2. **PLURAL ELOCUTION: IN SEARCH OF A CERTAIN UNCERTAINTY.**

**WATER THAT SEES THE SUN:**
**NO COLOR, NO ODOR, NO FLAVOR**

Armando Dias Mendes *

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**Warning**

This Introduction may be read in two different ways.
The simplified method is to just read the first small sections of each topic.
The complete method includes the paragraphs associated with each topic.
The simplified method provides a broad yet dry view of the material content.
Decide between the two readings based on your level of interest and curiosity. You may even choose both.

There are lines in small letters within the text. These are commentaries a latere on the main argument.
The reader should understand that the reflections in this text by no means cover the subject of the Amazon and the Twenty-first century.
This text has a specific focus on the water issue that is exposed in the beginning of the text.
In order to discuss the region well, many things must be taken into account. The forest and water should be included in conjunction with people.

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Understanding the Amazon and the future of the region would not be possible without taking all of these elements into account.
This Introduction seeks to make it easier to come into contact with the water issue and the subsequent articles and authors.
The main sources of inspiration and information are listed at the end of the introduction.

*Water that Sees the Sun: No color, no odor, no flavor* (Portuguese Proverb).

*The day will come when the rivers will all dry up and water will become a rare thing. The people's sins will turn the world upside down. Everything will be changed. The backlands will become oceans and the oceans will turn into backlands.* (Prophecy attributed to Father Cícero Romão Batista, *apud* Marcelo Barros).

*If Jesus returned to Kana today, we would ask him to turn wine into water.* (Wadih Awawdê, Mayor of the city Kafr Kana, ancient city Kana of Galilea, id.).

*We experience almost everything from downstream.* (Lord Selborne, President of the Sub-committee for Freshwater Ethics World Commission for Ethics on Scientific and Technologic Knowledge).

*Dirty water cannot be washed clean.* (East African Proverb, *apud* Lord Selborne).

*Water Control is Life Control and Quality of Life Control.* (Id.).

*In the 70s the owners of the world were the petroleum barons. In twenty years we will be controlled by the water barons. The most powerful of these will be the French multi-nationals like Vivendi, Lyonnaies des Eaux. Nestle, Danone, etc.*

*Observation: Coca-Cola now has its own brand of water: Bona Aqua.* (Ricardo Petrella, *apud* Marcelo Barros).

*Wars in the Twenty-first century will be linked to water.* (Ismail Serageldin, Vice-President of the World Bank on environmental subjects and President of the World Commission on Water, *apud* Marq de Villiers).
This volume inaugurates an NAEA & Associates trilogy on the use of water in and from the Amazon.

This initiative is justified *ex ante* for obvious and evident reasons. The call for this effort is part of a structured, opportune reflection on water that has been taken on by the academic world in (and of) the Amazon where this precious liquid is still found in great quantity. The Amazon is the “Water Planet”.

This part of the text is organized into sections that reflect any good Amazon River in its sources and flows and in the mouths of the river as well as the outflows.

This daring effort to fashion the text in the shape of a river was irresistible for the writer and hopefully will be extremely potable for the reader.

The vision presented here in this commencing address proposes and exposes a personal vision and was developed and signed as such.

This vision is not a compromise to anything but itself. This text incorporates and transforms reflections and things that have already been said. Many of these things have already been said and are presented here in a slightly more “purified” form.

1. SOURCES

This trilogy involves three international meeting points. The first of these originates directly from the tap.

There was a type of project meeting (workshop type) that was promoted and carried out by NAEA/UFPA, in June 2002, in Belem. This set the precedent for a series of significant initiatives that flowed from the same proposal. The second meeting is anticipated in March 2003, in Belem again and will commemorate thirty years of NAEA operations. It will reverberate with the issues of the Johannesburg Conference from August 2002. The third meeting will take place in Manaus and is anticipated for the second semester of 2003. This will be a cooperative meeting and is currently under the direct auspices of the Djalma Batista Foundation. It will reverberate with the issues of the III World Water Forum that will take place in March of the same year.
The expected result is that we will all be able to contribute in some way to defining the Amazon framework for the new era.

