

MNI KI WAKAN

2018 Report



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Foreward

On May, 19, 2016, the Mni Ki Wakan: World Indigenous Peoples Decade of Water was announced at the 16th Session of the Permanent Forum on Indigenous Issues (UNPFII). Mni Ki Wakan called for global support, collaboration, and participation of relevant UN agencies and global leaders in its inaugural year to develop water innovations and transformations. Mni Ki Wakan convened meetings with international indigenous peoples organizations and NGOs to build a strategic network whose work impacts diverse target areas on water.

On May 20th, 2018, our international team returned to the United Nations for the 17th Session of the Permanent Forum on Indigenous Issues to provide a follow-up report to the UN and global indigenous community on the inaugural Mni Ki Wakan. Co-Conveners announced the 2nd Mni Ki Wakan: World Indigenous Peoples Decade of Water & directed the UNPFII to initiate a global coordinating indigenous water body to maximize partnerships, input, & innovations. The announcement on the UN floor was preceded by key meetings with regional indigenous peoples organizations, UN Water, and UNESCO representatives to explore innovative areas for future collaboration and to chart a clear path forward for the future of Mni Ki Wakan on the international level.

For more than 2 years, Mni Ki Wakan has generated critical connections to elevate and unify indigenous voices on water.

YEAR 1: RECAP

Since the inaugural year of Mni Ki Wakan, participants have assumed critical roles as International Supporters, Regional Coordinators, Co-Conveners, Global Water Ambassadors; leading the coordination and implementation of innovations and transformations that emerged at the summit.

YEAR 2

Following the Conclusion of the 2nd Mni Ki Wakan, Co-Conveners began coordination of stakeholder innovations, input, and consensus provided in the Mni Ki Wakan: Global Report with indigenous peoples, youth, NGOs, Indigenous Peoples Organizations, and UN representatives from diverse regions of the world community. The implementation of the Mni Ki Wakan: Global Report and indigenous water innovation is led in partnership with diverse international and regional indigenous networks, and NGOs who share in our vision and growing work. Mni Ki Wakan is increasing the capacities of its international and regional innovation teams.

SPECIAL ACKNOWLEDGEMENT

Wopila Tanka (Immmeasurable Thanks) to Mni Ki Wakan Co-Conveners, Co-Coordinators, Global Water Ambassadors, partners, collaborations, sponsors, and supporters of indigenous peoples, youth, and allies from the international community who acknowledge Mni Ki Wakan as a conduit through which to elevate and amplify indigenous voices in respect of and relationship to the sacredness of water.

Introduction

GUIDING FRAMEWORK

Mni Ki Wakan: *strategic convenings* culminate in the *World Indigenous Peoples Decade of Water Summit* (Mni Ki Wakan) that coordinate the guiding framework of its Global Report developed by the collective input, consensus, innovations & transformations of indigenous peoples, youth, and allies. Mni Ki Wakan increasingly utilizes regional and global innovation teams to coordinate innovations centering the guiding principles and human rights of indigenous peoples. The following are a few core examples designed to:

Center traditional knowledge & indigenous water innovation that emerges from the indigenized process of collective and interactive dialogue in the summit and strategic convenings.

Use the Declaration on the Rights of Indigenous Peoples as a guiding framework and language recognizing each article as an inherent right, goal, and target area of indigenous peoples. Use of UNDRIP ensures a comprehensive indigenous water movement by accounting for a full breadth of inherent rights relative to water & environment.

OUR WORK

Mni Ki Wakan Global Water Ambassadors, Regional Coordinators, & Co-Conveners attend the United Nations Permanent Forum on Indigenous Issues, & the Expert Mechanism on the Rights of Indigenous Peoples,

using these international human rights mechanisms for the strategic coordination and implementation of its Mni Ki Wakan: Global Report.

Mni Ki Wakan pre-summit convenings build partnerships with indigenous peoples organizations, NGOs, and UN representatives to explore areas of innovation, input, implementation, and coordination. Mni Ki Wakan uses the guiding framework of its Global Report in the networking & coordination of indigenous water innovation & transformations at both the regional and global level. We work to gather collective input on the inter-related thematic areas developed by the Mni Ki Wakan community:

- **Traditional Knowledge**
- **Collective Innovation & Interactive Dialogue**
- **Indigenous Water Governance**
- **Water Technology**
- **Water & Biodiversity**
- **Arts**
- **Food Sovereignty & Health**
- **Indigenous Human Rights**

OTHER AREAS

Additionally, Mni Ki Wakan utilizes the target areas of the Sustainability Development Goal 6, *Clean Water & Sanitation*, agreed upon by the United Nations in 2015. SDG 6 maps integral water sectors in its 8 Target Areas, such as increasing sustainability across diverse ecosystems to reduce water issues, and increasing water conservation initiatives on transboundary water bodies. Mni Ki Wakan views SDGs through the framework of its Global Report & the Declaration on the Rights of Indigenous Peoples.



