### **Annex A:**

### **Workstreams: Strengthening Food and Health Systems through Indigenous Youth Knowledge and Leadership**

**Central Axis:**Co-creating tools to build capacity for climate and health adaptation, rooted in the knowledge, identity, and aspirations of Indigenous Shawi youth.

Figure #1 illustrate some of the leadership each member contributes in the process

**Ingrid (method):** Knowledge transfer and climate adaptation facilitator

**Valeria (facilitation):** Networking and on-the-ground support to create and sustain participatory spaces

**Junior (change-maker):** Indigenous leader and community mobilizer

**Estrella (method):** Creative learning to identify problems and co-develop solutions

**Indigenous Youth Shawi association**

### Workstream 1: Exploring Youth Aspirations and Local Health Priorities

Led by: Junior

* Purpose: Facilitate in-person, participatory spaces where Shawi youth express their visions and concerns related to climate, food and health through conversation, music, and drawing.
* Goal: Use youth desires as an entry point to identify locally defined priorities for climate and health adaptation.
* Methods: Desire-mapping workshops, gender-balanced and Indigenous-language facilitation, visual and oral participatory tools.

### Workstream 2: User-Centered Design and Monitoring Tools

Led by: Estrella & Oaxin

* Purpose: Co-create context-specific monitoring and evaluation tools that are practical, meaningful, and culturally relevant.
* Goal: Develop a youth-led methodology using storytelling, symbols, and creative expression as indicators of change in climate-health adaptation.
* Examples: Community-created narratives, culturally grounded indicators including values that Shawi Youth shared

### Workstream 3: Facilitation and Safe Knowledge Spaces

Led by: Valeria

* Purpose: Ensure that all engagement with youth takes place in spaces that are emotionally safe, culturally appropriate, and inclusive.
* Goal: Promote horizontal relationships, mutual respect, and long-term continuity in co-creation processes.
* Approach: Training of youth facilitators, attention to gender equity, and nurturing trust between researchers and community members.

### Workstream 4: Knowledge Transfer and Adaptation Pathways

Led by: Ingrid

* Purpose: Synthesize lessons learned and develop strategies to replicate the approach across other Indigenous regions in the Indigenous Peoples Observatory Network (IPON)
* Goal: Inform intercultural health system design by elevating youth-led priorities and supporting knowledge transfer across IPON and beyond.
* Outputs: Scenarios of adaptation, ethical collaboration principles, and transferable tools for broader application.

Annex B

1. **Guiding Questions for Ethical Engagement and use of data in this co-creation process** 
   1. **Free, Prior, and Informed Consent**

**Question:** How was consent obtained from the youth and the community authorities to participate in this project?

**Answer:** I consulted the community authorities using verbal informed consent to explain the project we were going to carry out. As I am a resident and live in the community, an oral consultation was sufficient, and they agreed that we could carry out the art and music workshop. If I had not been a member of the community, it would have been necessary to obtain written informed consent addressed to the authorities so they could have formal knowledge of the planned workshop.

I also consulted the youth using verbal informed consent during a scheduled meeting. Most had already participated in the previous workshop and agreed to participate again. The young people who were joining for the first time expressed their interest in participating and in learning how a workshop is developed, what is done, and how it is done. Everyone was very eager to be part of the process.

* 1. **Use of the Information**

**Question:** What do you want to do with the guide we are writing?

* Create more workshops using the guide.
* Use the guide to access more youth-led projects.
* Use the guide to help create a book focused on the traditions of the Shawi people.
* Use it to preserve our culture and ancestral traditions.
* Improve how we carry out workshops, making them safer and more structured, following the steps carefully. It will also help both facilitators and youth participants learn more easily.
  1. **Protection of Data and the Right to Fair Benefit**

**Question:** What will the Shawi Indigenous technology—represented here by the paintings—be used for?

* Through painting, we can raise awareness and reflect on problems that happened in the past.
* The paintings will help make people more conscious so they don’t hunt too many animals.
* This Shawi technology will help strengthen our customs and culture through our paintings.
* The paintings will help raise awareness and preserve our cultural identity.
* They will help us protect our forest, our animals, and our fish.
* They will allow us to discover our creative abilities—painting, exhibiting, and selling to people who appreciate the art of the Shawi people—creating small sources of income for the youth and the association.
* The paintings will help us reach more people and raise awareness about the need for support to care for our environment, our food systems, our health, and our culture—from the perspective of youth.