If we don’t have a framework everything will occur and will be revealed to us as mere defenseless spectators. Our self-esteem will have been knocked out cold. A framework for the Amazon means designing a coherent framework for the Twenty-first Century for the region. This needs to occur in the context of converging actions that will make a regional project happen. This project needs to be not only compatible with the national project, but an important component of the same. Both of these projects are still to be defined.

This framework, for better or worse, undergoes “politicalization” as it flows along. This unique liquid flows without color, odor or flavor. It is potable.

Politicalization means taking the issue out of the reign of the casual and the random and finally bringing it to the consciousness of the human world in organized society. This process assumes that there are choices to be made, targets to be reached and methods to be employed. This involves political behavior. Humans, as we have been taught ad infinitum, are political animals. The truth is that there are good and bad policies.

The Amazon framework carries the obligation to rediscover the spiritualization needs of politics on a local and a global level.

Spiritualization means creating policies, values and criteria that transcend purely material factors. This means both ecological determinants and economic determinants. The opposite should prevail. Ecumenical requirements should prevail and should be programmed to push far beyond these fatalistic elements. They should be appropriately based on a decent ethical foundation.

The following current of reflection is divided into three parts. They correspond to shaping currents of mare magnum we are examining.

Each part should reflect a wide variety of inter-related elements. Who knows if the contributions these authors offer that are united in this volume will reverberate in their sources. One thing is certain. The final summary has not yet occurred for this
issue. It is as opulent as any third or fourth level Amazon river. Future events and related books should help to compose a more precise and complete development of the material.

At the end there will be a view of the resultant runoff. This view will serve as a type of inventory and will include declared proposals.

Even if this is just a groping and experimental construction of the many contradictory variables the desire here is to unite these variables into a representative patchwork quilt.

2. FLOWS

2.1. The Amazon Framework

It is clear that the Amazon needs a framework that will be applicable to the current times. This framework can only be created if a national intention is made clear.

This means responding with a proposal and a plan of action that have goals, methods and means. There is more to this question in that this process must occur in a way that allows for the bold creation of an alternative future for the Amazon. Reducing the matter to simple extension will dispense with autonomous objectives and this would make results independent from each other. This type of approach would put the matter at the service of those who would use or abuse it.

The Amazon Framework should reflect the characteristics and essencialities of the region itself as well as relationships to the regions that surround it.

The total surroundings mean national and planetary surroundings, physical and human. They also mean economic, social and political surroundings. This approach helps modulate the regional history in order to suffuse it with a sense of belonging and bring it closer to another concept of the future of the Amazon. If this reflection doesn’t reflect this inflection, what good will it be? Why create a framework if it will be useless and contradictory and frustrating?
Issues of Local and Global Use of Water from the Amazon

There must be a framework that includes personal and collective promotion. This framework must incorporate the material and spiritual concerns of the people that live in the Amazon. It must incorporate the valorization of the individual and social concerns.

This is the ultimate design for the framework and its principal reason for being. Everything should flow towards this goal and float in that direction. At the same time, however, *et pour cause*, it must be a framework that is not drowsy or dull in regard to protecting the natural heritage of the Amazon. In any case, for translucent reasons, this framework should be founded in the most solid development of Science & Technology that will be applied in all of the changes that occur. Consolidated regional integration must be sought in all cases as well. This should incorporate the intra and the inter, the physical and the “metaphysical” and the material and the non-material. Integration is essential and must take the place of mere insertion or cold inclusion. This is all to say that the Amazon must be respected as a subject and not an object, or even worse as something adjective.

Clearly, this involves internal and external policies that are part of the stream of consequences. This involves relentless depths of geopolitics.

