



**Climate Resilient
Islands Programme**

**Indigenous Knowledge
Leadership Programme
Facilitation Guide**



This manual was produced by
Live & Learn Environmental Education
with financial support from the
government of New Zealand through
the Climate Resilient Islands programme.

Written by: Tamm Kingi-Falakoa, Jai Patel, Bateteba Aselu, Nick Mattiske.

Designed by: Wilani van Wyk-Smit

Acknowledgements: Folautama Kingi QSM, Au'birthly Kingi QSM, Hon. Leanahola Vahai, Maseia Bryce, Pepe Tanuvasa, Dr. Melenaite Taumoefolau Taumoefolau, Deborah Misiuepa, Tutagaloa Tuhipa, Monoaki Falakoa, Aunty Carolynn Briggs, Saikolo Kingi, August Kingi, Kevin Lupeiki, Vehe Togiamana, Lisa Fuemana-Foa'i, Master Simione Sevudredre, Rusiate Valenitabua, Sulueti Dakunimata, Latileta Waqaca, Atama Vurebe, Tania Tukutama, Togia Falakoa, Ella Falakoa, Glarinda Andre, Serge Waraker, Jessie Kampai, Emil Samuel, Glen Bule, Kaati Hakaumoana, Makiteline Taulepa, Penisimani Rakanace, George Lajemoli, Teuleala Manuella, Itايا Lausaveve, Masi Tubulevu, Eroni Drodrolagi, Sela Matoto, Anaseini Kai'afonua'amanu.

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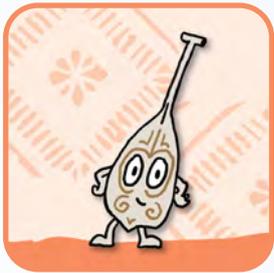
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Introduction

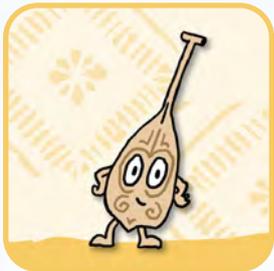
The Climate Resilient Islands programme commenced in 2021. It is supported by the New Zealand government and works with 65 rural communities in Fiji, Papua New Guinea, Solomon Islands, Tonga, Tuvalu and Vanuatu. Communities engaged in the programme work with Live & Learn to:

- explore interdependence of people and ecosystems (people are part of nature, not separate from it)
- explore ecosystem complexity, patterns and connections to place
- understand the impacts of climate change in their place (experienced and expected)
- identify short-term and long-term priorities for adaptation and resilience
- develop plans for adaptation
- learn about nature-based actions for restoration of elements of complex systems as part of adaptation and resilience actions.

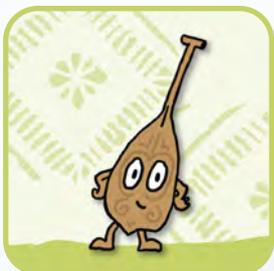
The CRI programme is built around the following concepts, envisioned as paddles that guide and propel the CRI journey:



Identifying **community values** keeps us connected to what matters most.



Nature-positive design and actions ensure long-term sustainability.



Inspiring **curiosity** promotes innovation.



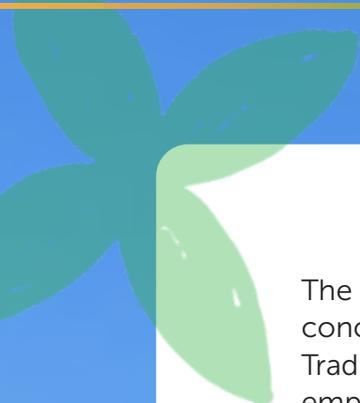
Recognising **power** and promoting **inclusion** helps resilience outcomes be equitable.



Being **community-led** ensures plans and actions meet community contexts.



Traditional ways of working harness the wisdom that had guided communities for centuries.



The use and promotion of traditional knowledge systems is a key concept, but it also integrates closely with the other five concepts. Traditional knowledge allows for inclusion and community empowerment through focussing on community values; it aligns with community values and with a nature-sensitive approach to resilience building that protects local ecosystems.

Documenting traditional knowledge relating to ecosystems is part of the profiling process. Traditional knowledge has served communities well in the building of resilience because it is:

- holistic, understanding and protecting connections within ecosystems and communities
- nature-based, using local resources in sustainable ways
- contextual, part of local culture and integrated with community identity
- flexible, adapting to local changes.

Community leaders consistently highlight that despite the strengths of Indigenous knowledge, there have been difficulties in passing it on to younger generations. The IKLP is designed to revive and strengthen Indigenous knowledge. This involves further mapping out Indigenous knowledge, identifying local expertise and understanding the current situation in collaboration with communities.

Traditional knowledge systems operate differently in different countries, cultures and contexts. The IKLP encourages understanding of local context and contextualisation of approaches for better effectiveness of the programme.

Nevertheless, there are common benefits within communities through the preservation and strengthening of traditional knowledge. Work in this area has already established that methods of agriculture and food preservation that utilise local resources and conserve those resources are important. The use of traditional crafts and foods provide economic benefits by reducing reliance on imports.



