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Oaxkin

# **IMIRANENPUKERAN MA'SHA NINESU**

A Toolkit for Engaging Indigenous Youth  
to Explore Climate Change Adaptation for  
their Health and Food through  
*Manualidades*

Vol. 1





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# ACKNOWLEDGEMENTS

*The leading co-creation team for this toolkit included, **Kisver Junior Chanchari, Valeria Morales-Ancajima, Estrella Soto, Ingrid Arotoma-Rojas, and Carol Zavaleta-Cortijo**, as part of the Indigenous Knowledge for Climate Change Adaptation in Food and Health Systems Program, supported by the Momentum Grant, Driving institutional and policy reform to centre Indigenous knowledge and needs in Climate and Health (CxH) action, funded by **Wellcome Trust** and **Dalberg Design**.*

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# OBJECTIVE

This toolkit provides a step-by-step guide to engage Indigenous youth in participatory processes to explore their perspectives on climate change adaptation using Indigenous relevant creative methods such as *manualidades* by Indigenous peoples. It is originally designed by Shawi Indigenous Youth with the support of Peruvian and Mexican co-creators and can be adapted to other contexts.



Shawi Indigenous Youth reported that the skills that Shawi adults possess and practices in their daily lives are known as Imiranenpukeran ma'sha ninesu, which is translated into Spanish as *\*Manualidades\**, and is understood literally as “what is done with hands”.



These “*manualidades*” embodied how Shawi adults pass down knowledge to their children. *Manualidades* include: planting tubers and fruit trees, making paintings and crafts, playing instruments, weaving baskets, among others. Therefore, *manualidades* play a key role in Shawi culture in preserving and revitalizing ancestral knowledge.



In facing climate change, Shawi Indigenous youths mentioned that *manualidades* is how they can represent and transmit their desires to help recover and heal Madre Naturaleza. Shawi Indigenous youth leader, Junior, mentioned:

***“We are the hand and Mother Nature is there, she is seeing everything, we must helping her to recover and heal”***

The most closely related English translation of *manualidades* would be “handicrafts”. However, the Spanish term *manualidades*, along with the Shawi explanation, conveys a broader Indigenous meaning. It includes not only handmade objects but also ancestral knowledge, traditions, creative healing, family relationships and cultural continuity entrenched in their making.



# STEP 0: PREVIOUS WORK

**Objective:** Build a strong foundation for project implementation.

- A mini-grant was secured to launch the initiative.
- Access to essential tools such as laptops, internet, and communication platforms was ensured.
- The project leveraged the experience of researchers and facilitators with long-standing work in Indigenous communities.
- A problem-solving team was formed, committed to participatory and intercultural approaches.

**Result:** A project focused on strengthening community engagement and capacity building for Indigenous youth in the context of climate change adaptation.





