



NOVEMBER 2025

GUARDIANS UNDER PRESSURE

INDONESIA – Case Study Dissemination

Prepared by: The Dala Institute
Guardians Under Pressure Indonesia Research Team

Reviewed by: Rodd Myers
Guardians Under Pressure Consortium Lead



A section in the exhibition showcasing zines, photos, soil, and earth produces.
Photo by Gio Austriningrum, 2025.

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“GUARDIANS UNDER PRESSURE: SOUTHEAST ASIAN ENVIRONMENTAL DEFENDERS” RESEARCH PROJECT

The “Guardians under Pressure” research seeks to explore the nature and impact of threats to environmental defenders and civic space affected by initiatives that use local natural resources to mitigate against climate change in three countries in Southeast Asia (Indonesia, Thailand and the Philippines). This research uses an intersectional ethnographic approach and feminist participatory action research (FPAR) methodology to examine how multiple intersecting social dimensions and identities – such as gender, ethnicity and socio-economic status – shape the dynamics of their experiences and vulnerabilities. In Indonesia the focus is on the nickel mining sector on Wawonii Island and the geothermal energy sector on Flores Island (Poco Leok). This research aims to provide a different understanding of the challenges faced by environmental defenders in diverse yet comparable contexts.

EVENT OVERVIEW

- **Event Title:** “Environmental Defenders and Civic Space in Indonesia in the context of Climate Change Mitigation”
- **Organisers:** Auriga Nusantara and Dala Institute
- **Dates:** 17–19 November 2025
- **Venues:** PDS HB Jassin and Ruang Berkarya Perpustakaan Jakarta, Kompleks Taman Ismail Marzuki, Jakarta Pusat.

03 EVENT DETAILS

DAY 1 – NOV 17TH, 2025

09:00–12:00

NATIONAL WORKSHOP

Session 1: Conditions and protection of environmental defenders in Indonesia

13:00–15:30

NATIONAL WORKSHOP

Session 2: FPAR research in advocacy / promoting social change

DAY 2 – NOV 18TH, 2025

09:00–17:00

GUIDED TOUR

DAY 3 – NOV 19TH, 2025

09:00–17:00

GUIDED TOUR

15:00–16:30

PUBLIC DISCUSSION:

Post-mining social recovery

17:00–18:30

FILM SCREENING AND DISCUSSION:

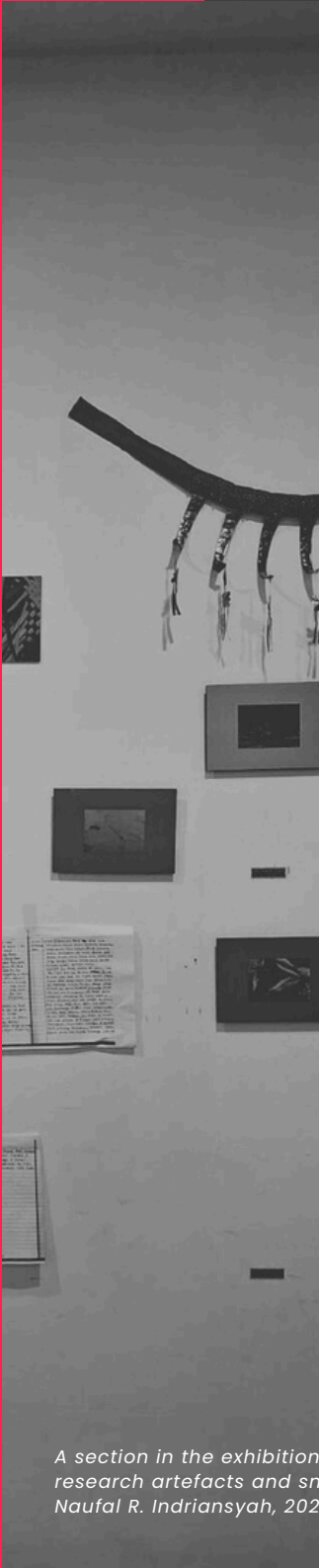
“Sacrifice Geothermal?”