2018 Summit Schedule

OKIZU: INDIGENOUS CANOE NATIONS CONVERGENCE | AUGUST 6TH-7TH

In following the traditional water protocols of indigenous peoples of the region, the 2nd Mni Ki Wakan began on the water with a pre-summit, themed, Okizu: Indigenous Canoe Nations Convergence, where participants made offerings to the water in preparation of the 2nd Mni Ki Wakan: World Indigenous Peoples Decade of Water Summit.

KEYNOTE ADDRESS: 9 AM | AUGUST 8TH

August 8th, the Mni Ki Wakan was honored by an opening keynote address from 13-year-old Autumn Peltier (Wiikwemkoong Unceded Territory). Earlier in the year, Autumn addressed the United Nations on World Water Day, March 22, 2018, calling on the UN to “warrior up.”

At Mni Ki Wakan, Autumn’s message centered on traditional indigenous ecological knowledge as being crucial to the future of water restoration and protection. She called for global action in response to the escalating environmental degradation and destruction that is occurring.

SESSION 1-2: 10 AM-12 PM

Participants engaged in round table dialogue to begin stimulation of knowledge, wisdom, and innovation of participants.

SESSION 3-4: 1 PM-5 PM

Participants engaged in conversations to create a sense of safety and comfort to embark upon relationships, collaborations, and collective innovation.



August 9th Schedule

KEYNOTE ADDRESS: 9 AM

On August 9, keynote speaker, Ngaa Rauuira Puumanawawhiti, who provides policy and strategy advice through the Rights and Interests Unit to the iwi (nations) of Waikato-Tainui in New Zealand, was accompanied by his delegation in presenting to participants. Puumanawawhiti stated the importance of “building a permanent global indigenous community that can withstand the tides of change.” Puumanawawhiti called for innovation in policy as he spoke about national water legislation in New Zealand, human rights recommendations on water, and fossil fuel disinvestment to address climate change.

SESSION 5: 10 AM-12 PM

Participants engaged in an interactive dialogue of round tables in a series of strength-based questions designed to draw from the knowledge, wisdom, and innovation of participants.

SESSION 2: 1 PM-5 PM

Presentations by international participants, included: Innu from sub-arctic region on water and culture; Maori Youth delegation from New Zealand on water legislation and human rights recommendations; Hawai'i delegation on ocean desalinization and pacific islander perspectives; Guam-Chomorro delegation; Navajo presenter on water infrastructure and indigenous activism.

MNI KI WAKAN: WORLD INDIGENOUS PEOPLES DAY OSKATE & WACIPI

August 9th-10th

At its conclusion the Mni Ki Wakan Water Summit integrated the traditional protocols of indigenous peoples within its region to honor indigenous delegates, and close on World Indigenous Peoples' Day. Over 200 indigenous peoples, youth, and allies spoke, sang, and danced.



2018 Global Report Guiding Framework

Presented in the following pages are the collective innovations, transformations, and guiding input of key stakeholders: indigenous peoples, youth, and allies, gathered through a series of four interactive dialogues (pages 6-10), followed by a special process (pages 11-13).

Implementation of the 2018 Mni Ki Wakan: Global Report is guided by indigenous peoples, youth, and allies at the regional and global level. Values, principles, and guiding instructions are visualized, contextualized, and operationalized by regional stakeholders enabling indigenous self-determination that is tailored and responsive to each region, and globally.

Actionable innovations & transformations expressed are coordinated and implemented at regional and global levels. Innovation teams work together holistically coordinating & implementing key areas of the Mni Ki Wakan: Global Report.

Mni Ki Wakan coordinates innovations & transformations with indigenous peoples, youth, and allies; Co-Conveners; Global Water Ambassadors; Co-Coordiators; partners; supporters.

Mni Ki Wakan cultivates a dynamic, robust, and flexible network that is capable of elevating the Mni Ki Wakan: Global Report cross-sectionally, and at all levels.

2018 Global Report

Session 1

What collective vision is powerful, transformative, and personable enough to elevate Mni Ki Wakan to an unprecedented level of world acknowledgement?

The first session of the inquiry process was productive. The contributions that emerged from this dialogue were rich. Amidst the total amount of participant comments generated in this session, two generally-agreed upon comments rose far above the rest.

The top one suggested having water ambassadors in every nation that stay connected, speak for the water, and connect people to water. The second highest comment stated that indigenous peoples should come together to share traditional knowledge and connections to the environment and take it home to share and show how other cultures value the environment.

