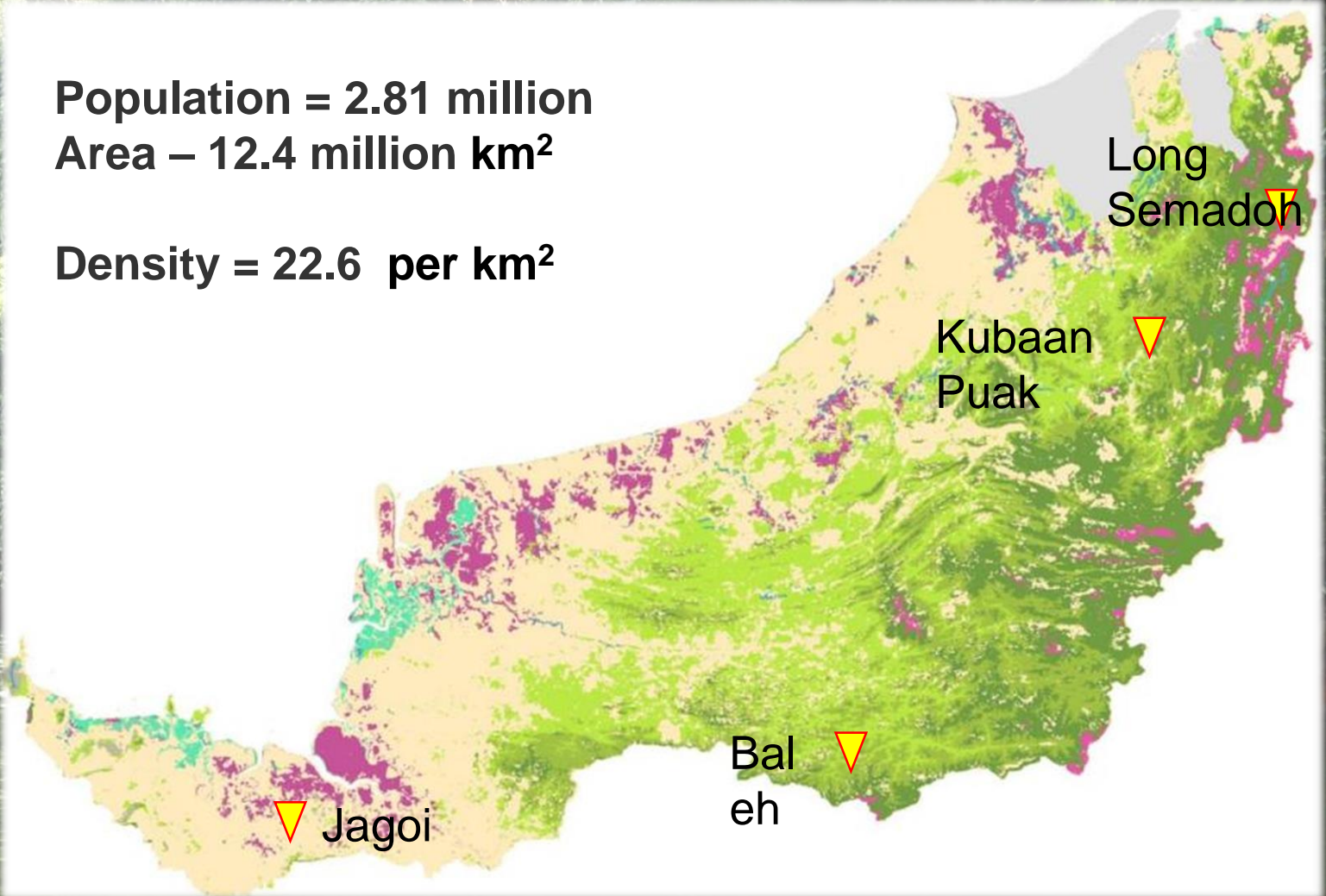




The value of conserving biodiversity and natural resources - Community's Perspectives