BACKGROUND

Over the past two years, this research initiative has progressed through a sustained **Feminist Participatory Action Research (FPAR)** process involving peer researchers from Wawonii and Poco Leok. Throughout this period, community researchers have generated knowledge drawn from lived experience, field observation, and collective reflection, supported by Dala and Auriga as facilitators rather than knowledge gatekeepers. With the research phase completed, 2025 marks a transition into **public-facing dissemination** — ensuring that the findings resonate not only academically, but socially and politically.

In this stage, two formats were carried out simultaneously. **Auriga Nusantara convened a national workshop** to inform policymakers and institutional actors, opening a channel for response, dialogue, and potential future commitments. At the same time, **Dala prepared a three-day exhibition that translated the research into public space**, inviting wider audiences to encounter, question, and contribute to the knowledge produced. This dual approach was **intended to reach multiple layers of stakeholders**: those who shape policy, and those who shape public consciousness.

The exhibition extended beyond the workshop itself, accompanied by guided tours and discussion sessions that encouraged participatory interpretation and collective meaning-making. Rather than presenting research as a fixed set of conclusions, dissemination became a continuum — a living process where knowledge continues to expand through encounter, conversation, and shared reflection.



A section in the exhibition showcasing research artefacts and snippets. Photo by Naufal R. Indriansyah, 2025.

TEAM MEMBERS



Rahayu Harjanthi

Team Leader



Naufal Rofi Indriansyah

Technical Director



Giovanni Austriningrum

Artistic Director



Connie Sitanggang

Project Manager



Vilona Stevanny

Stakeholders Liaison &
Digital Content Coordinator



Kala Kirana Jannadra

Guided Tour Coordinator &
Event Documentation

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PEER RESEARCHERS

WAWONII

Wilman (M, 28)

Reni (W, 19)

Aan (M, 22)

Tayci (M, 23)

Titin (W, 26)

Landscape of Konawe Islands Regency,
where Wawaonii Island is situated.
Source: RRI.co.id, 2024.

POCO LEOK

Yudi (M, 32)

Atri (W, 24)

Mia (W, 46)

Karno (M, 27)

Tedi (M, 49)

Gusti (M, 53)

Ferdi (M, 36)

Landscape of Poco Leok. Source: Anno
Susabun, Mongabay.id, 2023.

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NATIONAL WORKSHOP

17 November 2025, 09:00–15:30 WIB

Aula PDS HB Jassin

The national workshop served as the culminating event of the two-year research project, marking the formal moment for presenting findings to national stakeholders and inviting their responses, reflections, and potential commitments for follow-up action. **The workshop is organised by our Indonesian partner Auriga Nusantara**; therefore, this report will focus on the session where Dala contributes.

The first session of the workshop focused on the **critical issues surrounding environmental defenders and the impacts of government policies on local communities in Indonesia**. The session began with an overview of the conditions and protection mechanisms for environmental defenders in Indonesia. This was followed by two case study presentations examining the on-the-ground impacts of government policies on local communities in Pocoleok and Wawonii. The **National Human Rights Commission (Komnas HAM)** then presented strategies for strengthening legal protections for environmental defenders through improved legal instruments and practices. The session concluded with formal responses from members of **Indonesia's Regional Representative Council (DPD RI)** providing legislative perspectives on these critical issues.

The second session features a presentation from Dala and the peer researchers outlining the **FPAR journey, its methodology, and key insights**. The presentation critically examines traditional research practices, highlighting how they often extract time and labour from marginalised communities without reciprocity. Instead, the project emphasises **three core principles—intersectionality, anti-extractivism, and explicit solidarity**—to collaboratively produce knowledge. The process involved community members as peer researchers who designed and conducted the study, leading to a public exhibition that translated findings into accessible, narrative formats, thereby transforming research into a tool for advocacy and communal learning.



This was followed by an **expert academic response**, offering critical reflection and situating the methods' reflections within broader scholarly contexts. His support for FPAR methodology while acknowledging anthropology's historically extractive practices would be consistent with current critical anthropological discourse that emphasizes more ethical, participatory, and reciprocal research approaches.

This reflection represents **a significant shift from traditional extractive research methods toward FPAR's more collaborative approach**, where communities are not just subjects but co-researchers who maintain ownership over their data and narratives



Session 2 of the national workshop. From left to right: Rahayu Harjanthi, Titin, Beatrix, Geger Riyanto, and Giovanni Dessy. Photo by Naufal R. Indriansyah, 2025.