# STEP 1: INITIAL ENGAGEMENT WITH INDIGENOUS YOUTH

**Objective:** Present the project to the youth and build and maintain trust.

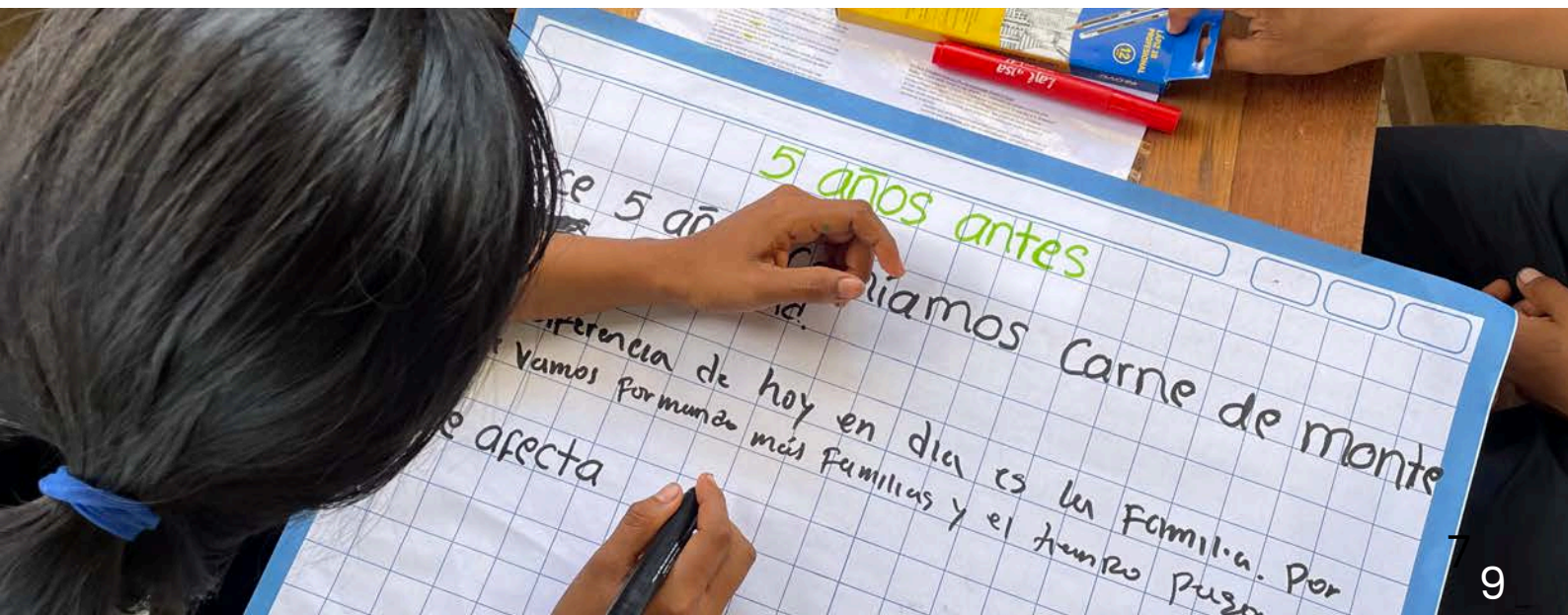
- Organise an initial meeting (virtual or in-person) with youth leaders or representatives to introduce the project's goals.
- Emphasise that their knowledge, experience, and creativity will be central to the process.
- Discuss the objectives and potential use of cultural formats or tools that resonate most with them.
  - In this process, we start with the word "art", and then it evolves and is substituted first with the word "music", then with words like "drawings" and "paintings".
- Decide collectively on the objective of the next phase
  - In our case, it was:
    - We were looking for tools to understand climate change adaptation in health and food, based on the desires of youth.
    - We had proposed the idea of building a house of sticks to better explain the concept of the project execution during the consultation meeting with the youth.
    - Complete the free prior and informed consent phase with the Indigenous community authorities and youth.



## STEP 2: CO-DESIGN THE METHODOLOGY WITH INDIGENOUS YOUTH

**Objective:** Co-develop the workshop approach with Indigenous youth.

- Hold a planning session with youth leaders or selected facilitators to define the workshop's methodology and content.
- Explore what artistic formats resonate with them.
- Decide collectively who will be the **youth facilitators** for the workshop. These facilitators should be trained and supported throughout the process.
- Discuss the main question to explore, such as: "How would you like to see your natural environment in the future?"





# STEP 3: FACILITATOR PRACTICE AND PREPARATION

**Objective:** Prepare youth facilitators to lead the workshop.

- Organize preparatory sessions to:
  - Review the facilitation plan.
  - Practice guiding group discussions.
  - Clarify the key topics: environmental change, climate, health, food systems.
  - Rehearse icebreakers and instructions for the artistic activity.
  - Ensure facilitators feel confident and comfortable with their role.







# STEP 4: CONDUCT THE IN-PERSON WORKSHOP WITH YOUTH

**Objective:** Explore youths' perspectives using art and dialogue.

## STRUCTURE OF THE WORKSHOP

### **1 Welcome and Introduction**

Arrange participants in a semi-circle to create a more inclusive environment.