The Kyoto forum will be the III World Water Forum. The two previous meetings were held in Marakesh (1995) and Haia (2000). The second forum was linked to an International Conference on the ministerial level. The final Declaration was voted on separately in the Brazilian delegation. The official text seemed to be weak and seemed to sprout superfluous branches.

2.2. The Waters Become Political

Freshwater consumption has grown rapidly around the world, even more so than the population has. Development is a large water consumer.

It is well known that freshwater represents the tiniest part of all existing water on the planet. Liquid freshwater is an even tinier part of this subtotal. The potable fraction of this quantity is even smaller. On the other hand, the existence of potable liquid freshwater oftentimes does not coincide with the existence of humans. *Per capita* freshwater consumption usually accompanies the degree of socio-economic development of populations. The rich use much more water than the poor do, both
individually and collectively. The authors of this collection have been drowning in numbers that illustrate this scenario and refer to them often. The summary of this dramatic scenario is that liquid potable freshwater is no longer abundant or inexhaustible as it was in the past. In practice, water was not susceptible to ownership. It was free of commercialism, like air.

Like air, however, freshwater cannot stop being a vital necessity for humans, plants, and animals.

At the same time, and precisely for this reason, water is also an unalienable, universal right for every living being (with the exception of those creatures that live in salty ocean waters). Water is like air in this respect.

Water, however, has become increasingly scarce and badly distributed, in addition to being badly managed. It has also taken on an economic value.

Economic value has transformed water into something that can be appropriated and has generated a rapidly growing market within countries and between countries. Now, the threat that is on its way is that water has a price and this price is susceptible to quotes on exchanges that are real or virtual. Water is subject to speculation. Water has a price.

Intervention from governments and States is now required. Water has become a political issue.

An immediate issue of internal politics is how to take care of preserving springs and water sources. There are also the issues of fighting water waste and recuperating aquifers. There are also the issues of criteria for use and the prohibition of abuses in a way that will extinguish disputes (Water Codes et símile, Agencies, Committees, etc.). This involves taking care of the requirements for quantity and quality of the water supply for agriculture, industry, services and personal consumption. There is another aspect to this that involves external politics when international waters subject to different nationalities are involved and there are different rulings on the status of the greater good of humanity and the regulation of the various uses of water. This is true for common uses and shared uses, like the guarantee of free access to water. This even involves relationships of “free” negotiated trade. Other aspects of this issue are obedience to world codes and obligatory respect of these codes with eternal vigilance in the hands of the powerful. World organizations are
not always satisfactorily neutral. These policies impose definitions of basic concepts, rights and duties. They impose conscious decisions made between alternatives that are supported by extra-economic criteria and values. These items are the counterpart to the inevitable regulatory rules of marketing and trafficking. These nouns are used in their etymological and estimable meanings.

One of the exterior signs of making water merchandise is that it has become “petroleumized”. Water has taken on the strategic position that was previously filled by petroleum.

As in the case of petroleum, water has become the cause of disputes, conflicts and wars. These are the already announced wars of the Twenty-first century. The petroleum wars do not all need to be listed here. However, there was one in South America in the Twentieth century. That war was the Chaco War (a Hispanic name that is equivalent to the Luso-Pantanal swamplands of Brazil and as such is a geographic reality that is really all part of one continuous entity). If you will allow me the leap, I will associate this war with an exploding scenario. The extremely detailed study from Marq de Villiers (especially Parte III) is impressive. There is not a lack of international regulatory agreements. After World War II there have been over 300. This represents an average of five or six a year. This represents a number ten times higher than the number of agreements since the Ninth century (apud Lord Selborne). The majority supposedly follow the line of innumerable agreements regarding innumerable objects that are not going to last on this earth.

This is the view from the bridge. The tension on the bridge is already apparent. The bridge is suspended across an Age of Innocence and the new Water Century.

Innocence? Not really. Perhaps this is a prospective analysis.