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MODERATOR

**Giovanni Austriningrum, MA (Dala Institute)**

Gio is a social-environmental researcher anchored in Feminist Political Ecology. Her work aims to analyze and transform contemporary agrarian-environmental management policy and practices.

PANELISTS

**Rahayu Harjanthi, MA (Dala Institute)**

Ayu is an anthropologist with nearly 20 years of work experience. She holds a Master's from SOAS, University of London, and a Bachelor's from the University of Indonesia. Her research focuses on climate change, sustainable commodities, and just energy transitions.

**Beatrix Dahelen**

Atri is an Indigenous woman from Poco Leok who actively fights to preserve her community's living space. She also networks with grassroots women across Indonesia to advocate for more inclusive policies. In her daily life, she enjoys volleyball and badminton.

**Titin Shal Sadilah Umar**

Titin is a mother and member of the Wawonii Menggugat Organization from Wawonii. She has repeatedly raised awareness about Wawonii's environmental cases and community movements in public forums. Daily, she farms cashews and coconuts, and enjoys playing badminton in her free time.

**Dr. phil Geger Riyanto**

Geger is an academic and anthropological researcher. He is currently a lecturer at the University of Indonesia's Department of Anthropology and a researcher at its Asia Research Centre, focusing on ecological change and energy transitions. He holds a PhD from Heidelberg University, Germany, and has edited and published widely on media and anthropology. In 2024, he edited the book "Pergulatan Transisi Energi Berkeadilan" on just energy transition in Indonesia.

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EXHIBITION

17–19 November 2025, 09:00–17:00 WIB
PDS HB Jassin



To expand the reach of the national workshop and **make the research accessible beyond formal policy discussions**, Dala curated a three-day exhibition titled **Yang Menghidupi Yang Dilukai: Antologi Para Penjaga di Tengah Krisis Iklim (Those Who Sustain Life, Are Wounded: An Anthology of Guardians in the Midst of the Climate Crisis)**. The exhibition presented the outcomes of our two-year Feminist Participatory Action Research (FPAR) process, reframing knowledge not as the exclusive domain of academic authority, but as something that can be generated, interpreted, and reshaped by those whose lives are most affected by environmental and climate injustice.

The exhibition **challenged conventional expectations of research presentation**—moving away from dense reports, technical jargon, and linear arguments. Instead, **we transformed the research into a spatial and visual experience: fragmented, human, sensory, and relational**. Visitors encountered the research as one might encounter memory or struggle—through objects, interview excerpts, field artefacts, photographs, and narrative fragments that invite interpretation rather than dictate conclusions. **Meaning was not merely delivered to audiences; it was co-constructed with them.**

Within this space, peer researchers from Poco Leok and Wawonii—environmental defenders and knowledge-holders in their own right—became not subjects of research but authors of it. **Their lived experiences, perspectives, and strategies of resistance formed the core material of the exhibition.** Researchers from Dala and Auriga acted as facilitators in this process, supporting peer researchers from problem formulation through data collection and analysis, and ultimately into the shaping of this public presentation.

The introductory section of the exhibition, showcasing exhibition curatorial and introduction of the research methodology. Photo by Naufal R. Indriansyah, 2025.



Top: interlocutors/peer researchers guiding and explaining visitors. Bottom: visitors in the section where they could participate in formulating research conclusion and writing on "post cards" for Wawonii and Poco Leok communities. Photo by Gio Austriningrum, 2025.



The exhibition unfolded almost like a research report in spatial form. In its early section, visitors encountered the research's introduction, questions, and methodology. Further inside, they were guided through the broader context of climate crisis, false climate solutions, and the struggles against nickel mining in Wawonii and geothermal development in Poco Leok. The final section offered an immersive encounter with research findings—tokens of resistance, field artefacts, maps, direct quotations, and field-based reflections from peer researchers responding to their own questions.

Recognising the labour that went into producing and installing this body of work, the exhibition remained open for three days. On days outside the national workshop, Dala also organised side events—including guided tours, discussions, and film screening—to draw visitors into deeper dialogue. These activities were designed to activate the exhibition as a living research space, where knowledge continues to evolve rather than remain fixed.