Traditional food systems are generally healthier for community members and local ecosystems. Cultural restrictions such as taboos help conserve natural resources. Across contexts, working together in traditional ways and intergenerational knowledge exchange is valuable for community cohesion and resilience. As traditional knowledge is owned and understood by the communities, its use promotes longevity of resilience building activities.

Similarly, while challenges vary across communities, there are common issues that need to be taken into consideration while undertaking the strengthening of traditional knowledge: population migration, loss of knowledge holders, the influence of Western culture, commercial pressures leading to overuse of resources, competing means of measuring and evaluation.

While the IKLP facilitation guide is designed for use by Live & Learn teams in the implementation of the CRI programme, the methodology outlined below can be adapted for other programmes and work in Pacific community contexts.



Purpose of the programme

The Indigenous Knowledge Leadership Programme (IKLP) is a part of the Climate Resilient Islands (CRI) programme and is designed to engage with traditional knowledge to best inform climate resilience. It has been inspired by the Tuakana/Teina methodology of Aotearoa, the Maori method for teaching that has similarities to other traditional kinship and learning systems across the Pacific.

The purpose of this programme is to activate traditional knowledge to support the priority pathways identified by communities for increased resilience against the impacts of climate change. Our approach aims to revive and enhance Indigenous/traditional knowledge (IK or TK) thinking in communities to inform land and ecosystem management.

So that traditional practices can be utilised, this programme creates spaces for dialogue and transferring of Indigenous knowledge from elders/knowledge holders to the younger generation. Upholding respect and space between such relationships, and for chiefs, community and cultural values is at the forefront of this work.

This guide explains the process of preparing for and running workshops for knowledge transfer. The workshops are designed to encourage working together to find cultural solutions to the issues affecting communities, especially the effects of climate change, using Indigenous knowledge. Participants map out traditional practices and knowledge within communities that are compatible with and enhance their resilience pathways.

Who should be involved?

The workshops have been designed to work best with approximately 20-25 people, including suitable elders/traditional knowledge holders and youth.

Proposed outcomes

The programme is designed to:

1. strengthen leadership of upcoming youth leaders and youth action groups
2. build relationships between elders and youth
3. strengthen community knowledge of traditional practices
4. integrate traditional knowledge into resilience pathways.

Methodology

This facilitation guide is inspired by *Tuakana-Teina*, a mentoring approach where typically the mentors (Tuakana) share their experiences and knowledge. Tuakana-Teina is a teaching and learning approach drawn from Te Ao Māori – the Māori world. It refers to the relationship between an older person (Tuakana) and a younger person (Teina). The meaning is literally ‘older sibling-younger sibling’. The Tuakana is a support person and adviser for the Teina, and the Teina gives the Tuakana a chance to learn new things and meet new people.

The *Tuakana-Teina* pedagogy has its underlying philosophy in traditional Māori society; based on whakapapa (genealogy) and mana (social prestige) of people. For example, in education you might hear people use Tuakana-Teina to talk about teaching and learning in four different ways:

- Peer-to-peer – *Teina* teaches *Teina*, and *Tuakana* teaches *Tuakana*.
- Younger to older – the *Teina* has some skills in an area that the *Tuakana* does not and can teach the *Tuakana*.
- Older to younger – the *Tuakana* has the knowledge and content to pass on to the *Teina*.
- Able to less able – the learner may not be as able in an area, and someone more skilled can teach what is required.

Mā te Tuakana kā tōtika te Tēina.
Ma te Tēina kā tōtika te Tuakana

From the older sibling, the younger one learns the right way to do things, and from the younger sibling, the older one learns to be tolerant.



Underlying cultural values and principles

Although this programme was inspired by the Tuakana-Teina methodology of learning, the application of this programme should be embedded within a local cultural framework.

As you discuss more specific cultural traditions to do with local ecology, encourage consideration of these ideas and specific local ways of thinking to work to develop further understanding of climate resilience.

The first step in using this facilitation guide should be to read through and discuss whether it is culturally appropriate for your context. You might like to suggest some changes or additions to the workshop activities or approach.

Below are examples of cultural values from Fiji and Tonga, respectively.

Fijian example

Respect: good manners, doing what you want others to do to you, being kind, patient, forgiving without arguing, humility, always being honest.

Heart: humility, acceptance/obedience, security, respect.

Pain: take care of your responsibilities, don't feel bad, be wise.

Take care of each other: respect each other, love each other, help each other.

Tongan example

Ko e pou tuliki e fa 'o e sosaieti faka-Tonga: (Four Pillars of Tongan Community)

Faka'apa'apa: Ulungaanga lelei, Fai 'a me'a 'oku ke loto ke fai kia koe 'o fai kakai kehe, lea tulou, kataki, lea fakamolemole 'oua e feteketeki, loto ma'ulalo, lea mo'oni ma'u pe.