2.3. Spiritualizing Political Policies

(Bad) political policies, mercantilism and water’s being petroleumized have made it difficult to liquidate the problem. In reality, these things have complicated the matter.
Liquidation means putting content on track in order to provide a outcome that is good, on time and in time. In other words liquidation is the guarantee of a quality water supply that is regular and accessible for consumers and that is in line with fair retribution to the suppliers. As long as water is an undeniable comfort on one hand and a commodity on the other, the dilemma won’t dissolve.

This calls for challenges to be placed on the framework that are not only of an economic or ecological nature. This calls for the inclusion of challenges of an ethical nature.

In truth, the issue involves (and revolves around) the deepest mysteries of the human soul. Water has a historical sacred presence that goes back a long way. The nature of water and the cultural slopes that it travels in its broad reaching journeys are all part of the scenario that carries the real meaning and ideal symbolism of the waters. There is an overlapping between the sacred and the utilitarian. Water is recognized as a “value of a higher order”. It is a value that goes beyond utilitarian advantages that are direct and immediate. This is how water should prevail.

The spirit, especially the primordial spirit, is called on to renew and give things new life and new employment.

Many religious cultures throughout history have looked at the Spirit as the breath of life that comes through the waters. Life hatches from the element of water much more than from the elements of air, earth or fire. This is a classic interpretation. It would not be impertinent to say that in nearly all of the Christian and Moses traditions include water as a life-giving source. Moses means “saved by the waters”. Baptism is a dive into the water. There are many other religious traditions that include water in a fundamental position. (see the illuminating explanations of Marcelo Barros, Cap. III) It is only through the spirit that these materialistic, economic and mercantilistic slopes can be traversed and overcome. These slopes deform hearts and minds as well as bodies.

Recognizing this fact makes the growing complexity of this challenge crystal clear.

Overcoming this challenge does not mean standing by in a servile and inhumane manner and watching globalization happen. It means contributing to the construction of a final unanimous universe (from Teilhard de Chardin). This is a much more
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demanding task. This project undergoes unifying humanity under the shelter of
egalitarian principles. This process involves co-operation for uses and methods
and finally, a joint harvest and fair division of the results.

3. THE MOUTHS

Where does all this “news” flow from? What kind of runoff does all
this news provide? What are the real or probable scenarios that occur?

These scenarios have to be dealt with if we want to build alternatives for the direction
of regional history. These are scenarios that are retroactive and proactive in the
region. These scenarios have been altered by the late appearance of the water
element on the scene. Curiously, water is the most obvious element in the Amazon,
together with the thick, dense forest. The picture that has been revealed in the
international forums is the proposal to classify this bold, and to those of us who
live in the Amazon, formidable element. Global use of liquid potable freshwater
has been appearing as a concept. Sometimes this concept is referred to as “social
use” with a slightly euphemistic meaning. Where water exists and who it belongs
to is under dispute. Many are fighting over the necessities of everyone. This
creates a climate for potential huge and devastating wars. It also creates a climate
for huge and corrupt negotiations. The Amazon reserve is isolated on the world
map. It is needed and coveted after. The Amazon reserve is where these two
impulses meet. They meet, or fail to meet, where the waters meet.

There is a new *mise-en-scène* being recognized. The required abilities
for dealing with this new scenario involve many problems. There is an
inventory of existing factors that are mutating and of factors that simply do
not exist.

Therefore, it is absolutely necessary to incorporate all the three levels: the regional,
the national and the global.

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3.1. Internal Perceptions of the Region

In the first place, the region (or any region) can be seen as something with no structure. This reduces it to an autistic sort of vision, one that is gratuitous and dull-witted.

From this point of view, when a region wants or has a “political will” that is part of a plan of action from leadership with clear objectives (who knows, perhaps an organized civil society), then the shackles of underdevelopment are broken and stubborn determination is set free. This quality conquers all necessities for everyone and for always. It is the process of pulling yourself up by your own bootstraps and allows weight to be lifted and levitated. This is how the law of socio-economic gravity can be beaten. This law keeps the region caught up in the quicksand of delays and dependence. Regional development efforts in a not so distant past seem to have inspired a secret assumption that is tarnished. This has occurred in a conscious or unconscious way. I believe that there is a way to use this vision as far as it reaches to provide an overlook.