Crucially, visitors were not positioned as passive recipients. Before leaving, they were invited to write their own reflections—responses, recommendations, questions, hopes, or messages to the environmental defenders whose stories they had encountered. These contributions formed the final “chapter” of the research, reinforcing the exhibition's principle that knowledge, like resistance, does not end at one conclusion—it continues to grow through collective participation.

In this way, the exhibition functioned not only as a dissemination tool, but as an invitation: to rethink who produces knowledge, to stand alongside community researchers, and to help sustain the struggle for environmental justice and democratic civic space in Indonesia.



A section containing printed zines and zines' highlights. There are also samples of (processed) agricultural products, such as coconut oil (as shown here). Photo by Naufal R. Indriansyah, 2025.

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GUIDED TOURS

18–19 November 2025, 09:00–17:00 WIB
PDS HB Jassin

As part of the three-day exhibition, Dala organised multiple guided tours to enable **deeper engagement with the research and open space for dialogue beyond static visual consumption**. Unlike conventional exhibition walkthroughs, each tour was structured as a collective reading of the research—inviting participants to move through the exhibition while questioning how knowledge is produced, embodied, and contested.

The tours were **facilitated in rotation** by members of the Dala research team, each serving as the main guide for different sessions to ensure diverse perspectives and interpretive approaches. Throughout the exhibition area, peer researchers from Wawonii and Poco Leok were stationed at key points, offering direct explanations, responding to questions, and providing context drawn from lived experience. This format enabled visitors not only to encounter research materials, but to converse with the very people who generated the knowledge on display.

During the tours, participants were guided through **the exhibition's curatorial arc**—beginning with the provocation about authority and legitimacy in knowledge production, moving into the contextual landscapes of climate injustice in Wawonii and Poco Leok, and then immersing into research findings presented through objects of resistance, interview fragments, photographs, and artefacts from the field. Rather than being presented with a single narrative, visitors were invited to actively interpret meaning, reflect on contradictions, ask questions, and share personal responses.



More agricultural samples, such as candlenuts, traditional alcohol, and cashew nuts, as well as photos from the research activities. Photo by Naufal R. Indriansyah, 2025.



One of the guided session tours, with Rahayu Harjanthi explaining about the research methodology together with Reni and Yudi. Photo by Naufal Rofi Indriansyah, 2025.

Sessions that featured direct interaction with peer researchers proved especially impactful, **transforming the exhibition into a living research encounter**. Visitors were able to speak directly with those whose stories shaped the research, resulting in conversations that were emotionally resonant and politically grounded.

Each guided tour concluded at the **participatory wall**—where participants were invited to write reflections, recommendations, questions, or solidarity messages. These contributions formed an ongoing, collective conclusion to the research, expanding the exhibition’s final chapter through public participation.

Tour sessions:

- 18 November
 - 11.00–12.30 WIB by Giovanni Austriningrum (3 participants)
- 19 November
 - 13.00–14.30 WIB by Rahayu Harjanthi (5 participants)
 - 18.30–19.00 WIB by Giovanni Austriningrum (4 participants)
 - 19.00–19.30 WIB by Vilona Stevanny (5 participants)

In addition to the structured guided tours, **Dala researchers also provided informal walkthroughs for guests who requested deeper engagement outside official tour hours**. These unofficial tours were offered spontaneously to visiting guests. Through these more flexible and conversational formats, visitors were able to explore specific themes of interest, ask detailed questions, and discuss insights directly with the research team—further strengthening the exhibition’s role as a dynamic, living space of knowledge exchange.



Top: Rahayu Harjanthi explaining about false climate solution context to visitors. Bottom: visitors listening to Yudi's explanation on the introduction part of the exhibition. Photo by Gio Austriningrum, 2025.

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PUBLIC DISCUSSION: POST-MINING SOCIAL RECOVERY

19 November 2025, 15:00–16:30 WIB
Ruang Berkarya, Perpustakaan Jakarta



As part of the exhibition program, Dala hosted a 90-minute public discussion titled *"Luka Tanah, Luka Kita: Narasi Pasca-Kemenangan dan Tantangan Pemulihan Sosial di Wawonii"* (Wounds of the Land, Wounds of Our People: Post-Victory Narratives and Challenges of Social Recovery in Wawonii). The session was designed to expand the narrative beyond the moment of resistance and victory, and to highlight **what comes after 'success' is declared**. Drawing on the experience of Wawonii—where communities successfully pushed back against nickel mining but were left with **deep social fractures**—the discussion provided a space to examine an often-overlooked phase of environmental struggles: **post-conflict recovery and social repair**.