Four mid-level comments supported the top two comments. They are: that Indigenous participants begin to explore rituals and ceremonies in daily life and how they could be shared across the racial and cultural divide; that a global Indigenous formula be created that can be continuously re-interpreted to be applicable against the original standards described and contained within the traditions of Indigenous Peoples of the world; that we focus upon the gathering of foods and develop continuing relationships with plants and animals in these hard times; and that we connect with each other across the globe.

The equally numerous singular comments that anchored the ones above are: that individuals come together; ask “what will people give up today for the future of their grandchildren?”; that we change the summit location to multi-locations and be more nomadic; that we establish financial accessibility; that we honor women and teach about the importance of women; that we hold meetings, summits, conferences in outdoor areas, in nature, and not within meeting rooms, and include in them healing for preservation and occupation of sacred areas; that we create and continue to build off existing networks using technology apps, websites, social media, and solidifying and making info accessible to everyone; that we give people a reason to care; and that we declare “Water is alive.”



Session 2

What unique and unprecedented ideas for change have sprouted up for you at this summit?

In this session, five closely-affiliated comments rose to the top of the field. The highest collectively-agreed comment is that we move forward with one foot in our Indigenous identity and the other in our use of modern technology to share information and make connections. This was followed by the comment that states should report to Indigenous (youth) leaders. The third level of response was two equally high comments. One suggested we demonstrate how we can help each other through collaborative action and networking. The other was that we conduct daily ritual and ceremony acknowledging the water. Finally, the fifth comment in this upper cluster was that we engage in water walks.

The above cluster was followed by a medium level of four broad comments and suggestions. These state that youth be actively engaged and participate in “This is your future” art, music, and social media projects; that we have an Indigenous concert in Hawaii; that we are “drops of water who come together to form an unstoppable force and flow that can break down all barriers that stand in our way”; and that we are the summit.



Session 3

What actionable innovations will launch goal-oriented changes to this indigenous-led water summit?

The top comment in this session was that art workshops and youth-focused and youth-adult art mentoring be launched in the water summit. The second highest comment was that we have a clearly defined role, a driving purpose that engenders a deeper sense of shared identity and belongingness, like Standing Rock.

A second level of comments suggested that strategies be incorporated to incentivize youth via social media, cultural communities or the arts through music, dance, painting, posters, etc.; that water bundles be used where available to understand, to respect, to carry teachings, and to pray for water; and that we use art and music as educational tools.

A third level of comments suggested: that the water summit be conducted at places where we have helped clean the water, using technology that cleans water; that we use the power of stories; that we use social media to tell stories; that we use global Indigenous languages for conversation; and that we always ask “how do our everyday choices impact water?”



“BUILDING A GLOBAL INDIGENOUS COMMUNITY.”

Maori youth of Aotearoa

Finally, participants identified a combination of eight singular and diverse, but complimentary, comments. They were: that we deepen the race of schools and churches to deepen our collective understanding of our history, theology, and active spirituality; that we develop a network of Mni Ki Wakan Indigenous Ambassadors; that we partner with robust networks that already exist; that we speak-up locally and pay attention; that we regard cycles and physical change as sacred and physically powerful; that we “water fast;” that we engage more non-Indigenous people; and that we use Indigenous Water Ambassadors in other countries to disseminate information for people who can’t attend.

2018 Global Report

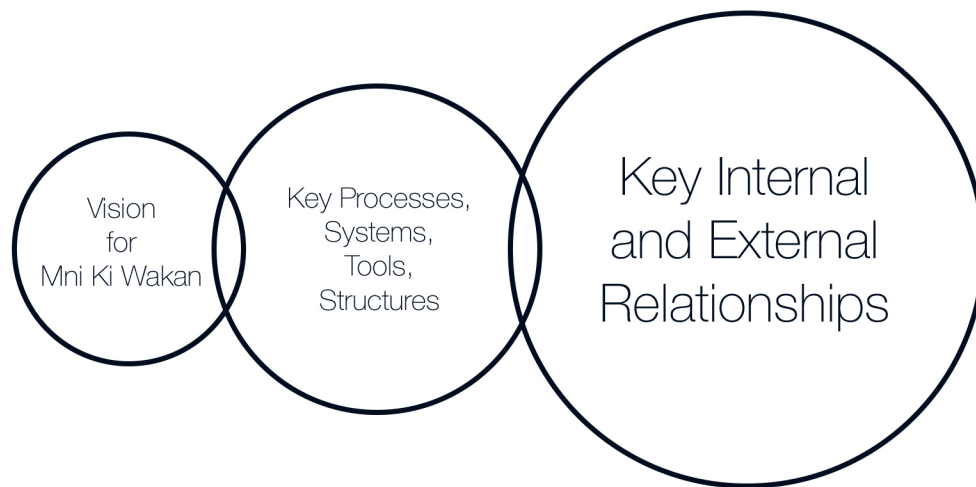
Session 4

4) In what powerful ways can Mni Ki Wakan's exploration of "what gives life to indigenous peoples at their best?" Be applied to innovative programs, processes, and systems throughout the rise of the water summit's experience?