On the contrary, there is an overflow of behavior (not to say conviction) that we can call National-abstractionist, for lack of a better label.

The prevailing so-called “national” interest tends to dominate in the abstract. This means that there is no consideration for regional diversity or inequality. The secret (and the not so secret) assumption is that the country is essentially, mysteriously homogeneous. This means that the economic social policies that apply to the Uraricoera Valley apply to the Guaíba Valley as well. It means that the region of the Mouth of Necessities (or the Bottle Mouth) is in sync with Paulista Avenue in metropolitan São Paulo. If we move into the kingdom of the waters this means that the Grão-Pará (with its pororocas tidal flows), and the Parnaíba and Paraguai rivers, as well as the Pantanal Swamp and even the Paranoá Lake, are all part of a precious, perennial and perishable patrimony. The things that change are the plants, the crustaceans and the mermaids. The regional issue is dissolved within the national problem. This erases the regional problem and makes it disappear. One of the “basic objectives of the Republic” appears to be as solid as a rock. This objective is to reduce social and regional inequalities (CF, artº 3º, III). This objective, however, seems to vanish in the air.

Lately, the hyper-realistic idea that regions don’t perish or disappear has been gaining strength. Now there are only micro or meso-regions.
The macro and mega-regions disappeared from the geographic, demographic, social, political and economic maps. The new or emerging regions are smaller and are more homogenous and uniform by definition. The definition of these regions was based on external or internal migratory movements that took place in directed or spontaneous ways in each macro-region. Based on these movements and the correlating relocation of human and economic boundaries, a distinct ecological-economic zoning formed. This was especially true in agriculture and in the linked investments that flowed from agriculture. These new definitions occurred spontaneously, but it looks like these boundaries are here to stay. The celebrated identifying natural and cultural characteristics of the exonerated macro-region are trampled upon because of this. The original reference point (where it all began) is substituted for other reference points that are imported, or imitated and they become the important ones. The lack of a certain direction makes the region derivative and it takes on an inferior position.

3.2. External Perceptions of the Region

Internal perceptions include external anticipations that are integrated and integrating. These need to be built and fortified.

Based on a current realistic point of view, there is a need to develop a prospectus for the future that will guide activities. This needs to occur not only for the particular details of the Amazon of each country that is part of the rainforest basins and the “rivers’ nests”. It needs to happen for the Pan-Amazon. This position vibrates with integration possibilities that are much larger than those that exist now. These possibilities are excessively more beautiful than current possibilities. They must be diligently and effectively pursued for the recently emerged Water Century.

Physical integration is the basis for everything right from the start. Everything means circulating people, goods, services, values, transportation, communication, energy...

In synthesis, there is a breaking of the isolation that is imposed by the region’s geography, orography and topography up to a certain point. Isolation (allow me to emphasize the banks of the currents of the principal idea with a delicate sense of opportunity) has been dominant for centuries since the historic adventures of Francisco de Orellana and Pedro Teixeira, going up or down the river. This stubborn effort was only possible under the auspices of the Kings Felipes of Spain as well as from Portugal. The entire masterpiece was
due to the crazy suicide of d’El Rey D. Sebastião in North Africa. He was the one who said to Fernando Pessoa that a true man would understand: “much more than the healthy savage beast the delayed cadaver that procreates”. This is shocking definition however it is revealing of the human condition as a pure natural being. If we continue along these lines we won’t stop soon. We’ll only stop when we have to return from the location of Grão Pará and its incomparable skies.

If two countries with a single ruler has become anachronistic, a formula to vitalize the Continental Amazon as a whole must be invented.