Population = 2.81 million
Area – 12.4 million km²
Density = 22.6 per km²





Collective agreement and common benefits among communities

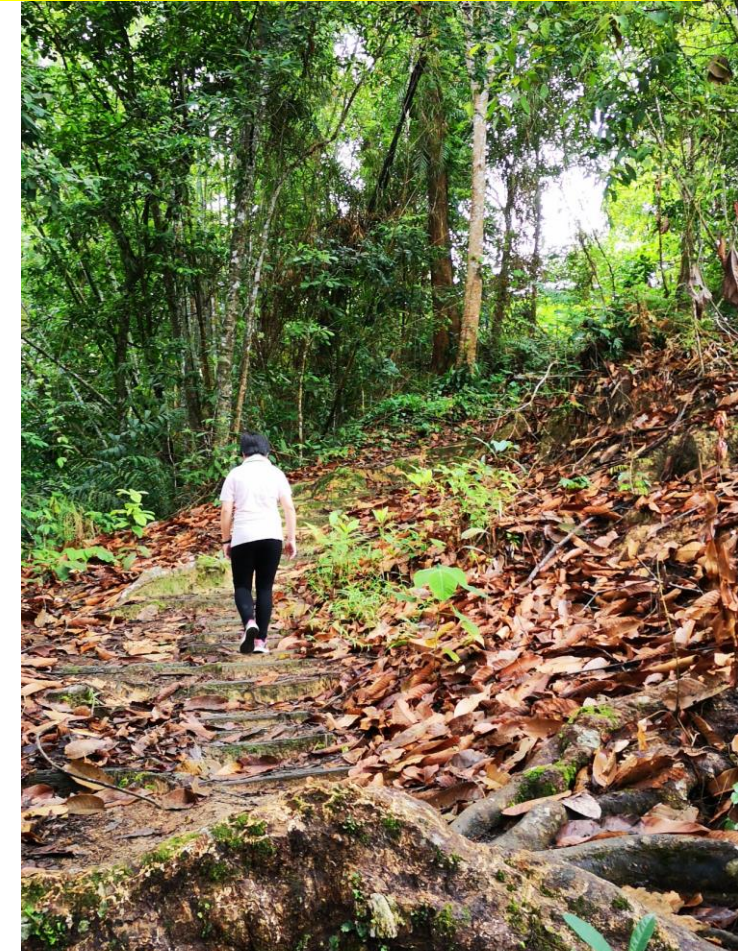


The free flowing Trusan River provide water for paddy field irrigation, but its banks are severely affected by erosion.

Gotong-royong by communities



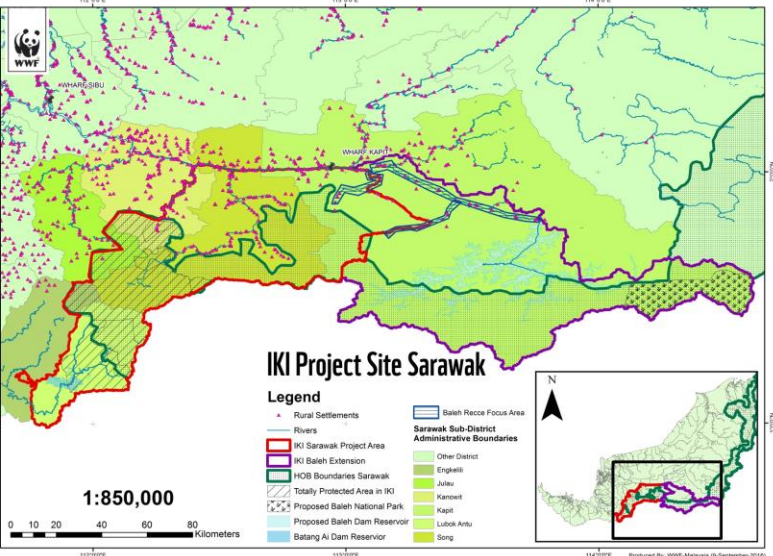
Motivation for Community self-managed conservation area