In this final session, four comments received the highest preference cluster from participants. The highest was: that we story-tell around the fire. The second preference was that we conduct and develop a "global summit, global fund." The third comment that a "best practice and recipe be taken home to both Indigenous and non-Indigenous communities." The fourth comment stated that we hold a "water ceremony" that includes "the option or opportunity to participate in an outdoor, morning water ceremony at the next summit."

The mid-level comments that followed were: that we personify and respect water bodies as being alive and recognize that they have rights; that one Indigenous strength is our intimate knowledge of the land we inhabit and our support of leadership in issues affecting this strength; that we apply the latest technology to these needs; and that we express our culture and indigeneity through dance and vocal performances and actions, and our love and appreciation for water through different movements.

Nine singular comments that participants indicated interest in were: that Indigenous People feel accountable to the water; that we focus on the outdoors; that we engage diversity and community folk; that we actively focus upon traditional protocol and practice in community and camp; that we conduct land-based learning to teach youth the importance of being stewards of the land; that we have a Mni Ki Wakan reunion centered around land and water; that we develop a mural project from the summit for future use and representation of what we shared creatively in song and exhibition; that we translate key terms and concepts into the Native languages of all the summit attendees; and that we create a directory of contacts that include consultants and individuals who can help create networks.



Possibilities Map

Participants envisioned key internal & external relationships to establish (Page 11); key processes, systems, tools, and structures to achieve (Page 12); and a vision for Mni Ki Wakan to aspire to (Page 13).

Environmental groups; government; federal, and municipal; Sea-Bin (Cleans the water); United Nations; Targeted News Outlet (VICE); Granters, Funders/Sponsors; Nations/Bands; Global Indigenous Groups; Americas; NZ; Australia; Historical Societies; Minority Allies; Celebrity Allies; Press/PR; Faith-based Justice Groups; NGOs; National forums; All sectors; PFII/UN; Key mentors; people in power (youth sectors); Youth; Non-Indigenous Peoples; Youth Organizations, Demilitarization groups;

Education systems and politicians; diverse people from religions & environmental groups; world indigenous peoples; communities and knowledge; indigenous film-makers; students; opinion leaders; environmental; financial; spiritual; educational, cultural arts, and media; policymakers; diverse community members; AFN, NCAI, UNITY; Allies; Activists; E-NGOs; Scientists; Lawyers; Native media/Public Relation Specialists; Ancestors; Local Agencies; Worldwide Indigenous groups; Native youth; policy makers; Global indigenous (and supporters) community; diverse members & Community; Elders/experts; Intergenerational Collaboration.

Mni Ki Wakan utilizes the key contacts listed to build support, collaboration, and partnerships to elevate the voices of indigenous peoples and youth, globally. Participants help to establish these cross-sectional connections to impact diverse target areas.



Possibilities Map Continued

Participants designed key processes, systems, tools, and structures capable of elevating Mni Ki Wakan.

- Short videos and documentaries.
- Access to resource database/contact list/directory.
- Maintaining communications after the water summit.
- Utilization of Surveys.
- Personal Invitations process.
- Extensive tabling at the water summit.
- International indigenous database on water.
- Education systems.
- Media (indigenous & non-indigenous).
- Key stakeholders, communities and politicians.
- Water Ambassadorship.
- Public Relations/Marketing/PR/Social Media.
- Plastic Free.
- Side events and pre-events at large forums (EMRIP, UNPFII).
- Education systems.
- Establishing Full & Effective Participation
- Partnership/Collaboration/Commitment.
- Driving Mandate/Clear Statement of Purpose.
- Different Indigenous Host Communities.



Possibilities Map Continued

*Indigenous Peoples, Youth, and Allies Designed the Vision of Mni Ki Wakan
Providing Key Values, Principles, and Instructions to Aspire to*

Our act of innovation is the return to traditional indigenous value systems; We embody core values of a holistic community approach; We adopt a structure that values women on equal footing at the table and honors their role in teaching the world through education, politics, and environmental stewardship.

We, the Indigenous Peoples of the World, envision the formation of a global body. Where the agenda and the hierarchy are set by indigenous peoples, and we welcome the support of our non-indigenous relatives.;Our organization will be intergenerational to include the voices of our indigenous elders, indigenous youth, and our families in between; We will embrace our traditional customs and beliefs, making sure to include our languages and ceremonies in all that we do, as is pertinent to the host nation.

A special water transferring ceremony will be implemented at each summit, symbolizing that water connects us all; Our vision will be accomplished by moving forward with one foot securely planted in our Indigenous identity and the other foot fully utilizing modern technology. We deepen our connection to water and each other through this gathering of storytelling, art and music;
Developing language that is grounded and structured.