Geographic politics in the region (I must insist on this emphasis, please excuse the repetition) would benefit from coming from within and not from outside. Don Sebastião fought the moors in Alcácer-Kibir. This operation was not a success and finally the Portuguese and Spanish crowns joined because of premature and literal disappearance without an heir. He became known as “The Hidden”, and was eternally waited for. What this unfortunate one allowed to be discovered, to very pragmatic ends, was the unsuspected complacency of the Tordesilha meridian. Per ende, the dilation of Portuguese America (at the cost of the contraction of Spanish America) occurred in a precocious March towards the West. This promoted the definitive configuration of the future State of Grão-Pará and its successor, the Amazon. The story goes on from there and geography behaves, politics metabolize and diplomacy consecrates. This should serve as a warning or example. There is pardon for this twisted journey that has continued for so long, but it is an edifying example. The end.

Nevertheless, when all is said and done, there must be desire and nothing less than a certain spiritual integration. This implies an overall effort, an effort over all.

Spiritual is discussed here in the sense of what has already been said. It’s clear that this cannot be measured, weighed or counted exactly. It is difficult to define and needs to be explained. The foundation is the circulation of ideas. It goes beyond the physical and that is why the term “metaphysical” is used. This can be confused with the “noosphere” Teilhardiana, that is understood literally as something that: “À la fois réalité déjà donné, et valeur à réaliser librement.” A distinct biospheric value that is nourished by the biosphere is “un tout spécifique et organique”. Is this a result of complexification? (Remember? See above) and a tendency for unanimity? (remember again? Id.). Unanimity is nothing less than the universe. In this context, the Amazon can finally find its own place and be recognized for its planetary role, its cosmic role, who knows? It can finally rest in peace, in the best meaning of the phrase.
3.3. External Perceptions of the Region

It’s finally time to confront the challenge of the global charade that involves the Amazon: its insertion in the planet.

Insertions or inclusions, as has already been said, are numerous. The best approach is to separate them.

The easiest to identify in terms of being tricky, and therefore the easiest to discard, is simple passive insertion. This is the insertion that comes from “doing what the others do”.

Ruled from without, this process is limited to imitation or generated demand or to what is in fashion in the outside world. This could be soybean plantations, energy crops like açaí, or forest hotels and clothing made from plant leather. It could also mean aluminum pans. These trends all occur simultaneously and force the region to produce what is not naturally part of the region. When this doesn’t happen, the original forces are used. This means the rivers that are involved in the construction of roads that are solely used for transporting products from other national regions in the direction of other global markets. This geographic fatality is what brings consumer markets closer in terms of grain and products of a significant value with random origins. This region is used with an extreme lightness of being that is not beneficial to the region. It is beneficial to those who produce and export and to those who import and consume. It is never favorable for those who sit on the park bench and watch the band go by (or the boat, or the truck). Amazon byways are reduced to runoff. Yet they are necessary in any type of linked regional project. Not in and of themselves.

One variant that is perhaps slightly more “advanced” is made up of what we can call insertion by adhesion.

“What’s good for Favônia is good for Amazônia”. Don’t slogans and sayings like this exist? They are copied, and transplanted. After all, what has been done in Favônia has been showing results. It’s as if the same wind patterns that bring favorable results to one reality or latitude would do the same for different ones. Random models are summarily adopted but not necessarily adapted. Sooner or
later adjustments need to be made. Tout s’en va de lui même... The beatitude of this refrain is found in what are considered to be modern apostles (or post-modern, I don’t know anymore). Therefore, they are on the cutting edge for their time and part of the vanguard movement for their place.

The only defendable way to fit the Amazon into the world depends on a clear and unmistakable shape for the Amazon.

