

ACUERDO DE VENECIA SOBRE TURBERAS

When doing local environmental education and awareness work, it is essential that it includes: an intergenerational dialogue of knowledges (legal, indigenous, science, artists, journalists);

Create awareness, produce knowledge and change states of consciousness. Be inclusive of a diversity of knowledges, vary the acts of communication to different

Las turberas son poder. Sí, fuentes de carbono, ríos de vida, biodiversidad.

Marcando el paso del tiempo, se estremecen, vivas. Murmuran, sensibles, sensuales.

Las turberas son memoria. Fluyen y se pliegan en la materia profunda y oscura, sosteniendo nuestro futuro.

Conexión consistente a través de redes de raíces, musgos, minerales, retrocesos glaciares, síntesis orgánicas, vida humana y parentescos multiespecie.

Las turberas son ancestras. Una e indivisible, pulsan como un corazón palpitante, latiendo con el tuyo y el mío, esponjosas bajo nuestros pies beben del cielo y respiran la belleza del color.

¿Las hueles? ¡Si!

Respetar la turba viva / muerta, incorpora su lenguaje en tus canciones.

Valoramos profundamente las turberas. Las de cerca y de lejos nos importan, porque caminamos el pasado, que nos mueve a asistir la sanación. Un gesto, un humilde giro del destino.

Rumores territoriales nos dicen que ahora debemos hundirnos en el ciclo de regeneración, reparación, restauración.

Las turberas son profesoras. Maestras del descanso, cuidadoras del agua, bibliotecas de la evolución climática, de la composición y la descomposición. Si ellas lo saben, nosotros también podríamos saber.

Custodia intergeneracional. El honor de servirte invita a venir, escucha el grito de la ciénaga. Una llamada desde el origen / futuro de la vida.

Las turberas trabajan con nosotras, aunque seamos solo una pequeña parte de la masa terrestre del planeta, estamos al servicio de tus contribuciones. Ayni, Mutualidad, Hol-Hol To!

LO QUE NECESITAMOS:

- Protección inmediata y efectiva de las turberas sanas (de alta integridad)
- Un nuevo marco de coordinación local y global
- Colaboración multinivel
- Reconocimiento del valor cultural, espiritual y ancestral de las turberas
- La re-humectación de las turberas degradadas
- Concientización política y pública, y voluntad para custodiar las turberas
- Un inventario local de las turberas mundiales
- Recursos significativos para proteger y restaurar las turberas
- Paludicultura y otros medios de vida innovadores
- Nuestra propia reeducación continua para aumentar nuestro respeto y amor por las turberas.

LO QUE VALORAMOS:

- El bienestar de las personas y de las turberas.
- La veneración por las realidades ancestrales y espirituales.
- La recopilación y difusión de conocimientos.
- Las acciones reflexivas.
- La responsabilidad y rendición de cuentas.
- Las risas y la alegría.
- Las diversidades multifacéticas.
- Las relaciones intergeneracionales y transdisciplinarias.

LO DESCONOCIDO

A NIVEL LOCAL

Ideas e inspiración
Sensibilidades
Curiosidad y creatividad
Complejidades y singularidades
Conciencia
AMOR

A NIVEL GLOBAL

Compartir de conocimientos
Empatía y escucha atenta
Coordinación
Diversidad e inclusión
Descolonización

Y NO CONCENTRACIÓN DE LA TIERRA

CUIDAMOS LAS TURBERAS

ACORDAMOS PROTEGER LAS TURBERAS GLOBALES DE MANERA LOCAL

estoy de acuerdo

¿TÚ?

The communities can build strategies to protect the peatlands to maintain the water cycle, the culture, and a sustainable economy.

Effective conservation of peatlands banning by law the extraction of Sphagnum magellanicum Moss and peat exploitation. The owners of peatlands must be supported by the state to allow effective protection, and also build a complete peatland registry of Chile.

Se aborde holísticamente entendiendo que la turbera es un elemento de un sistema, por ejemplo, no se puede conservar una turbera si no se cuida su fuente de agua ya que esta se secaría.

Difundir y educar a la comunidad de la importancia local y global de la conservación de estos sistemas. Integrar nuevos y antiguos saberes dentro de la discusión local de los ecosistemas de turberas.

Selk'nam community has the right and opportunity to make ceremonies in different parts of Tierra del Fuego's territory to strengthen the bond between human and nature

To be considered human and environmental patrimony, to put an end to extractivism. To combine the preservation of peatlands with the ancestral-spiritual Selk'nam knowledge.

That the State accompanies local conservation actions with appropriate public policies (subsidies, incentives, etc) That we find income alternatives for people that extract moss/peat for their subsistence.

Elaborate and execute an Action Plan for beaver control in areas with large extensions of peatlands. Actively prevent new fires in Tierra del fuego

Promovamos la participación local, trabajando en conjunto con los actores centrales, identificados en un Mapa de Actores que contemple sus intereses y niveles de poder.

Promover la formación continua de agentes multiplicadores que permitan difundir los valores de las turberas a nivel local. Brindar protección legal a aquellas que aún no han sido adecuadamente reguladas.

A clear dissemination of knowledge should be generated among decision makers and citizens.

Create an inventory of the location, size, and condition of peatlands, along with continuous monitoring of these ecosystems.