Lototo: Anga fakatokilalo, Taliangi/Talangofua, Anga malu, Apasia

Mamahiimea: Tokanga 'iho fatongia, oua 'e 'ongoongo'i kovi, fakapotopoto

Tauhi vā: Faka'apa'apa ho vaha'a nagatae fe'ofa'aki, fetokoni

Respect: well-behaved, do what you'd want to be done to you unto others, say excuse me when you walk past or be polite, apologise where it's due, humble yourself, always speak with honesty.

Humility: be humble, obey, be modest and courteous.

Patriotism: be responsible and don't ruin your reputation, possess wisdom.

Relationships: respect your relationships with family and friends, help each other.



“ *When I came for the workshop on the first day, my basket of Indigenous knowledge was empty ... now, I am very grateful that my basket is being filled with some of the Indigenous knowledges that exist in the village, which I didn't know.*
- Young Tongan woman.

“ *By learning from our elders, we have come to realize the interconnection of all living beings. This comprehensive approach directs our actions toward sustainable behaviours that benefit not only us but the entire ecosystem.*
- Telesia, youth leader.

“ *I am on the brink of my 40s, and this Indigenous Knowledge Learning Programme has been an eye-opener for me. Most aspects of Indigenous knowledge within my community were previously unknown to me, and I had not grasped its role as a tool for climate resilience.*
- Rita, community member.

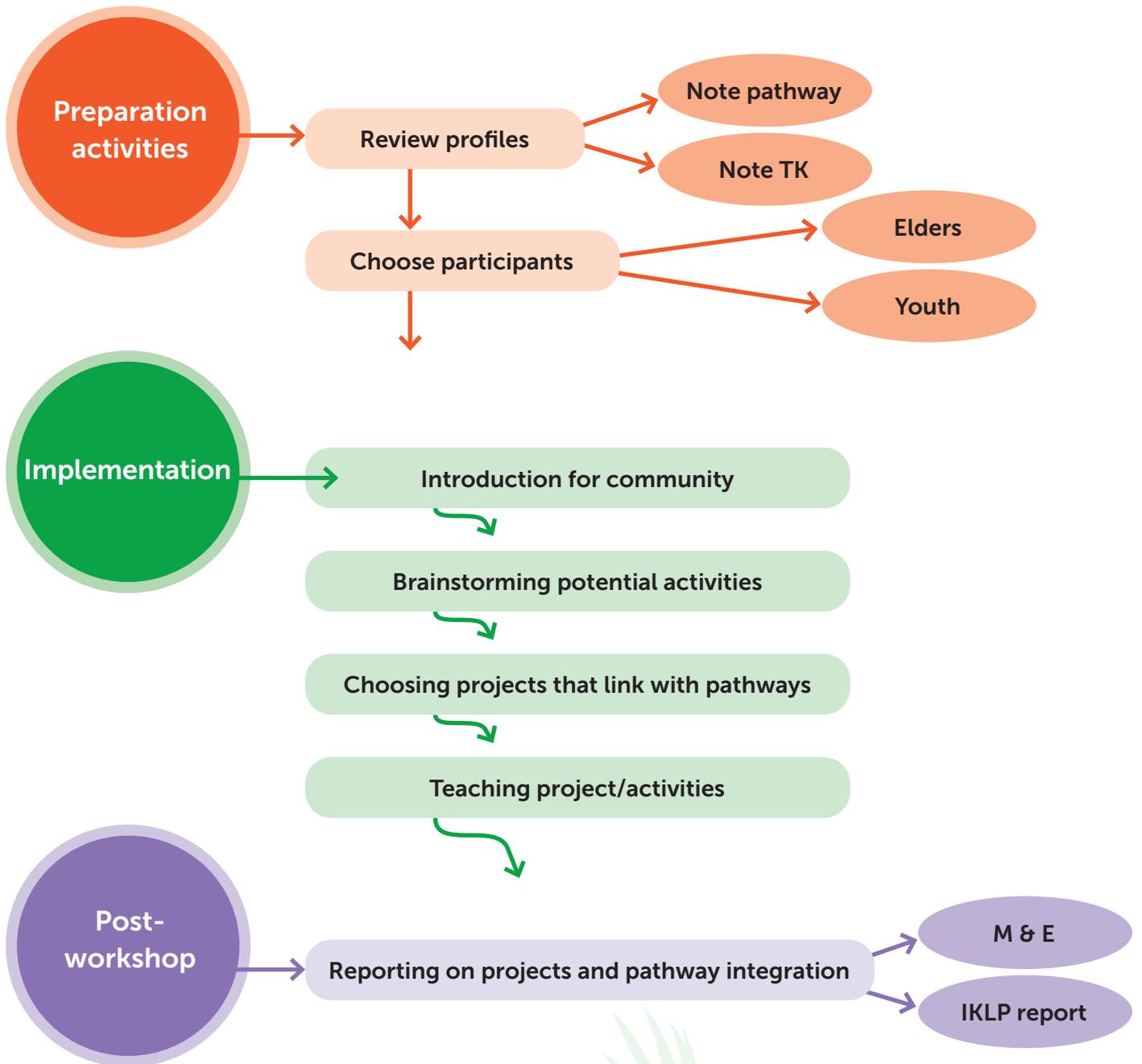
“ *Our forefathers taught us how to read nature's signs, predict weather patterns, and conduct sustainable land management. This wisdom has guided us for ages, allowing us to prosper despite climate change.*
- Isileli, community elder.