The event aimed to surface the complexities that remain after a movement "wins": ecological loss that cannot be undone, fractured relationships between neighbours and kin, and trauma that reshapes community life long after the company is gone. The session invited participants to reflect on how a community **rebuilds trust, heals social wounds, and navigates the long journey of regenerating** what was damaged—both in land and in the social body.

The post mining social-recovery discussion in a "fishbowl" setting. Photo by Vilona Stevanny, 2025.

To create space for honest and emotional reflection, the discussion was held in a **fishbowl format**, allowing fluid participation and encouraging shared storytelling rather than debate. The inner circle consisted of a moderator from the Dala Institute, a Wawonii community representative, and a conflict resolution facilitator, with one chair intentionally left empty as an open invitation for members of the audience to step in, speak, ask questions, or share learning from similar contexts. Participants from the outer ring rotated in and out, bringing their voice into the circle and contributing to a collective understanding of post-extraction recovery.

Across the session, speakers explored **the lived tensions of the post-victory phase**—horizontal conflict, fear, grief, and the slow work of rebuilding relationships. The conversation also surfaced small but powerful gestures of reconciliation emerging from within communities and discussed what forms of external support are genuinely helpful at this stage, which may differ from the support needed during the resistance period.

Moderator:

- Naufal Rofi Indriansyah (Dala Institute)

Panelists:

- Wilman (Wawonii Researcher)
- Titin Shal Sadilah Umar (Wawonii Researcher)
- Reni Hajar (Wawonii Researcher)
- Florencia Yuniferti Sare (Conflict Resolution Specialist)



The post mining social-recovery discussion in a "fishbowl" setting. Photo by Vilona Stevanny, 2025.

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MODERATOR

**Naufal Rofi Indriansyah, MSc (Dala Institute)**

With a background in urban planning & studies, and over four years of experience in research and project evaluation, Naufal specializes in sustainability, urban planning, rural development, and social-political assessments. His work spans diverse topics, including informal economies, tourism, food networks, and sustainability evaluations.

PANELISTS

**Wilman**

Wilman is a resident of Wawonii who has stood with the community since 2016 in resisting the nickel mining activities of PT GKP. He is also a co-founder and writer of Jagakampung.net, a citizen journalism platform for the Wawonii and Torobulu communities, and continues his advocacy to protect the land from mining.

**Titin Shal Sadilah Umar**

Titin is a mother and member of the Wawonii Menggugat Organization from Wawonii. She has repeatedly raised awareness about Wawonii's environmental cases and community movements in public forums. Daily, she farms cashews and coconuts, and enjoys playing badminton in her free time.

**Reni Hajar**

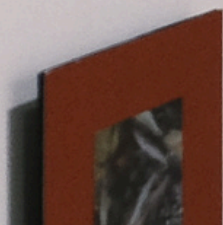
Reni is a young member of the Wawonii Menggugat Organization. She is currently undergoing her studies in Journalism at a university in Kendari. She is also a writer and part of the editorial team of the citizen journalism platform Jagakampung.net. She loves playing volleyball.

**Florencia Yuniferti Sare**

Yuni is an anthropologist with deep field experience in conflict resolution, indigenous land rights, and community development, primarily in Eastern Indonesia and Papua since 1996. She has conducted social impact studies for major corporations and international bodies and now serves as a judge for community development awards at Indonesia's Ministry of Energy and Mineral Resources.



Two pages of handwritten text, likely a poem or a letter, displayed on the wall.



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FILM SCREENING AND DISCUSSION: “SACRIFICE GEOTHERMAL

19 November 2025, 17:00–18:30 WIB
Ruang Berkarya, Perpustakaan Jakarta



As part of the exhibition program, Dala hosted a 90-minute public discussion titled *“Sacrifice Geothermal: Film sebagai Senjata Perlawanan dan Penguat Gerakan Komunitas”* (Sacrifice Geothermal: Film as a Weapon of Resistance and Strengtheners of Community Movements). The session was built around **the community-produced documentary Sacrifice Geothermal**, created by defenders in Poco Leok as part of their ongoing resistance to geothermal development. Rather than focusing on the technicalities of the project itself, the discussion explored **filmmaking as a method of resistance, storytelling, and collective power-building**.