- Present facilitators and briefly explain the goal of the workshop.
- Icebreaker activity with participants.

### **2 Choosing a Creative Medium**

Invite youth to select their preferred form of artistic expression (e.g., drawing, music).

- Facilitate a short discussion:
  - What kind of art do you want to use?
  - What materials do you need?
  - Do you know anyone in your community who practices this art?



### 3 Envisioning Exercise with Communities

- This is a collective imagination exercise where youth are invited to close their eyes and visualize what their environment would look like according to the question asked.
- This helps open their imagination and emotional connection to their territory.

### 4 Guided Reflection through Time

Youth are invited to imagine and describe their environment in three time periods:

- Five years ago
- When their parents were their age
- When their future children will be their age
- Use guiding questions to explore:
  - Changes in food, health, climate, and the landscape.
  - Emotional responses to those changes.
  - How climate change might be affecting their lives.







**5 Creative Expression:** Youth create a piece of art in response to the question “How would you like to see your natural environment?”

- Encourage them to express ideas for healing or restoring the environment through their art.
- Ensure the materials and space to support their work.
- Identify local knowledge keepers or elders who can support youth in each artistic expression—especially in music.
- Identify other community art forms such as crafts, carving, weaving, or creating traditional instruments.

**6 Closing:** Reflect together: What did they learn or feel during the session?

- Discuss next steps:
  - Will their work be shared?
  - How can it be used to raise awareness?
  - Will there be documentation available to them?

*Depending on youth interest, this workshop can extend over multiple sessions to allow them to complete their final pieces.*

# STEP 5: FACILITATOR REFLECTION

**Objective:** Learn from the experience of the youth facilitators.

- Organize a debriefing session with the facilitators after the workshop.
- Encourage them to reflect on:
  - How they felt during the facilitation.
  - What challenges they faced.
  - What skills or support they would like to strengthen.
  - Actions that could be taken moving forward.
- Use insights gain for the capacity building workshops.

If the follow-up meeting cannot take place, facilitators can be invited to share their reflections in writing or voice recordings to ensure experiences are documented.





# STEP 6: CAPACITY BUILDING FOR FACILITATORS

**Objective:** Strengthen facilitation skills and deepen understanding of youth perspectives of the youth facilitators.

- Based on the reflections, design and deliver targeted capacity-building sessions for youth facilitators.
- Topics could include:
  - Advanced facilitation techniques.
  - Communication and leadership.
  - Indigenous perspectives on climate change.
- Use this process to further understand how youth perceive climate adaptation and their role in it.



- Introduction to monitoring and evaluation
  - Explore how youth can assess the impact and outcomes of their projects and workshops. This includes practical methods for documenting changes, storytelling, and collective reflection.
- Culturally grounded M&E approaches
  - Share ways to evaluate processes and results from an Indigenous and ancestral knowledge lens. This might include ceremonies, oral history, community-led indicators, or symbolic representations of well-being and change.







### **Practice 1: Our roots, Our Future as Facilitators**

#### **Goal:**

- Foster connection among participants.
- Connect the facilitator's role with Shawi cultural identity and community values.
- Stimulate reflection on the importance of facilitation for community strengthening.

#### **Instructions:**

- 1. Introduction: Welcome the youth and briefly explain the activity's objective: connecting their cultural roots with the role of facilitators.
- 2. Individual Reflection: Ask each young person to think of a Shawi tradition or community value that they consider very important to them. Then, have them consider how a facilitator (someone who helps groups work together) could help strengthen or preserve that tradition or value in the community.
- 3. Idea Registration: Provide each participant with a card or small piece of paper and a pen. Ask them to write a keyword or a short phrase that represents that tradition/value, and how the facilitator can help. (e.g., "Unity - Listening to everyone," "River - Organising clean-up," "History - Telling stories to children").
- 4. Share and Connect: Invite each young person to share their card with the group. As they do, they briefly explain why they chose that tradition or value and how they see the facilitator's role in that context. After sharing, they stick their card in a visible space for everyone to see the ideas.