“ *Bringing back this knowledge and putting it to use will promote healthy living, as well as a solution to climate change issues.*
- Tapavalu, Indigenous knowledge holder

“ *By sharing our stories and listening to the stories of others, we are able to create a sense of community and connection that transcends time and space.*
- Vanuatu youth leader.

Procedure

The following diagram shows facilitators the workshop activities that will be carried out in the community. The activities are divided into three sections, relating to activities before, during and after the visit to the community.



The activities listed below are a guide only. Timing is approximate. Facilitators should discuss with community leaders the timeframes and work to fit activities into the community's schedule and what suits the community best.

If communities want to deviate from these activities, this is okay, as long as there is transfer of traditional knowledge from elders to youth, and this transfer aids in strengthening community relationships and creating more resilience to pressures such as climate change. Some communities may want to focus more on oral storytelling and talking about traditional practices, rather than conducting hands-on activities. If this occurs, it is important simply to ensure that there are plans for continued use and sharing of this knowledge.

Monitoring and evaluation

See Appendix 1 for details on how to monitor and evaluate knowledge-sharing workshops as part of the CRI programme.



Before the community workshop

ACTIVITY 1: Revision of community profile and pathways

OBJECTIVES

- To refamiliarize the CRI facilitators with the traditional knowledge that the community has already discussed
- To identify actions in pathways where traditional knowledge could be integrated.

MATERIALS

- Printed copies – Community Resilience Profiles and CRI-supported pathways plan
- Resource materials – butchers' papers, markers, post-it notes.

PARTICIPANTS

Facilitators

TIMING

2-3 hours per community

PROCESS

Work through the tasks in the table below for each community, writing notes as you go. **This activity must be completed in the office before the facilitation team leaves for the field** to run the programme in the communities. These preparation notes will be needed during the fieldwork.

1.1

Review the community's pathways planning document and answer the questions below:

Which pathways are CRI able to support and have been selected?

- Write those pathways into the first column of Template 1: Pathways Outline, which can be found below.

(Note: These pathways could be linked with the IKLP. Keep them in mind throughout the workshop as they can be used as prompts and questions with the community.)

1.2

Using the Community Resilience Profile, note down any traditional knowledge that relates to the CRI-supported pathway(s). Note this knowledge in column 2. This will be helpful for prompting the community on which IKLP activities they can pursue, and can be used throughout the community workshops, especially during Activity 4.

In particular, look through the following sections of the Profiles:

- Local Indigenous Resilience Knowledge and Stories
- Local Ecosystem Information, such as sacred land and plant or animal species of significance
- Seasonal Calendar, particularly traditional practices that take place at certain times of the year
- Community Resilience Indicators, such as cultural values or traditional practices
- Community Management Groups, especially ones that have an environmental focus – and/or have members participating in the IKLP.

1.3

Using your preparation notes, fill out the third column of Template 1: Pathways and knowledge table (in Appendix 2) to start thinking about different steps in the pathway/s where traditional knowledge might be relevant.

1.4

Cultural protocols – as well as noting the options for building the use of traditional knowledge into pathways, note down any cultural protocols that will need to be followed when conducting a workshop on the topics suggested.

List in Template 1 any materials that might need to be procured to conduct the cultural protocols.

The example below is from a Fijian community’s pathways planning document and shows the pathway and various actions this community is taking for riverbank rehabilitation.

Action Pathways	ACTION 1	ACTION 2	ACTION 3	ACTION 4
Riverbank rehabilitation	Analysis of river, housing, flooding risks	Training on river ecosystem management and formulation of river management plan	Procure material for riverbank rehabilitation	Implement riverbank rehabilitation plans



ACTIVITY 2:

Selection of participants

OBJECTIVE

Identify participants in the community for IKLP workshops

MATERIALS

- Template provided or butchers' paper
- Preparation notes from activity 1
- Community's resilience plan

PARTICIPANTS

Community's resilience committee, community leaders, facilitators, technical experts

TIMING

1 hour

PROCESS

Using Template 2 provided in Appendix 2, and the checklist provided below, make a list of potential workshop participants. Ensure there is 20% participation across the programme. Ensure there is good representation of women and minority groups in the community champions and youth leaders that you have identified.

Work with local traditional governing bodies where necessary.

In some countries there are formal policies as to who should be considered youth. These may need to be taken into consideration, as they may set community expectations. In some communities, the communities themselves may determine who qualifies as youth or elder, and this can determine their expectations as to who should participate in the workshops.

Additionally, look for participants with the following qualities:

- elders and youth with an interest in climate resilience
- elders and youth who can communicate/teach/lead effectively
- leaders with an expert skillset in a specific field relevant to pathways
- youth who would be invested in the resilience pathways
- youth who would uphold cultural practices and have the potential to be village leaders
- youth who are committed to contributing to the well-being of the community.