We acknowledge and engage with work - management, knowledge growth, connection - that already exists. Research is shared widely and in diverse forms - as lessons, policy, conversation, protest, art, poetry, song.

Respect peatlands as significant living entities with rights. Understanding how our locality is connected to impacts of broader systemic issues such as extraction, water rights, colonisation and climate change.

Be imaginative. Honour diverse value systems, respect local and global flows and gather knowledges of peatlands and their locations intimately (their complexities, permeabilities, histories. Their biogeographical uniqueness, natural processes, stories, pools of knowledge, governance and resources) All of these needs to be done with integrity, celebrating and sharing stories in order to build momentum and inspire other generations

Policies need to regulate responsibility for results of actions on peatland (all of them peat-forming ecosystem), policies need to oblige businesses/private sector and public sector to commit (deliver on/commitments) to no deforestation-noexploitation, no peatlands extraction-drainage-damage, national policies about peatlands need to account for carbon, water, nature, biodiversity, livelihoods, protect healthy peatlands now- policies "let them be", there are opportunities for green meaningful jobs, policy needs to be discussed/translated around the dinner table with 51 most influential children in the world, policies need to take on board/ be informed by diversity of perspectives by sharing people the possible futures pro/positive & negative outcomes imagine- creativity-visualization- experience.

We need knowledge transfer: incentives, influencers, regulation. We need knowledges: on alternative uses & restoration, on cultural & spiritual experiences, on traditional knowledges, on cultural understanding of local communities, on the extent & condition of ecosystems and their functions.

When doing local environmental education and awareness work, it is essential that it includes: an intergenerational dialogue of knowledges (legal, indigenous, science, artists, journalists); embodied (multi-sensory, emotional, memory); an element of unknown (people, knowledge, exchange of experience); a rhythm that is sustainable in time and can be repeated.

Create awareness, produce knowledge and change states of consciousness. Be inclusive of a diversity of knowledges, vary the acts of communication to different audiences, be equally responsible to science and ancestry/culture, based on the same messages.



Policies are not doctrines to be imposed, but dynamic processes inspired by local knowledges, experience and practices. They are tools to serve the local purpose for protecting and restoring future peatlands today. Policies need to reflect the life-sustaining abundance in diversity and contributions of peatlands and subsequently human experiences throughout time - past, present and future. They need to be activated, accessible and translated. Policies should understand, reflect, protect and promote nature as a foundation of culture.

Create relationships and dialogues with all members of society: Hispanic communities, blue collar workers, etc. Decolonize the language when communicating with people, especially with BIPOC communities.

Halt development of peatlands/Everglades land for agricultural and urban uses, thereby improving water quality by reducing pollution from urban, industrial, and agricultural runoff. Correct the imbalance in nutrients causing overgrowth and crowding out of plant and animal species, while also working towards removing invasives. Stop extracting peat!

Communicate your objectives clearly to non scientists.

Protection from being converted and fragmented.

Record and evaluate the initial situation for the planning of the measures to successfully rewet the peatland, permanently. Have local partners.

Implementation of paludiculture to provide the farmers a method to use their peatlands sustainable.

To involve all the local stakeholders and try to create synergy effects (for example with nature protection, tourism, regional cooling effects, CO2-Certificates and the regional bio economy etc.). Use good examples, to convince others. Especially after the three dry years in Brandenburg/Germany, some farmers had higher and better yields, than their neighboring colleagues with drained fields. Use the innovation power of the farmers.

Legal base for the measures. Good water management.

Links are maintained with such work across the globe to share understanding, challenges and strenghts

All layers of understanding are taken into account. A transdisciplinary and non-hierarchical approach to peatland conservation

Local Awareness as well as a stronger connection between 'downstream' and 'upstream' relations. How peatlands are not isolated wilderness -over there- but landscapes deeply embedded in people's day to day lives.

We need public/open online databases and platforms, for all learning resources to be shared multilingually (upskilling is part of this). We need awareness and education networks and working groups within larger peatland networks (eg. GPI, PPI). We need academic as well as non-academic indigenous knowledge transfer.

We need more higher education (masters, post-docs etc) about peatlands - and it should be interdisciplinary.

We need knowledge translation: (re)education, personal identification with the peatlands by everyone. We need transdisciplinary work that's participative, local / global (networks), innovative (eg. paludiculture), imaginative, flexible.

We need incentives / funding for pilot projects (wisely used), for restoration, for protection.

Inspire other generations

Take time but start now! Wise use: sustain or restore diverse functions, foster curiosity, respect local needs, engage ever changing social & ecological knowledges, strengthen consequences for global use via penalties and explicit rights, build long-term appreciation, be creative, discuss, participate in multi-disciplinary ways, and build appreciation as well as education.

Thanks Rumi!
 جز مستحق بود هیچ دساز را
 نه اول دن آخر و آغاز را

No one can create me, except love
 Peatland is the first, the last as the beginning
 Nadie puede crear, excepto el amor
 La turbera es la primera, la última como el comienzo
 Personne ne peut me créer sauf l'amour
 La tourbière est la première, la dernière comme le commencement,

Ni féidir le duine ar bith mé a chruthú ach an grá
 Tá talamh portach an chéad, an deirneach 's an tús

● BEST PRACTICES ● NEEDS ● PEATLANDS