, or education systems. 2. Ensures the community has full ownership and control over future developments.

5.10 Lessons from the Field

1. **Accountability must extend beyond funding cycles.**

Projects should include exit strategies, handovers, or long-term community benefit plans — not just deliverables.

2. **Representation without deep relationship risks harm.**

Engagement must be grounded in cultural understanding, not symbolic inclusion.

3. **Knowledge must be shared with those it comes from.**

Cultural documentation should ensure community access, ownership, and consent.

4. **Context-sensitive design is essential.**

Ignoring local materials, rhythms, and lifeways leads to disuse and disconnection.

5. **Not all information should be made public.**

Disclosing ecological or cultural data can create unintended risks.

6. **Ecological time should guide creative timelines.**

External urgency must not override seasonal, ancestral, or material cycles.

7. **Community cohesion matters more than market logic.**

New economic models must be introduced with care to avoid social fracture.

8. **Top-down approaches often fail in crisis.**

Resilient projects are those co-created with community and ecological accountability.

In summary, the following Guiding Principles and Key Considerations are key to establishing an ethical framework to conduct research ensuring non-extractive approaches that protect and benefit Indigenous communities:

5.11 Guiding Principles

The following Guiding Principles and Key Considerations are key to establishing an ethical framework to conduct research and non-extractive approaches that protect and benefit Indigenous communities:

- The research should not be extractive and must protect Indigenous communities;
- There should be a focus on co-creation, supporting local community-benefits and giving back;
- The research should involve reciprocal learning from local contexts and ancestral wisdom.

5.12 Key Considerations

- The need for sensitive research approaches with Malaysia-Bornean communities;
- Awareness of the complexities that surround Indigeneity as a contested term;
- The role(s) Indigenous communities play in climate adaptation;
- Positionality and multiple perspectives should be made clear from the onset;
- Acknowledging the entanglements and asymmetries involved;
- Activities should be guided by principles that emphasise reciprocity and regenerative practices rather than extraction;
- Focusing on learning and exchange;

- 
- Community members should be protected and not identified in research output(s).

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7. Resources

7.1 Figure

Fig. 1 *Landscape-Culture Interplay Model* (Teo, 2025)

Fig. 2 *Inclusivity Framework & Ethical Engagement Checklist* (Teo, 2025)

7.2 Glossary

Biocultural Monitoring and Community-based Stewardship

Information about biocultural approaches to monitoring and stewardship in the context of community-based monitoring and management.

Bioregion

A bioregion is a geographical area defined by its natural characteristics, such as climate, landforms, water sources, and plant and animal life, rather than by political boundaries. It's a place where human communities and ecological systems interact, emphasising the importance of living in harmony with the natural environment.

Financing and Indigenous-led Conservation Economies

Information about revenue-generation for Indigenous-led conservation, including information about the conservation economy, nature-based climate solutions, Indigenous-led tourism.

Governance and Decision-Making

Information about Indigenous approaches to conservation governance. Includes partnerships, management, decision-making processes, and models.

Colonial conservation

Information about the dark history of conservation.

Indigenous Protected and Conserved Areas (IPCA's)

General information about Indigenous-led conservation and/or IPCAs, including the environmental and cultural/social benefits.

Language and cultural revitalization

Information about language and cultural revitalization, including land-based learning, in the context of Indigenous-led conservation.

Laws and Legal Systems

Information about Indigenous laws, legal systems and protocols; federal, provincial, and territorial laws and policies; case law relevant to Indigenous-led conservation; and efforts to reconcile or braid Indigenous and Crown legal systems.

Relationships, Reconciliation, and Knowledge Systems

Information about reconciliation, respectful relationships, and meaningful partnerships in the context of Indigenous-led conservation. Includes information about ethical frameworks for working across and between Indigenous and western knowledge systems.

Indigenous Laws and Declarations

Indigenous laws and legal orders relevant to Indigenous-led conservation. Includes declarations to create Indigenous Protected and Conserved Areas made by Indigenous Nations.

Source: <https://ipcaknowledgebasket.ca/>

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8 Appendices

8.1 Inclusivty Framework & Ethical Engagement Checklist

Inclusivity Framework & Ethical Engagement Checklist A Self-Assessment Checklist for UK Artists Working with Borneo Local Communities			
B. Project Intention & Timeframe How do you plan to ensure continuity beyond your direct involvement?	Short Term (1-3 years) Low-impact engagement and foundational understanding	Mid Term (3-10 years) Deeper integration and co-creation with local communities	Legacy Long-term sustainability and community-led governance.
B. Community Engagement & Reciprocity			
C. Cultural Sensitivity & Representation			
D. Knowledge Ownership & Intellectual Property			

E. Environmental & Non-Human Considerations			
TERRAIN-BASED INTERRELATIONS HIP ANALYSIS			
i) Physical Environment (Terrain & Ecology)			
ii) Subsistence Patterns & Economy			
iii) Social & Cultural Structures			
F. Research Design & the 4P Considerations			
i) Place (Context & Site-Specificity)			

ii) People (Community & Collaboration)			
iii) Practice (Methodology & Ethics)			
iv) Provocation (Critical Reflection & Innovation)			
G. Institutional, Funding & Policy Relationships			
8. Exit Strategy & Long-Term Impact			

British Council 2021/L073 The British Council is the United Kingdom's international organisation for cultural relations and educational opportunities.