If there is a need for an outside traditional knowledge holder (someone not from the community) to share knowledge or help facilitate the workshop, this person should be listed here also.

Consider who might be available to participate. Availability of participants may depend on when the workshop is scheduled: what time of day, week or year. Young people may be away from the community for education or employment. Elders may have other commitments. Certain times of the year, like festivals, may restrict participants' availability.

Following is an example of how to fill out the template.

Names of elders/ Knowledge holders	M/F	Names of Youth representatives	M/F
E.g. Sione Maka is a farmer with traditional knowledge on farming systems	F	Tevita Lea is a youth rep who is active in the CRI programme, active in community farming	M



Community workshop



ACTIVITY 3:

Introduction to the IKLP

OBJECTIVE

Explain the IKLP to the community

MATERIALS

- Community Resilience Profile and Plan
- Preparation notes

PARTICIPANTS

Community resilience committee, facilitators and community members

TRAINING

1 hour approx.

PROCESS

Explain the IKLP workshop objectives and procedure to the participants. Use the steps below to help you cover all the important information. But add anything that you think is required. You can use a Powerpoint presentation for this.

Conduct the necessary cultural protocols.

Share the purpose of the IKLP, including how it fits into the wider CRI programme, and the plan for the workshop. You might like to explain that the programme aims to:

- connect youth and elders
- create a space for passing on traditional knowledge
- promote how traditional knowledge can be a nature-positive way to build resilience
- tie traditional knowledge to the pathways communities have chosen
- cultivate leadership skills in youth.

Remind the community which pathway/s CRI will be supporting.

(Note: There is a strong focus on traditional knowledge that relates to the environment and how the community relates to it.)

Ensure that the participants understand that this is not a once-off workshop.

(Note: We want to encourage the participants to continue sharing knowledge, particularly when we begin implementation of pathways. It may be useful to refer to your preparation notes and point out any actions in the pathways where you think traditional knowledge could be relevant.)

Ensure that the participants understand that the CRI team will not be taking the role of teachers – rather, we are helping to create a space where knowledge can be shared, and the knowledge is put into action.

Ensure that the participants understand we will respect their intellectual property and will ask for their consent before we record details about their knowledge. During the workshop, if there is a story or piece of traditional knowledge that you think would be good to document to share on the Live & Learn website, please ask for consent from the participants.

Ask the participants if they have any questions or suggestions.

ACTIVITY 4:

Brainstorming potential activities

OBJECTIVE

To brainstorm knowledge, stories and practices that could inform the pathways.

MATERIALS

- Post-it notes or pieces of paper.
- Butchers' paper and a wall space, or a whiteboard/blackboard
- Markers/pencils for participants to write
- Community Resilience Profile and preparation notes

PARTICIPANTS

Community knowledge holders and youth selected in Activity 2, CRI team.

TIMING

Half a day

PROCESS

Work through the steps below to help the participants start brainstorming traditional knowledge that can inform their resilience pathways. Explain that by the end of this activity, you should have some ideas for what sorts of 'teaching projects' the participants might like to do during the rest of the workshop. These 'teaching projects' will create a starting point for knowledge holders and youth to start sharing knowledge in a tangible way that can inform Resilience Pathways.

4.1

Split the participants into pairs, so that each knowledge holder is with another knowledge holder and each youth is with another youth. Give each pair some post-it notes or a piece of paper.

4.2

Give *each pair of knowledge holders* time to write down the knowledge, stories and practices that they want youth to learn.

Give *each pair of youth participants* time to write down some questions that they have for knowledge holders, or stories that they might have heard about but want to learn more about.

If you find that some of the pairs are having trouble, you might like to prompt them using:

- sample questions below, or
- preparation notes sample questions (if any).
- (You could also direct participants to the Community Resilience Profile if they need inspiration for what they might want to learn or share.)

4.3

Ask the knowledge holders to pair up with the youth so they can *share stories and ask one another questions*. Make sure that the participants have extra post-it notes if they want to write new things down.

Repeat this process until each youth and elder/knowledge holder has had the chance to speak with one another.

4.4

Bring all the participants back into a group to share what they have discussed in pairs.

If they are comfortable to do so, encourage participants to read their post-it notes to the rest of the participants and bring them to the facilitators to arrange them in themes on a wall or butcher's paper. See the example below. Alternatively, the facilitators could write all the ideas on one piece of paper or a whiteboard and try to arrange them in themes. As each person shares with the group, encourage other participants to add questions or comments if they would like to. You might also like to ask for any follow-ups based on your preparation notes.

Sample questions/prompts for the discussion/brainstorming

- Is there something that our community is known for, like a gift or skill? If so, are there any stories about those gifts?
- Are there areas of cultural significance in our forest or on our land? If so, are there any stories about those places or things that we do there? Do those places need protecting?
- What are the origin stories of our ancestors?
- Are there resources that were available for our ancestors but are no longer available today?
- Are there sacred animals or plants, such as totems? If so, can they still be found? Do they need protecting? Are there any special ways that we should relate to them?
- Are there any special times when we are not allowed to gather certain resources or go to certain places?
- How did our ancestors make sure that their environment could provide everything they needed? Were there any traditions that they had to follow?
- Are there any traditional techniques or tools that we use, or that ancestors used, for collecting food and water?
- How did our ancestors respond to disasters?
- What are the important traditional ceremonies in the community? What happens during those ceremonies? Which foods are most important? Are there stories for those ceremonies?
- What are the most important traditional values for our community?
- Which plant species do we need for traditional handicraft productions, such as weaving and carving?

