

Protection of the Sacred: Wastewater management and Indigenous Realities

Monday, 28 August 14:00 – 15:30



Moderator

Maren Heuvels

Policy & Project Development
BORDA



Indigenous Views on (Waste)water

Kathleen Padulo

Director of Environment
Chiefs of Ontario



Key Research Findings

Juana Vera Delgado

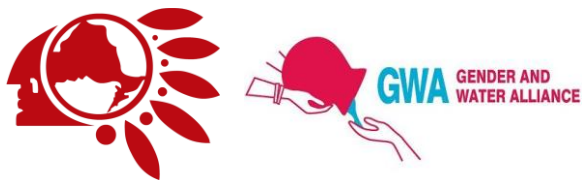
ILO & Gender and Water
Alliance

Alejandro Jimenez

Water Governance Facility

Amanda Klasing

Human Rights Watch



What I always wanted to ask about working in Indigenous communities....



“My wish for the water sector to do (differently)
when working with our communities”

Video: **Following in the Footsteps of Our Elders
and Ancestors**

&

Kathleen Padulo



What I always wanted to ask about working in Indigenous communities

Interactive dialogue with audience



Thank you!

For more information, speakers can be reached at:

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Written Resources:

Vera D. Juana and Margreet Zwarteveen (2017) Queering Engineers? Using History to Re-think the Associations Between Masculinity and Irrigation Engineering in Peru. *Engineering Studies*, 9:2, 140-160, DOI: 10.1080/19378629.2017.1361427. <http://dx.doi.org/10.1080/19378629.2017.1361427>

This article presents evidence that suggests a gradual historical change in the main source(s) and bearers of water authority in Peru: from political-religious to science and from priest and gender dual system to modern engineers. This change has gone accompanied with appropriation of resources and territories of indigenous people, as well as a distinct masculinization of formal water rights and powers.

Vera D. Juana (forthcoming publication) Place-based Water Governance Alternatives, Cases from the Colca Valley, Peru. In *Sustainability in Debate*. <http://periodicos.unb.br/index.php/sust/author/submission/26765> .

The paper analyses the place – based water practices that are deployed by Andean communities to gain water rights, authority and legitimize a sentient meaning of water – as an actor – within local water governance systems. Andean ritualized water management offer an interesting entry point for alternative water governance.



Written Resources (con't):

Vera D. Juana and Vincent Linden (2013) Community irrigation supplies, regional water transfers and water governance in the Colca Valley. Peru. In: Mountain Research and Development, Vol. 33 No 3:

<http://www.bioone.org/doi/pdf/10.1659/MRD-JOURNAL-D-12-00119.1>.

This article presents findings from the Colca Valley, where water has been transferred to a big scale Irrigation, while many highland indigenous communities still struggle to access sufficient irrigation water. It summarizes the attempts by Colca Valley communities to protect their water rights and water management institutions under a system oriented to regional and national rather than local water resources management.

Vera D. Juana (2011) *The ethno-politics of water security. Contestation of ethnicity and gender in strategies to control water in the Andes of Peru*. Doctoral Thesis, Wageningen University. The Netherlands. <http://edepot.wur.nl/188580>.

This book presents evidences and analysis how indigenous water rights and territories in Peru have been threatened and marginalized throughout different colonization processes, from pre-Inkas period until present times. It also shows the creative resistance of Andean people to defend and position their water traditions and authority, while adapting positivist laws/norms and modern technology into local systems of water governance practices.



Written Resources (cont'd):

Water Governance Facility, “Recommendations for working with indigenous peoples in rural water and sanitation” (2015), <http://watergovernance.org/resources/working-with-indigenous-peoples-in-rural-water-and-sanitation/>

This was the outcome of a joint research initiative called Trans-cultural Transparency. It focuses on how to overcome socio-cultural clashes between communities, service providers, development co-operation actors and local authorities, particularly in areas with large groups of indigenous peoples. It poses recommendations to be borne in mind by stakeholders working on water and sanitation with indigenous peoples, with a focus on rural areas of Latin America.

Alejandro Jimenez et al, “Water, sanitation and hygiene and indigenous peoples: a review of the literature” (2014), <http://www.tandfonline.com/doi/full/10.1080/02508060.2014.903453>

This is a thorough review of research on indigenous views on water. The study provides an overview of research on water and indigenous peoples.

Alejandro Jimenez et al, “Indigenous peoples and industry water users: Mapping the conflicts worldwide” (2015), <http://www.sciencedirect.com/science/article/pii/S2214241X15002874>

A study that map the conflicts generated by industry activities for indigenous peoples; we mapped 384 situations of water-related conflicts, with very few of them (3%) coming to formal cooperative agreements. This is why we consider extremely important to find good cases of collaboration and learn from them.



Written Resources (cont'd):

Human Rights Watch, “Make It Safe: Canada’s Obligation to End the First Nations Water Crisis” (2016), <https://www.hrw.org/report/2016/06/07/make-it-safe/canadas-obligation-end-first-nations-water-crisis>

Canada is one of the most water-rich countries in the world, yet many indigenous (First Nations) people face daily challenges just to access safe water for drinking and hygiene—a fundamental human right easily enjoyed by most other Canadians. Drinking water advisories exist for 134 water systems—90 of them in Ontario— in 85 First Nations reserves across Canada, alerting communities that their water is not safe to drink. This report finds that the water crisis on First Nations reserves has persisted for decades due to the lack of regulations governing water quality for reserves, insufficient and arbitrary funding, tainted source water, and lack of capacity and support for water system operators. As a result, water on many reserves is not safe. Contaminants include coliform, Escherichia coli (E. coli), cancer-causing Trihalomethanes, and uranium. Health impacts of exposure to such contaminants can range from serious gastrointestinal disorders to increased risk of cancer. The water crisis also decreases the quality and quantity of water available for drinking and hygiene. Caregivers shoulder extra burdens to ensure that children, elders, and others avoid exposure to unsafe water. The crisis also impacts the cultural rights of First Nations persons.



Written Resources (cont'd):

ILO, Good Practices in South-South and Triangular Cooperation for Sustainable Development. United Nations Office for South-South Cooperation (2016)

Water Management and Sanitation for Dispersed Rural and Indigenous Communities in Latin America
Using a strong gender and intercultural perspective, Nicaragua, Panama and Paraguay empower rural and indigenous communities to manage their water resources and reap its benefits.

<http://ssc.undp.org/content/dam/ssc/documents/e-library%20docs/Good%20Practices%20in%20South-South%20and%20Triangular%20Cooperation%20for%20Sustainable%20Development%20-%202020%20Oct.pdf> pp.63-64



Video Resources:

Chiefs of Ontario, “Following in the Footsteps of Our Elders and Ancestors - Water Walk”, <https://vimeo.com/131575944>

Chiefs of Ontario, “First Nations Women Address United Nations Highlighting Water and Climate Change Issues,”
<https://vimeo.com/174575207>

Human Rights Watch, “Canada’s Water Crisis: Indigenous Families at Risk,”
<https://youtu.be/Arnqpnm70Ng>