The Amazon shape is tied to what is naturally specific – i.e. to Amazonianess. Inclusion must occur with the support of all of the inherent characteristics of the soil and the underground layers of the soil. It must also include the flora and fauna and the natural flows (air, water, natural gas, oil...). It must also include folklore, training, forms, creations and regional facets. All of these concrete and ephemeral Amazon qualities and the physical and spiritual elements as well must be considered. Insertion must take place as something that happens from within and moves outwards. It can’t be roughly carved out by established demands. The impulse for this inclusion must come from innovative opportunities that are inherent. When put to the test, these scenarios have to have universal appeal and must include enthusiastic alliances. There is no need to show this reality that is so apparent to the naked eye. The priorities jump out at us. There are pupunha, hearts of palm, fruit pulp, dust duck in tucupi sauce (“dust duck on tucupi sauce“)... Açaí fruit, guarana, ices, jellies and jams, sweets in general. There are also music, dances, ceramics and folk art. There are also teas, roots, leaves and traditional medicine and much more. Long live Jean-Baptiste Say! He never got to the Amazon but he realized that someplace, sometime, somehow that there would be supply that would create its own demand. He deserves a few statues revealed to the sound of discordant Rap music and the fervent Marujada dance in all of the federations of employees and employers in the region. All of them should always be grateful.

4. OUTFLOWS

This is where we finally end up? Here in this torrential flow that threatens to drown us? Are there other still unknown consequences from these outflows?

There are two types, according to what is considered to be the intra-regional field and the international field (evidently going through the inter-regional). Concern for one type does not cancel out concern with the other type. They interact.
Internally, engage the basic hopes of the populations through reducing the quality and quantity of the fountainheads.

This is how the fountainheads run dry or become irreversibly polluted or somehow compromised. If this happens, there is no appropriate and unequivocal answer for the habitual requisitions like electricity, industry, navigation and agriculture (cultivation and animal breeding). There is no answer for irrigation, fishing, and tourism, sports, health and sanitation, food or climate regulation... Hydroelectric dams take on the equivocal status of Dr. Jekyll and Mr. Hyde. The same is true for irrigation or animal breeding. It’s important to emphasize once more that all of us live downstream from this disaster. If this possibility seems alarmist given the dimensions of the region and the aquifers, the studies here show that these threats may become realities in sub-regions and localized areas. The water cycle can be affected. These seem to be current problems, but the tendency is for them to spread if they are not faced in time. These problems will affect growing populations.

Externally, this threat will turn into a fact for the whole world and the current flow of the River-Sea will be the world’s number one provider of freshwater.

This means that this hypothesis could perfectly well become a reality and the huge Amazon Grand River could be declared the common property of humanity. This would bring on management from a multi-national or international distributor. Hasn’t this scenario already been hinted at, even rehearsed for the humid tropical forest of the region and the biodiversity that lives within it? The water issue is the most urgent and the most worrisome. Would we get dizzy if we put the two questions together imagining an attempt to convert the region into a protected confined area overseen by an ad hoc organization that would be composed of the powerful people in the world? This would all take place in the sacred name of humanity. Biological diversity can be freely exploited. This exuberant source may become exhausted for those who live in the Amazon. This would involve damage to the priority of their necessities. Or, some type of “compensation” may be promised. This is in line with what is offered towards the preservation of forest areas where the largest polluters in the world keep polluting without being punished (the very rich may even acquire lakes with the alleged intention of providing their grandchildren with water – what concerned grandparents! — *apud* Villiers). It is always a good thing to remember that saving the huge quantity of freshwater in the Amazon basin doesn’t involve only the regional population’s needs. It has already been estimated that transferring 20.0% of this liquid accumulation for, let’s say fertilizing the Sahara
desert, would end a reservoir of biomass and the Amazon basin. The repercussions would be felt around the world and would greatly damage the regulation of the planet’s climate. (apud Marq de Villiers)

An alternative: Allied Amazon countries and other large suppliers make up a pool (an appropriate nickname) in the style of OPEC.