Examples of results of brainstorming activity:

THEME: FARMING

- THERE ARE TOTEM SPECIES THAT LIVE IN OUR RIVER BUT THEY ARE ENDANGERED
- WE HAVE A TABOO ON THE RIVER AND I WOULD LIKE TO KNOW MORE ABOUT WHY
- VACI UVI - A TRADITIONAL METHOD OF CUTTING YAM TO INCREASE YIELD
- WHY ARE YAMS THE IMPORTANT CROPS FOR THE SEVU?
- WE USE KUTA FOR WEAVING BUT IT IS STARTING TO DISAPPEAR FROM THE RIVERBANK
- WE WANT TO REVIVE THE SEVU CEREMONY WHICH HELPS TO ENSURE THAT OUR CROPS ARE PLENTIFUL

THEME: RIVERS

- YOUNG WOMEN SHOULD LEARN THE IMPORTANCE OF SOLESOLEVAKI FOR CARRYING OUT IMPORTANT TASKS, E.G. WEAVING MATS

THEME: HANDICRAFTS

- WE WANT TO LEARN HOW TO MAKE TRADITIONAL BASKETS (KETEKETE)

ACTIVITY 5:

Choosing projects that link with pathways

OBJECTIVE

Create small 'teaching projects' that link traditional knowledge with pathways in a practical way.

MATERIALS

- Brainstorm from Activity 4
- Community Resilience Plans
- Flipchart paper
- Colour markers/pencils.

PARTICIPANTS

Community knowledge holders and youth selected in Activity 2, facilitators.

TIMING

1 hour

PROCESS

Using Template 3, facilitators are to support the participants to create 'teaching projects'. The purpose of these projects is to strengthen the relationship between knowledge holders and youth and the knowledge sharing between them, and to use shared traditional knowledge in building resilience.

The projects should encourage the sharing of knowledge that is relevant to the pathways and could include things like:

- planting an area of land with resilient food crops
- spending time telling stories in a special place in the forest
- learning a traditional dance, song or craft that is of value to the community.

The participants will start these small projects later in this workshop, and the hope is that they will continue for the lifetime of the programme and beyond. These projects might even last many years.

Work through the steps below to create the 'teaching projects'.

5.1

Remind participants about the:

- pathways they want to work on
- pathway(s) that CRI will be supporting.

5.2

Using the brainstorm from Activity 4, discuss with the participants what knowledge, stories, practices and questions relate to the pathways.

(Note: You might like to cross off things that are not relevant or put the post-it notes to the side. Refer to example below.)

5.3

Once the group has narrowed down their brainstorm from Activity 4 ask the elders/knowledge holders to

- write their names next to something on the brainstorm that they are knowledgeable about.
- suggest 'teaching projects' that they could do with youth to help them share their knowledge.

5.4

Next, fill in the pathway and project table (Template 3, found in Appendix 2). Start by listing the pathway, linked teaching project, knowledge holder and youth participant/s.

(Note: As you create this list, write down which pathways the teaching projects will support).

5.5

Separate the participants into their new teaching project groups. Ask those groups to note down answers to the following questions:

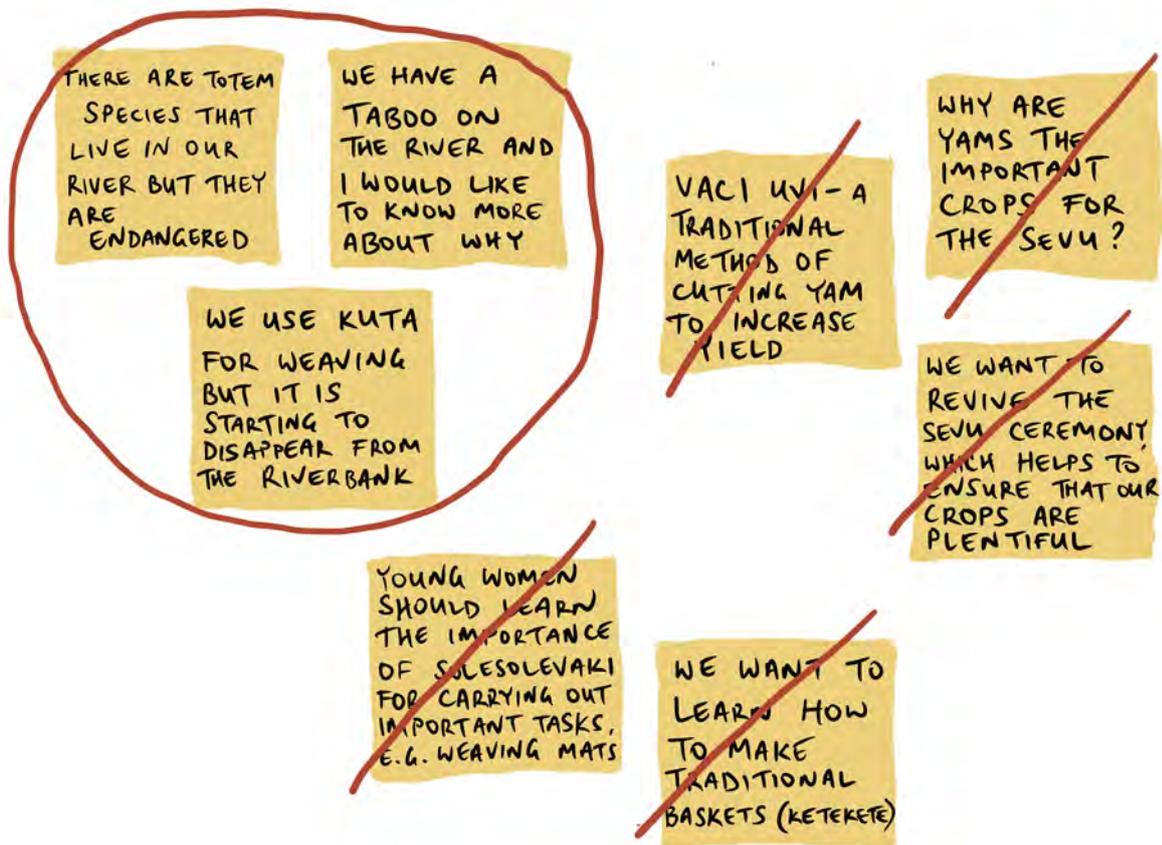
- What is their collective goal?
- What are their individual goals?
- What materials will they need?
- When they will do their project, i.e. will it go beyond the IKLP workshop?
- For how long? (Once a week?)
- When?

5.6

5.6 Decide how the story of the teaching project will be recorded (see Appendix 1).

In this example, the participants chose to focus on the 'river' theme, as their pathway is about river restoration.

The other information that was brainstormed (about handicrafts and farming) is still important, and hopefully the youth continue to ask questions about this knowledge in the future.



In this example, the knowledge holders and youth participants then wrote their names next to things that they were interested in.



Finally, they filled in a table like the one shown in the example below.
(The blank table template can be found in Appendix 2.)

Pathway	Project	Suitable IK holder	Suitable youth participant	Goal	Personal goals	Materials required and timing of the project
River Restoration	Kuta conservation harvesting and weaving	Sulueti	Samisoni	To ensure that kuta plants are there for future generations to use for weaving	Samisoni – to learn the art of Kuta weaving	Knives, pots Saturday mornings every week
River Restoration	Totem fish identification	Vatea	Lati Atama	To see more of our totem fish	Lati – to learn what our totem fish looks like and how to find it Atama – to learn why the totem fish is important and what I should do to protect it	N/A First Saturday morning of every month
River Restoration	Storytelling about tabu traditions	Timoti	Ana Mere	To ensure future generations can keep using the tabu system	Ana – to understand the purpose of tabu Mere – to understand the process for establishing a tabu	N/A July – weekly sessions on Thursday evening

Indigenous knowledge and gender: Sometimes Indigenous knowledge is gendered, i.e., men and women have different responsibilities informed by traditional knowledge. We need to be respectful of such gender roles embedded in culture. However, we do need to ensure that, for example, men’s knowledge is not privileged over women’s knowledge, especially where leadership in the community might be weighted towards men. In some cases, culturally sensitive encouragement of widening the knowledge base may also be appropriate.

ACTIVITY 6:

Teaching project – transfer of knowledge, demonstration and practice

OBJECTIVE

Participants start working on their teaching projects

PARTICIPANTS

Community knowledge holders and youth selected in Activity 2, facilitators

TIMING

You may like to spend a half day or full day on this activity.

PROCESS

Group the participants according to the teaching projects that were planned in Activity 5.

Each group should start carrying out their own work as per their teaching project plans. Facilitators should observe and take photos if appropriate.

At the end of the allotted time, come together and encourage the groups to share stories about their projects. Take any notes that are appropriate. Use this discussion time to remind the participants that in 3 months' time, the facilitators will do some surveys to measure the impact of the IKLP and the teaching projects. Remind the participants that, at the end of the CRI programme, we will ask them to share a story (or some other creative form) about how they are using traditional knowledge for the management of their environment or for the pathways that they chose during resilience planning.

Note: Some knowledge transfer may involve demonstration of techniques, with participants trying out these techniques in the workshop. At other times, elders may wish simply to tell youth about traditions and protocols. These are both legitimate means of knowledge transfer, and useful means of building relationships and resilience.



Post-workshop activities



ACTIVITY 7:

Reporting on projects and pathways integration

OBJECTIVE

Internal LLEE follow-up to prepare a report on the teaching projects and to reflect on how they can be supported by the CRI programme through the resilience pathways.