1. **Suggested questions onethics for working with Indigenous youth and knowledge** 
   1. **Free, Prior, and Informed Consent**

* How would you like to be asked for your consent before participating in this project?
* What kind of information do you need to make an informed decision about participating?
* Who in the community should be consulted or involved in giving consent?
* Should consent be oral, written, or both—and why?
  1. **Use of the Toolkit and Shared Knowledge**
* What would you like to do with the guide we are creating together?
  + Could it support more workshops?
  + Could it help launch new youth-led projects?
  1. Might it contribute to the creation of a book on Shawi traditions?
  + How can the guide help preserve ancestral culture and knowledge?
* Who should have access to this information?
* What is the most respectful and useful way to share this guide outside the community?
* Should some knowledge be kept private or used only within the community?
  1. **Ownership and Fair Benefit-Sharing**
* Who should be recognized as the owner of the knowledge and creative materials (e.g., drawings, songs, stories) produced during the workshops?
* How should benefits be shared fairly? For example:
  + Should art be exhibited, and if so, where and by whom?
  + Should paintings be sold, and under what conditions, to honor and celebrate Shawi youth contributions?
  + What kind of recognition or return would feel fair and supportive?
* Should some knowledge be kept private or used only within the community?

Annex C

1. **Main technical findings from the co-creation process that support a model for adapting to climate change in health and food systems, based on insights from Indigenous Shawi youth.**
   1. **Original messages share by the Shawi Indigenous Youth :**

* “The landscape is hurt. We want it to recover, for the animals to return, to offer support to Mother Nature.”  
  “Our grandparents didn’t have this challenge, because they lived in different times—better times. This is what we must do now so that future generations can continue this work, for those living today and those who will come.”  
  “Nature is alive, and it needs our help.”  
  “The loggers scared the animals away with noise; animals need peace to live.”  
  “Through drawing, we want to explain what we are seeing around us, so that we can share and raise awareness in our community.”
  1. **Key Actions Identified:**
  + The diagnostic highlighted: “Something that helps nature recover.”
  + In the first workshop, the group explored: “Looking at the future we want, through the past, the present, and what needs to be done today to prepare.”
  + Youth used painting to represent the actions they envisioned taking.
  1. **Responses** – 4 interconected priority areas :  
     The environment is wounded and deteriorating, which is why the sun feels hotter. Youth propose planting trees—especially citrus species—to provide shade, clean air, and a cooler microclimate. Shade not only offers comfort but also helps plants stay hydrated and healthy. Tree planting is viewed as a climate adaptation strategy rooted in Shawi cultural practices and lived experience. Cultural revitalization will involve planting native trees, identifying water bodies where native fish can reproduce, and cultivating tubers—transmitting knowledge to revitalize the entire Shawi culture.

a) **Reforestation:** Planting timber and citrus trees, and raising community awareness to participate.  
b) **Culture:** Revitalizing traditional knowledge and cultural practices.  
c) **Health and Farming:** Addressing anemia and malnutrition by identifying and learning nutritious foods.  
d) **Food and Biodiversity:** Reviving over 14 local tuber species through home gardens, promoting awareness among mothers, and recovering natural fish species by raising them in family ponds.

* 1. **Opportunities for Policy Reform Based on Co-Creation with Indigenous Youth in Climate and Health Adaptation**

**1. Recognizing Youth as Key Agents in Climate-Health Policy** - *Insight:* Shawi youth expressed clear desires and strategies for climate adaptation, including reforestation, cultural revitalization, and food security. - *Policy opportunity:* Create formal mechanisms in climate and health policy to include Indigenous youth voices and leadership, such as youth advisory councils or representative roles in ministries of health and environment.

**2. Integrating Local Knowledge into Health and Climate Adaptation Frameworks** - *Insight:* Youth identified local adaptation strategies like planting citrus trees, reviving native tubers, and creating home-based fishponds. - *Policy opportunity:* Develop localized adaptation plans that incorporate Indigenous knowledge systems and promote biodiversity-based approaches in national climate and health policies.

**3. Institutionalizing Culturally Relevant Monitoring and Evaluation Tools** - *Insight:* Visual storytelling and cultural expression were used as tools to communicate climate-health priorities. - *Policy opportunity:* Revise M&E frameworks to include culturally grounded and community-defined indicators, especially in Indigenous contexts.

**4. Formal Support for Capacity-Building and Co-Creation Processes** - *Insight:* Co-creation methods like participatory workshops and cultural-based tools fostered meaningful youth participation. - *Policy opportunity:* Fund co-creation methodologies and embed them into policy initiatives in education, health, and climate adaptation for Indigenous populations.

**5. Strengthening Gender Equity in Adaptation Leadership** - *Insight:* The project ensured gender-balanced facilitation and participation among Indigenous youth. - *Policy opportunity:* Promote gender-sensitive policies that encourage leadership roles for Indigenous girls and young women in climate and health adaptation.

**6. Supporting Biocultural Restoration Through Health Policy** - *Insight:* Youth connected nutritional health with traditional biodiversity, emphasizing tubers and native fish. - *Policy opportunity:* Align public health initiatives (e.g., anemia reduction, food programs) with Indigenous food systems and biocultural restoration strategies.

**7. Embedding Intercultural Values in Governance** - *Insight:* Horizontal collaboration, mutual respect, and shared responsibility were central to the project. - *Policy opportunity:* Integrate intercultural values into governance practices, ensuring ethical engagement with Indigenous communities in program design and implementation.