

# DEJE- FORSHAGA COMMUNITY WATER DECLARATION

1§. All life is sacred, and water is the source of life, this is to be the first legal statement for all water on water planet, Mother Earth. When ever scientists are looking for extra terrestrial life signs, they are only looking for the evidence of water in it's three forms, i.e. ice, liquid, or vapour. It is more important that science, together with you the people, begin to understand water's gift of love and life, on our water mother planet Earth.

2§. The future of at least ten generations, of all living beings, is dependent on how you as the people manage all water, in this time and age, especially the economical situation of water, so water will need you as the people, to support all water so that water will be considered, as a non profitable life partner.

3§. This is a declaration for you the people of world by grass roots people from many different nations, to give a clear indication that you as the people will take a supportive position in determining that water has the right to be treated as a conscious life entity, and be given equal human right status.

4§. All water in its variations are interconnected and symbiotic from the atomic to the greater masses so water is the basic condition for creation, so it is time that water, be given a voice, which will be respected, with the support of you as the people of the world. This will be the primal directive for all water policies.

5§. Water touches the emotion of love and the spirit in your and every human heart and brain. We can be sure that water holds the principles of love and spirit so it is important to all people to learn to open our heart and thoughts and touch the water with love and take our individual responsibility for changing the life force and quality of water, and this aspect will become regarded as a water policy condition.

6§. Water is the property of all life, and can only be placed into guardianship of you, the people, who are prepared to protect and share the water with such a fundamental understanding, i.e. indigenous people who keep traditional protection and sharing practices, local people that live close to fresh and coastal waters who are prepared to share and protect, and all non profitable water providers.

7§. You as the people need to make yourselves more aware of what we put into the water every day, and ask yourselves if we are adding life and love to the ecology of the water, perhaps it is necessary that every house dwelling take more responsibility in cleaning their water before it leaves their dwelling. The consciousness, love and spiritual aspects of all water requires a more positive consideration, from all forms of business, industries and major water providers, so that the quality and quantity of water will continue to remain available for usage.

8§. Every human being, shall have the possibility to have water to drink and cook with every day, so it is advised that monetary funding from all nations people, to provide an international water fund, to be held by world bank, but distributed and monitored by an international water guardianship group, who will give water to dry areas, war situations and poor nations or individuals.

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9§ As we are faced with the serious problem of global warming. All global waters will need urgent attention and help from you and every human being, as well as new scientific and unconventional methods, assisted by spiritual and ceremonial, guidance, as this may be the only possible way to assure the survival of many endangered sea and inland waters plus diverse threatened species. Where and when ever possible more cooperation with all alternative water studies and practices, shall be given a good opportunity to be incorporated into scientific and technical solutions that involve different systems of water management, especially if they are nature friendly and relevant to the natural cyclic flow of water.

10§ New emerging life forms are created for the land and ocean and can be found in the coastal estuaries that are the waters of the sea and waters from the rivers, which are like the waters of the womb, such areas should be considered as the most sacred waters of Mother Earth, thus you as the people will take action to make policies that will better protect such places from human disrespect and pollution.

11§ Oceans of our water Mother Earth sustain many varieties of life, so this declaration calls the attention to you and every individual human being, to urgently take action and give your attention to help stop the carbon dioxide pollution, that you all are responsible for, because this is the main factor, causing warming of all global oceans, thus leading to possible certain death for many sea dwelling species. The oceans are a main source of oxygen and play an important role in climate conditions.

12§ In time of war it is important that all water sources, rivers, lakes streams, brooks and coastlines are declared neutral and the ownership be released to an international group of water guardians that will have the responsibility to fairly mediate the return of the waters when peace agreements are finalised . All nations will agree to a, no war over water policy. No country may have the right to stop flow of water to another country or poison and pollute, water ways that cross over borders Such an act will be regarded as terrorism against water

13§ Some first nations (indigenous people ), who have key solutions with ancient traditional knowledge, which can open new ideas and approaches for many problems that are being encountered to global warming, and western culture especially in relation to the water. Very often such knowledge is deemed sacred by these nations because most of the practises and teachings are vital to the spirituality of the culture and its people. In many cases it can eventually lead to the death of such peoples, often involving, exploitation of their tribal waters and lands. In order to gain the trust and share the knowledge from such people, it is necessary that first nations people are able to re-establish their guardianship, with full recognition of their traditional tribal claims to their waters, with water determination rights and legal water policies, so that they are able to implement practises that will ensure and benefit the future survival of their waters and peoples, after which it would be easier to share knowledge for the sake of the water Let it be noted that the intention is not to save the water it is a way to come relearn the natural harmony we as the people once had with the water.

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