MATERIALS

- Community priority pathways list
- Print-outs/write-up of tables completed from Activity 5.

PROCESS

Review the table that you completed during Activity 5 and discuss the following questions:

1. Are there any links between the teaching projects for the IKLP and the actions that CRI is supporting?
2. How can we integrate the teaching project into the pathway?
3. Are there any materials that we will need to procure and take with us to support these teaching projects in the future?
4. Were any plans made with the community regarding monitoring and evaluation (see Appendix 1)?
 - When will you do the surveys?
 - Did the community make any suggestions about the story they would like to tell for MTO 1 in the M+E framework?
 - Will this require the facilitators to provide any materials or tools (e.g. a video camera)?
5. How effective do you think the workshop was? What lessons did you learn for the future?
6. Is there a story that can be written about the workshop which highlights any successes or community experiences?

Once you have finished your discussion, fill out the IKLP report (Template 4 in Appendix 2). This report should be a key document that you refer to as you progress through the implementation of pathways.

Appendix 1: monitoring and evaluation

The table below shows the relevant outputs, outcomes and indicators for the Indigenous Knowledge Leadership Programme. You will need to measure the impact of the IKLP in three steps:

1. Take an attendance sheet at the beginning of workshops (as normal).
2. After 3 months, complete the mWater survey which evaluates the impact of the training on participants.
3. At the end of the CRI programme, work with the community to tell a story about how their traditional knowledge has informed their action pathway work.

Outcome/output	Indicator	Who	Target	Method	Timing
MTO1 Ecosystems are managed to support nature-based solutions for resilience	% of communities reporting <i>increased alignment</i> of ecosystem management with Indigenous knowledge	Whole of community	All communities	Videos and stories (or another qualitative method)	Time of workshop
STO1.1 Indigenous nature-based solutions for climate resilience are identified, strengthened and enabled	% of community members reporting <i>increased knowledge and skills</i> in Indigenous nature-based solutions for resilience	IKLP participants	20%	Survey using mWater	3 months after IKLP workshop
Output 1.1.2 Facilitate intergenerational engagement with Indigenous nature-based solutions for climate resilience	% community members participating in workshops with Indigenous knowledge holders (disaggregated by sex)	IKLP participants - equal number of males and females	20%	Attendance sheet and upload to mWater	After any IKLP workshop

Attendance sheets

Each time an Indigenous Knowledge Leadership Programme workshop is facilitated, use the Participation Monitoring Form on mWater.

- When asked, 'What type of event is this?', select *Community Training or Workshop*.
- When asked 'What is the purpose of this training or workshop?', select *STO1.1 Indigenous Ecosystem Care*.

Note: the target for this output is 20% of community members. The participants in the activities listed in this guide may not add up to 20%. If this is the case, the team may need to organise a presentation to community members later in the programme so that participants can share what they have learned with other community members.

MWater survey

There are two outputs that require surveys. They will be combined into one survey and conducted using mWater. These surveys will need to be conducted around 3 months after the activities described in this Indigenous Knowledge Leadership Programme Guide are finished.

The survey will ask:

- if youth participants in the programme have more confidence in using Indigenous knowledge for ecosystem management
- if community members have more knowledge and skills in using Indigenous knowledge for ecosystem management.

If survey results are below our target, then the Network Support Office and Live & Learn local teams will work together to understand what activities could be facilitated in the future to further strengthen IK.

Videos and stories

As well as reporting in mWater, we would like to record the successes of the programme through more traditional storytelling means. At the end of the CRI programme, facilitators should produce a video or story that answers the following question:

- Has there been an increased alignment of ecosystem management with Indigenous knowledge?

This story should highlight what the community have done through CRI regarding the IKLP and any relevant ecosystem-based pathways. The team will need to brief the community participants on this task during the IKLP. This should be done during Activity 5.

Some possible starting points for this video or story could include:

- any 'suitable IK activity' related to ecosystem management
- any collective goals related to ecosystem management that are identified.

Please note that if the community would rather do some other kind of activity that highlights the increased alignment of ecosystem management and Indigenous Knowledge, then that is okay. This could include making a community product (art piece, a mat etc), or a performance, like a dance or song.

Live & Learn staff may be able to support the community to complete this task, including any materials or services required. If the community will need support from Live & Learn, then we will need to plan this in advance.

Live & Learn Network Support Office in Melbourne will also support you to work on this activity with communities where required.

Appendix 2: templates

Template 1: Pathways and knowledge table

Pathway	Related traditional knowledge	Actions	Cultural protocols required

Template 2: Participant list

Names of elders/ Knowledge holders	M/F	Names of youth representatives	M/F

Template 3: Project and pathway table

Pathway	Teaching project	Suitable IK holder	Suitable youth participant	Goal	Personal goals	Materials required and timing

Template 4: IKLP report

Community:					
Scheduled date/month for monitoring survey:					
Attendance sheet uploaded: Yes / No					
Pathway	Teaching project	Goal	Materials required and timing of the project	Links to actions in the Resilience Pathway Plan	Ideas for MTO1



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