Example: For the Shawi youth, this activity was based on local livelihoods, telling three stories with values they considered important:

- In the community, when game or fish (like venison) is shared from a hunt or fishing trip, an important principle is the distribution of the product.
- When local textiles are woven or local ceramic objects are made, it is common for artisans to dedicate many hours to teaching their techniques, showing great solidarity in sharing their knowledge.
- Before fishing with "huaca," it is customary to ask elders or adults if its use is appropriate, thereby recognising the knowledge of the elders in the community.

#### **Results:**

- What values does a Shawi facilitator possess?
- Treats everyone equally
- Values everyone
- Gives importance to everyone
- Knows how to listen
- Shares their learnings
- Patience
- Achieves consensus
- Promotes respect, solidarity, and mutual support



### **Practice 2: Icebreaker "Our Harvests and Our Learnings"**

#### **Objective:**

- To establish an atmosphere of trust and participation.
- To connect the young people's personal experiences with monitoring, evaluation, and learning concepts in a tangible and culturally relevant way.
- To introduce the idea that reflection on the past leads to learning for the future.

#### **Instructions:**

- Introduction: Welcome the participants. Explain that this activity will help them connect what they already know about progress and learning with today's workshop. Introduce the metaphor of "harvests" as a community project or effort.
- Personal Reflection: Ask each young person to think of a recent or past community experience (it doesn't have to be a literal "harvest"; it could be a construction project, a health workshop, a cultural activity, etc.). Give them 3 minutes to reflect individually on the following questions:
  - What was expected to be achieved with that experience (the "seed")?
  - What was actually achieved in the end (the "harvest")?
  - What did we learn from that experience that we could do better or differently next time (the "learning for the next planting")?
- Record and Share:
  - Give each young person a sticky note or card. Ask them to write keywords or draw a simple picture that represents their answers to the three questions.
  - Invite each young person to share their "harvest and learning story" with the group. As they share, write down the keywords from their responses on a whiteboard or flipchart under the categories "Expectation," "Result," and "Learning."
  - Encourage active listening and ask clarifying questions if necessary ("So, you learned that it was better to work as a team for that?").
  -

#### **Tips for the Facilitator:**

- Be the first to share a simple example to model the activity.
- Ensure that the young people's stories are valued.
- Acknowledge the connection between their experiences and MEA concepts (even if you don't use those technical terms yet).
- Maintain a positive and supportive environment.

#### **Expected Outcomes:**

- Participants feel comfortable and connected.
- Prior knowledge about monitoring and evaluation is intuitively activated.
- A foundation is established for understanding the importance of MEA in their own context.



### **Practice 3: Activity "Measuring Our Progress"**

#### **Objective:**

- To visualise and understand how progress towards a goal is measured.
- To introduce the idea of indicators in a practical and simple way.
- To encourage discussion about what it means to "advance" in the community context.

#### **Instructions:**

- Preparation: Extend the rope on the floor or tape it to a wall at eye level. Explain that this rope represents the path towards a community goal. Mark a start ("Here we are now") and an end ("Our goal achieved").
- Identifying a Community Goal: Ask the young people, collaboratively, to choose a simple and tangible community goal they would like their community to progress towards (e.g., "Having access to clean water for all homes," "Having a space for youth meetings," "Strengthening the learning of the Shawi language"). Write this goal on the whiteboard or a large card and stick it near the "end" of the rope.
- Marking Progress:
  - Give each young person some cards or sticky notes and a marker.
  - Ask them to think of concrete actions or changes the community should see or do to know it's progressing towards that goal. Give them examples: "If the goal is clean water, a 'step' would be 'the well was built,' another would be '50% of homes have pipes'."
  - Invite the young people to write each action or change on a card and stick it along the rope, at the point where they believe that action or change would occur on the path to the goal.
  - Encourage discussion about the order and progression of the "steps."
- Reflection:
  - Once all the cards are stuck, ask the group: "How do we know these actions or changes are actually happening? What can we observe or count?"
  - Introduce the idea of indicators: "The cards we stuck are like 'signs' on the path that tell us if we're moving forward. We call these signs indicators."
  - Ask the young people, for each card on the rope, to think of a way to "measure" or "know" if that happened (e.g., If the card says "the well was built," the indicator is "visible and functional well"; if it says "50% of homes with pipes," the indicator is "count the connected homes").
  - Clarify that monitoring is observing these "signs" regularly.