This event positioned the film as more than a record of conflict—it presented it as an **artefact of the movement**, a strategic tool for reframing narrative, mobilizing solidarity, and reclaiming the power to tell one’s own story. The discussion examined how the camera became a counter-force to institutional power; how visual storytelling can simplify complex issues, move emotions, and shift public perception; and how media tools can **strengthen collective identity** within a movement.

The session followed a two-part structure beginning with the screening of the documentary, followed by a discussion with invited speakers and open audience participation. The discussion panel consisted of a representative from the Poco Leok community who was involved in producing the film, alongside a visual anthropologist, with moderation by a researcher working in energy transition issues.

The discussion session of the movie screening. From left to right: Atinna, Yudi, and Rhino. Photo by Naufal R. Indriansyah, 2025.



A snippet of the movie screening. Photo by Naufal R. Indriansyah, 2025.

Key questions centred on the creative process behind the film, the strategic choices made in messaging and distribution, the film's effects on public awareness and internal organizing, and what lessons could be applied by other communities seeking to use visual media as a tool for advocacy. Speakers reflected on both achievements and challenges—how filmmaking empowered the community to define their narrative, yet also demanded technical and emotional labour in moments of conflict. The session concluded with a synthesis of insights and shared learning, highlighting the potential of community media to preserve collective memory, amplify voices from the ground, and intervene in dominant narratives shaped by corporations and the state. Participants left with a set of practical reflections on **film as movement-strategy: not only what story is told, but *how, why, and for whom* it is made.**

Moderator:

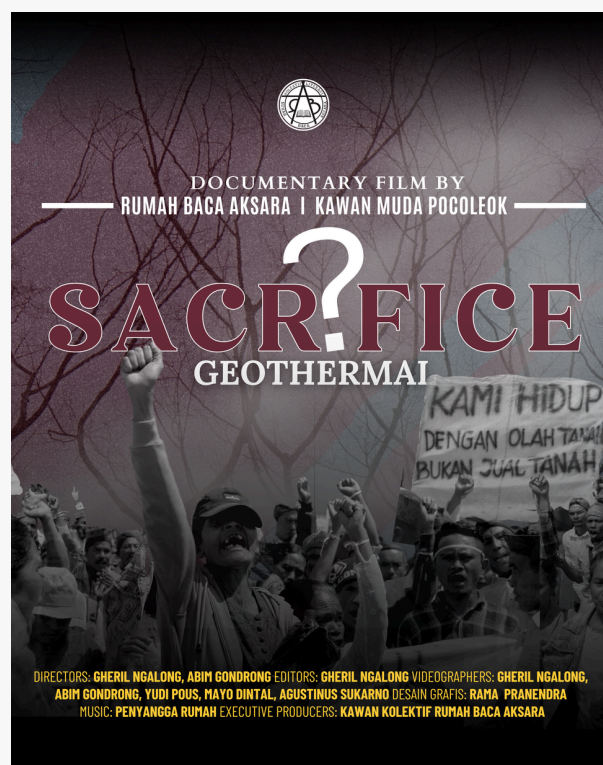
- Atinna Rizqiana (CELIOS)

Panelists:

- Servasius Masyudi Onggal (Poco Leok Researcher)
- Rhino Ariefiansyah (Department of Anthropology, UI)

About the Documentary

The documentary film “Sacrifice Geothermal?” produced by Rumah Baca Aksara (2024) captures the ongoing controversy in Poco Leok, Manggarai Regency. The film focuses on documenting the community’s persistent resistance to the geothermal project, which they have opposed since early 2023, as well as the role of local knowledge that underpins this refusal. Law No. 21 of 2014 on Geothermal Energy has become the government’s main reference for implementing various National Strategic Projects (PSN) across Indonesia. In 2017, Flores was designated as a “Geothermal Island” through the Decree of the Minister of Energy and Mineral Resources No. 2268 K/30/MEM/2017.



The Poco Leok geothermal project, carried out by the state-owned company PT PLN (Persero) Unit Induk Pembangunan Nusa Tenggara, has become one of the many initiatives the government is currently offering to foreign corporations. The German development bank Kreditanstalt für Wiederaufbau (KfW) has also expressed its readiness to finance this project through loan mechanisms.