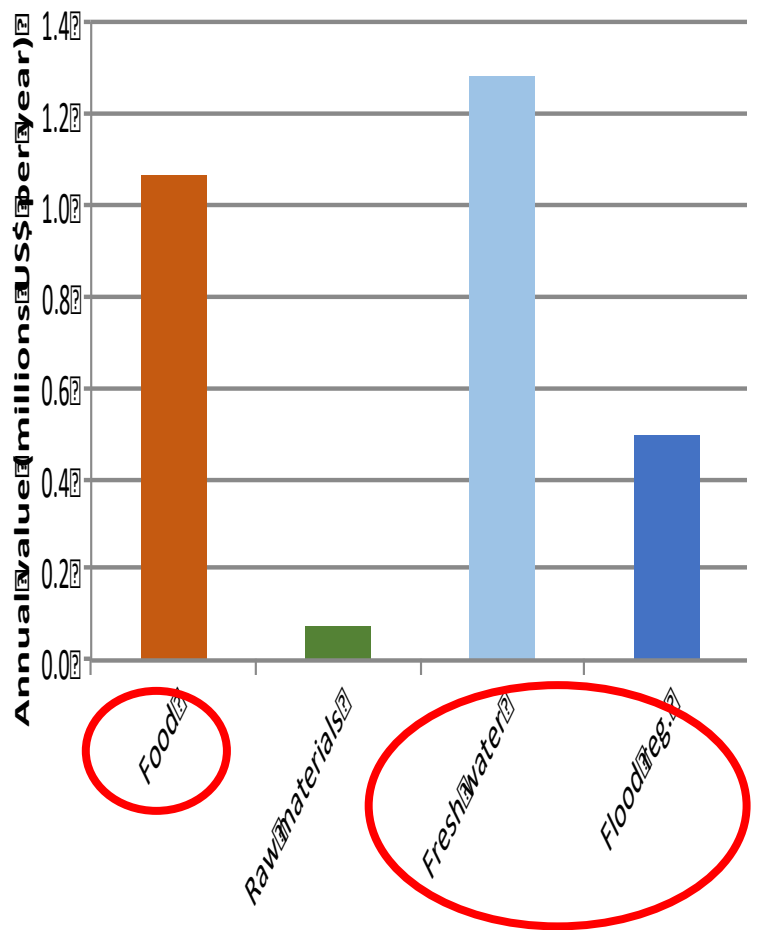
Jagoi community explaining the use and importance of forest resources, including learning about mapping exercise.



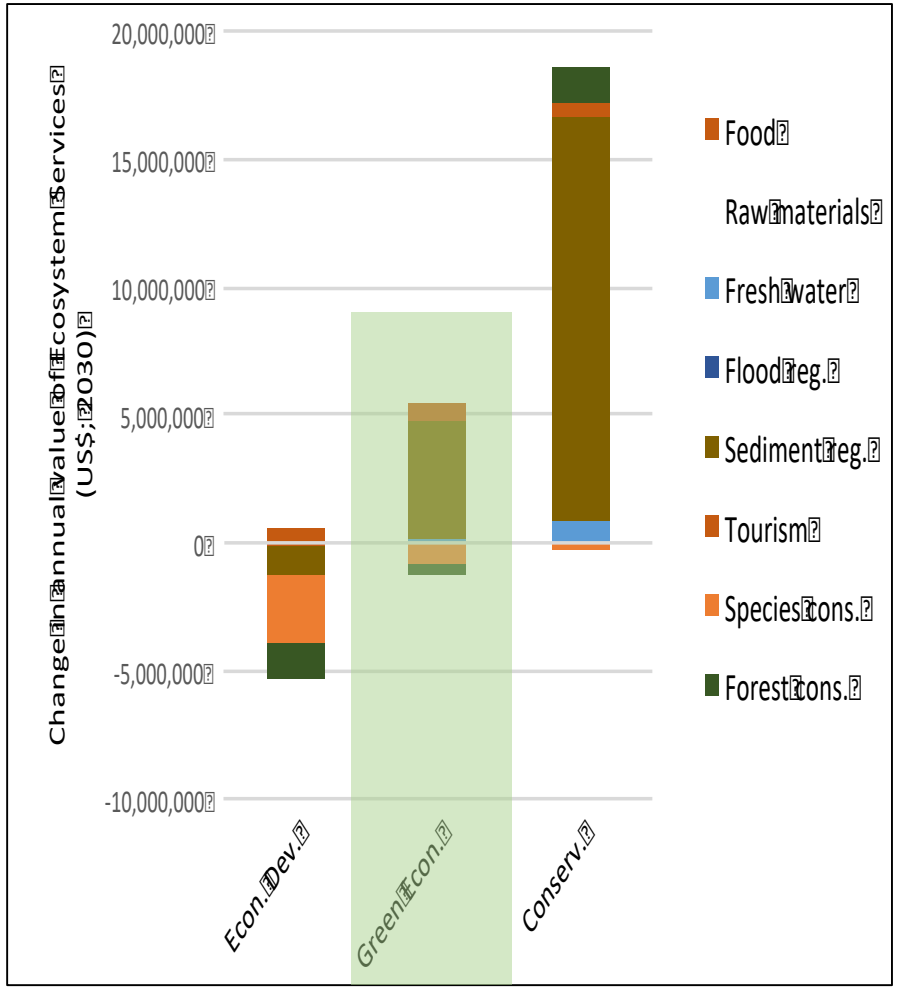
Communities value ecosystem services highly