#### **Tips for the Facilitator:**

- Guide the choice of the community goal so it's simple and understandable for everyone.
- Encourage discussion and questions, allowing the young people to build knowledge together.
- Use simple language and metaphors that resonate with their context.
- Reinforce that there are no wrong answers, and the goal is to think about how to "know" if things are changing.

#### **Expected Outcomes:**

- Participants practically understand the concept of progress and how it can be measured.
- They become familiar with the idea of indicators without using complex jargon.
- Critical thinking about tracking community actions is encouraged.





## **Practice 4: Practical Exercise "Our Key Questions and Tools"**

### **Objective:**

- To develop the ability to formulate clear questions for monitoring and evaluation.
- To identify and select appropriate tools for collecting information in the Shawi context.
- To practice designing basic components of an MEA tool.

### **Instructions:**

- Introduction to Questions:
  - Remind the young people that every good MEA tool starts with clear questions.
  - Explain the difference between monitoring questions (How is it going? What's happening?) and evaluation questions (Did it work? Why? What did we learn?).
  - Provide concrete examples related to the community:
    - Monitoring: "How many families participated in the last river cleanup?" "Were all the materials delivered for the crafts workshop?"
    - Evaluation: "How satisfied are families with the water quality from the new well?" "Are children using the community library more after the improvements?"
- Project Selection and Question Formulation:
  - Ask the young people to choose a real community project or activity where they would like to apply MEA (it can be the same as the previous activity or a new one).
  - In their notebooks or on paper, ask them to write down:
    - 3 Monitoring Questions for that project.
    - 3 Evaluation Questions for that project.
  - Circulate among the group, offering help and feedback to make the questions as specific as possible.
- Introduction to Data Collection Tools:
  - Simply present different types of tools they can use, explaining how each helps answer different types of questions:
    - Checklists/Counting: For things that can be counted (e.g., number of attendees, materials delivered).
    - Interview/Conversation Guides: For gathering opinions, feelings, and experiences.
    - Field Diaries/Notebooks: For regular observations and personal reflections.
    - Drawings/Community Maps: For recording visual changes or spatial perceptions.
    - Focus Groups/Community Conversations: For exploring topics in depth with several people.
  - Emphasise that the best tool is the one that best fits the question and the way of communicating in the community.
- Assigning Tools to Questions:
  - For each of the 6 questions the young people formulated, ask them to think and write next to it the most appropriate tool to collect the necessary information.
  - Guide them with examples: "If my question is 'How many people participate in the mingas?', what tool would I use? An attendance list or count. If my question is 'What do the elderly woman think about planting new medicinal plants?', what tool would I use? An interview or a conversation."
  - Encourage group discussion: "Why that tool for that question? Are there other ways?"

### **Tips for the Facilitator:**

- Provide clear and culturally relevant examples at each step.
- Circulate among participants, offering individualised support.
- Encourage collaboration and learning among them.
- Emphasise that simplicity is key: the tools should be easy to use by and for the community.

### **Expected Outcomes:**

- Participants are capable of formulating clear and relevant MEA questions.
- Young people understand the relationship between a question and the appropriate tool to answer it.
- They have designed basic MEA tool drafts that they can apply in their community.