Yet behind this grand agenda lies a complex issue that is often overlooked: the rights and the long-term well-being of Indigenous communities living around the geothermal exploration area.

The documentary “Sacrifice Geothermal?” serves as a compilation of observations, notes, findings, and a modest form of research on the community’s reasons for rejecting a geothermal development that is often labeled as environmentally friendly.

The film also poses a simple question to its viewers, inviting critical discussion about the foundations of this community resistance while prompting us to reflect on the following: *“Who is this geothermal project truly for, if it requires sidelining the significance of Indigenous knowledge—knowledge tied to cultural identity, spirituality, and cosmological ethics for the Manggarai people, especially the residents of Poco Leok?”*

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FILM

- **Title of the film:** "Sacrifice Geothermal?"
- **Year of production:** 2024
- **Duration:** 31 minutes 49 seconds
- **Director / Filmmaker(s):** Gheril Ngalong, Abim Gondrong
- **Production team:**
 - Videographers: Gheril Ngalong, Abim Gondrong, Yudi Pous, Mayo Dintal, Agustinus Sukarno
 - Graphic Designer: Rama Panendra
 - Music: Penyangga Rumah
 - Executive Producers: Kawan Kolektif Rumah Baca Aksara
- **Community / location represented:** Poco Leok Indigenous Community

MODERATOR



Atinna Rizqiana

Kiki is a Senior Researcher at the Center of Economic and Law Studies (CELIOS). An Anthropology graduate from the University of Indonesia, she is experienced in field research and social analysis. She is currently active in various research projects focusing on energy transition, with an emphasis on climate justice, natural resource governance, and policy advocacy.

PANELISTS



Servasius Masyudi Onggal (Yudi)

Yudi is a young man from Pocoleok who has been actively involved in defending the community's customary lands. He builds networks of learning and resistance across Flores and is connected with communities throughout Indonesia facing similar struggles. Alongside this work, Yudi is deepening his interest in local culture and traditions.



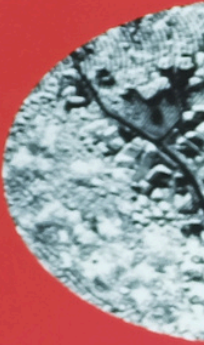
Rhino Ariefiansyah, S.Sos, M.E.A.P

Inyo is a lecturer and researcher in the Department of Anthropology at the University of Indonesia (UI). He holds a Bachelor's in Anthropology from UI and a Master's in Experimental Arts and Politics from SciencesPo Paris. His research focuses on climate change, agriculture, human geography, and visual anthropology. He is also an active documentary filmmaker and film trainer for the Eagle Awards program.



Yang Menghidupi Yang Dilukai

Tiap kisah memiliki makna dan suara. Untuk mendengar lebih lanjut kisah tersebut, tersedia tur berpemandu yang menampilkan cerita, foto, dan seni *mixed media* yang didampingi oleh fasilitator dan interlokutor pe



"Pesan orangtua dan leluhur jelas: rawat baik-baik tanah ini, dijaga dalam satu kesatuan: tanah, gendang, lingko, wae teku, natas, compang, baa (kuburan). Semua ini adalah tempat hidup, tempat bersjarah, tempat keramat."

*Jonlardus Junar
Tua Gendang Terre*

CLOSING REFLECTIONS

This dissemination series marked **a turning point in the research journey** – from generating knowledge at the community level to releasing it into public space. Through the national workshop, exhibition, guided tours, and side discussions, the findings were not only presented but **felt, interpreted, and expanded** through dialogue with diverse audiences.

The documentation in this report highlights what worked well, where engagement was strongest, and where future events can grow. One key insight emerges clearly: **dissemination is not the end of research, but an extension of it**. It reveals what resonates, what remains unanswered, and what connections are still waiting to be made.

Moving forward, these reflections serve as a foundation for designing dissemination that is more strategic, more accessible, and more sustaining for both researchers and communities. While this chapter closes the documentation of the event series, the knowledge contributed by researchers from Wawonii and Poco Leok continues to live and travel. **Our task is to keep space open for it – in policy rooms, artistic platforms, and public conversations.**

The report ends here, but the work continues.