Natural Capital Valuation using primary data research methods in Baleh, Sarawak Heart of Borneo Project by Luke Brander, Bernard Tai, Yeo Bee Hong, Neville Crossman



Benefits to the locals



ES values under future scenarios



With support from



by decision of the
German Bundestag

Understanding the Penan community's needs for conserving rattan resources

Documenting their stories, creating markets for handicrafts to generate income for local community.





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German Bundestag

“Really, with regard to rivers, there are all sorts of aquatic life there, and different species of frogs. We keep our rivers clear and clean so that we can process sago. We can't process sago with polluted water; dirt will get into the flour. We keep our rivers clean so that the fish can survive and we can get good fish for food. The Tepen River, where I live, is a beautiful river, and we want to keep it that way.”

Tebaran Agut
Late Headman, Ba Tepen
28 January 2015

“In our hearts, we strongly want the land and forest conserved for survival. If the land is destroyed, the river is destroyed; there is nothing left to connect us to the land (*be' pu'un jalan eh jadi tenawai*) ... In my heart, I want our land preserved, and this has the support of every village (in the project area), especially areas encapsulating the history of our ancestors.”

Asai Berat
Long Si'ang
18 January 2015

“The *la'a* are old campsites occupied by our ancestors that we frequently visit. We are connected to the land through the *la'a*. In a sense, *la'a* is our customary rights to the land. Around the *la'a* are the *tajem* tree which we use in poison darts to hunt game, wild sago, *gaharu*, and other resources that we depend on for survival. These are the resources that we nurture for sustainable livelihood.”

Sagung Jawa @ Joseph Jawa
Headman, Long Taha
18 January 2015

“In our hearts, we have a deep affection (*tawai*) for our land: we love (*nawai*) to hear the call of the Argus pheasant; we appreciate and admire (*nawai*) the movement of the tree branches and all that exist in the forest. As we see the sun going down, we *nawai* the mountains, and all that exist in the surroundings. We are used to processing sago; we are used to searching for fruits; we are used to doing whatever we want to do. We love (*nawai*) all these. We are used to catching fish [in streams and rivers]; we are used to collecting rattan. We are not used to the hot sun; we are not used to the footpath that is unfriendly; like the roads that have no trees growing on them - nothing. We are used to appreciating the crowns of trees; we are used to appreciating the leaves of trees; we are used to walking in the forest. We *nawai* the way animals move in the forest. That's how things are in the forest.”

Punyang Muwing
Grandmother, Ba Marong
12 March 2015

“There are a lot of other food items that we women collect from the forest: mushrooms, wild vegetables, palm shoots, which we eat raw, cook as soup or fry. From the elders, we learn about medicinal plants. We collect them when somebody needs medication.”

Rinai Ngau
Mother, Ba Marong
21 March 2015

**Affection for biodiversity
and natural resources**