### **Practice 5: Activity "Our Reflections for the Future"**

#### **Objective:**

- To synthesise the key learnings from the MEA workshop.
- To foster the ability to reflect and plan for the future based on learning.
- To encourage young people to apply what they have learned in their communities.

#### **Instructions:**

- Introduction to Reflection: Explain that the most important part of monitoring and evaluation is learning. There's no point in collecting information if it's not used to improve.
  - Recall the "harvest" example: "We saw how the harvest went; what did we learn to plant better next time?"
- Individual Reflection Exercise:
  - Ask each young person to think of one key learning they are taking away from the MEA workshop.
  - Then, ask them to think of one concrete action or small change they would like to try to implement in their community using what they learned about monitoring and evaluation. (e.g., "I'm going to make a list to know how many children attend school each week," "I'm going to talk to the grandmothers to find out what they think about the new community garden").
  - Give them a card or sticky note and a pen to write down these key ideas.
- Share and Commit:
  - Invite each young person to share their main learning and the action they plan to take.
  - As they share, write down their "learnings" and "actions" on the whiteboard or flipchart.
  - Encourage interaction: "Does anyone else plan to do something similar? Is there an idea that inspires you from what your peer said?"
  - Acknowledge each person's commitment to their community.

#### **Tips for the Facilitator:**

- Be the first to share a personal learning and action (related to workshop facilitation, for example).
- Create an atmosphere of celebrating learning and empowerment.
- Reinforce that even small actions can have a big impact.
- End with a message of gratitude and encouragement.

#### **Expected Outcomes:**

- Participants consolidate the knowledge acquired.
- They feel motivated to apply MEA tools in their context.
- A sense of commitment and responsibility for continuous learning in the community is generated.
- The workshop concludes on a positive and action-oriented note.

## STEP 7: VALIDATION BY INDIGENOUS YOUTH

**Objective:** Ensure that materials and the process reflect the perspectives and values of Indigenous youth.

- Reconnect with participating youth to present the results and tools developed.
- Validate that the materials reflect their voices, needs, interpretations, practices and desires.
  - In this step, we explored the type of cultural expressions they completed and how these inform climate change adaptation in health and food systems
  - At this point, we realised that those were considered *Manualidades* by the Shawi facilitators. Then we proceed to complete the translations and clarifications in the three different languages: Shawi, Spanish, and English.







## Research Network

- Gather feedback and recommendations for future improvements or adaptations.
  - Shawi youth identified four interconnected actions to foster adaptation by raising awareness and action within their community:
    - 1. Planting timber and citrus trees to help create cleaner, fresher air and provide shade. The trees would protect our skin from the sun, help us feel less heat, and support crops by preventing them from drying out.
    - 2. Revitalizing our culture through traditional dances, painting, music, and the transmission of ancestral knowledge.
    - 3. Organizing health workshops to share information with the mothers about anemia and chronic malnutrition, so that young children could grow up stronger and better nourished.
    - 4. Recovering our traditional tubers and native fish, encouraging more families to grow tubers in their chacras and to build ponds where native fish could thrive.

## STEP 8: CO-CREATION OF ASSOCIATIONS AND FUTURE PROJECTS

**Objective:** Promote sustainability and ownership of the process.

- Support the co-creation of youth-led Indigenous associations or collectives to continue the initiatives.
- Identify and discuss new projects, such as community-based climate adaptation initiatives or cultural revitalization programs.
- Introduce the concept of biocultural protocols as a mechanism to protect traditional knowledge and ensure the ethical and fair sharing of benefits resulting from youth contributions.



# TIPS FOR ADAPTATION IN OTHER CONTEXTS

- Always adapt the content to the cultural, linguistic, and environmental realities of the community.
- Make a conscious intentional decision to help to return the power and lead role to Indigenous peoples and their knowledges
- Allow space for youth to propose their own methods and topics.
- Make time for building trust and relationships—it is a central part of the process.
- Recognize the value of intergenerational and intercultural knowledge exchange as a process.







Research Network

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