In this way we (the countries that make up the Amazon condominium) would associate with the United States and Canada (maybe Russia, China and India too). This would be a new and promising global cartel. Agreements could be reached. I don’t think this would be easy given the weight and texture of the partners. However, we could establish criteria, quantities and common water prices for water sold to the thirsty countries. This is how OPEC works and has worked for a long time with petroleum. This is almost how Canada has been working in negotiations for tens of billions of liters of water per year with China. This might even promote a lively scale of water for petroleum. This seems to be happening on an experimental level on the frontiers of the Middle East. Who knows? Water is part of a good beer and this could cause a certain allure to appear between Canada and France. This scale could be used for water and wine as well (the opposite of the first miracle of Christ in Kana). The disheartened mayor of Kana has suggested this 2000 years after the miracle. Is there enough to be discussed – or enough water for everyone who is thirsty?

In the end and in practice, how can we end this saga? What kind of attitude should we take on? What kind of framework should we vote on? What kind of framework should we execute? What kind of idea about the Amazon should be pursued?

This is what is being said in the final analysis. Pursuing a prospectus, a proposal, and a purpose. To sum it up: pursuing an Amazon Project. This is a sufficient task internally for the ADAs or SUDAMs that are the current or eventual re-dividers. It is a challenging task externally for the OTCAs (definitively blessed on November 22, 2002 in Santa Cruz de la Sierra). These are the “owners”. There will be a certain confrontation that ALCAS (expected birth date 2005) and the planet’s OMCs. These last are still infants, but they have shown that they are on their way. The task, in reality, is common for the existing Amazon entities and for new entities that may appear. The task needs to be developed with everyone involved in an intimate partnership. This is what is usually said these days.
The storehouse of information and reflection that is collected here will be complete with the culmination of the announced trilogy. This is an important aid for dealing with the anxiety.

I tried to spare the reader from excessive data that is presented in different formats. This was especially true concerning the inevitable mining of numbers, statistics, indices and rates. This digression was done extremely consciously and reflected its own more fluid current. However, the organic material that is captured is the same.

I will be happy if I have helped the reader become interested in the reading. I hope I have encouraged the reader to want to jump in to these warm waters.

Better yet, to sum it up: my purpose here is nothing but to waken the readers’ desire to quench their thirst in sweet, fresh, liquid, clean water. This is how all good potable water should be.

No color, no odor, no flavor — it’s healthy. Water that sees the sun.

SOURCES

The scarce sources referred to in this introduction come from a selection of three publications that have just been released in Brazil. They represent different angles of the issue. 1. Marq de Villiers book Água (Como o uso deste precioso recurso natural poderá acarretar a mais séria crise do século XXI) (Water – How the Use of this Precious Natural Resource may become the Most Serious Crisis of the Twenty-First Century) – Rio de Janeiro. Ediouro, 2002. This book is a previous repository of information on the subject and on the ongoing conflicts and disputes that are provoked or aggravated by the water issue; 2. UNESCO Notebooks BRASIL, Environment and Development Series, Vol. 3, Lord Selborne Ethics in the Use of Freshwater: a study – Brasília. UNESCO, 2002. This volume summarizes current global discussion of ethical foundations to be constructed for the solution of these disputes; 3. Benedictine Monk Marcelo Barros’ book O Espírito vem pelas Águas (The Spirit comes through the Waters) – Goiâs/GO. Editora Rede, 2002. This book approaches the question through the point of view of spirituality and the change in the focus of suggested solutions. Naturally, some
of the basic information about the amount of ocean and freshwater, consumption, environmental disasters, necessities and involved interests are repeated in these three publications. I was greatly excited by the subject in Amazônia: modos de (o)usar (The Amazon – Bold Use and Methods) – Manaus. Valer, 2001. Of particular interest is the final liquidation on THE WATER CENTURY. Teilhard de Chardin is unique: the concepts used are taken from small texts in Léxique Teilhard de Chardin – Paris. Éditions du Seuil, 1963. Poems, films, novels, songs and other forms of text are absorbed without needing baptism certificates or official statements and diplomas. The reader that is interested in deep exploration of specific elements of the water issue in the world and in the Amazon should clearly consider bibliographic suggestions from other sources contained in the collected texts here. This is the issue for today and for this century. Q.E.D.