



THE VENICE AGREEMENT ON PEATLANDS

- 2022 -

WE NEED:

- Immediate and effective protection of healthy peatlands
- A new framework for local to global coordination
- Multi-layered collaboration
- Recognition of cultural, spiritual, and ancestral value of peatlands
- Re-wetting of degraded peatlands
- Political and public awareness and the will to steward peatlands
- Local inventory of global peatlands
- Meaningful resources to protect and restore peatlands
- Paludiculture and other innovative livelihoods
- Continuous re-education of ourselves to increase our appreciation and love for peatlands

WE VALUE:

- Well being of People and Peatlands
- Reverence for ancestral and spiritual realities
- Collection and dissemination of knowledges
- Thoughtful action
- Responsibility and accountability
- Laughter and joy
- Multifaceted diversity
- Intergenerational and transdisciplinary relationships

LOCAL

- Ideas and inspiration
- Sensitivities
- Curiosity and creativity
- Complexities and uniqueness
- Consciousness

GLOBAL

- Sharing of knowledges
- Attentive listening and empathy
- Coordination
- Diversity and inclusivity
- Decolonization

● LOVE

WE CARE FOR PEATLANDS

I AGREE
WE AGREE TO PROTECT GLOBAL PEATLANDS LOCALLY AND YOU?

When local environmental education and dialogue work, it is essential that it includes: an indigenous, science, artists, journalists); embodied (practical, experiential); and community (people's knowledge, change of behaviour); and that it is sustainable in the long term and can be scaled up.

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 inclusive of culture, based on their messages.

Peatlands are power. Yes, carbon engines, rivers of life, biodiversity.

Ticking, tickling, alive, murmuring, sensitive, sensual.

Peatlands are memory. Flowing and folding into deep dark matter they hold our future.

Consistent connection through webs of roots, mosses, minerals, glacial retreats, organic synthesis, human life, and multi-species kinship.

Peatlands are ancestors. One and indivisible, thumping like a beating heart, beating with yours, and mine, the spongy wetlands underfoot drink from the heavens and breathe the beauty of color.

Smell it? (YES!) Respect the living/dead peat, include its language into your songs.

We hold peatlands dear. Near and far we care, because we walk the past, that moves us to encourage healing. A gesture, a humble twirl of fate.

Territorial rumors tell us that now we must sink into the cycles of regeneration, reparation, restoration.

Peatlands are teachers. Masters of rest, caretakers of water, libraries of climate evolution, of composition and decomposition. If they know, we may know.

Intergenerational custody, the honour to serve, invites you, come, listen to the bog holler. A call from the origin/ future of life.

Peatlands work with us, even if you are only a small portion of planetary land mass, we are in service of your contributions. Ayni. Mutuality. Hol-Hol Tol.

The owners of peatlands need to be supported by the state to allow effective protection. They also build a healthy peatland ecosystem.

Provide financial support to peatland owners to allow them to manage their land sustainably.

Peatlands are a source of income for many communities. 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 better 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 flows and gather knowledge about peatlands and their location intimately (their complexities, permeabilities, histories. The biogeographical uniqueness processes, stories, pools of governance and resources) A needs to be done with integrity and sharing stories in order to build momentum and inspire other generations.

Policies need to regulate peatland extraction (peat-forming ecosystem), businesses/private sector and commit (deliver on/commit) deforestation-noexploitation-extraction-drainage-damage-peatlands need to account for biodiversity, livelihoods, protection of peatlands now-policies "let them be", there meaningful jobs, policy need to be discussed/implemented at the dinner table with 51 members of the community. Policies need to take on board/ be informed by diversity of perspectives by sharing people the possible futures pro/positive & negative scenarios imagine.

We need to manage transition. We need knowledge on regulatory, cultural & spiritual knowledges, on culture, understanding of local conditions, on the economic, their functions.

Policies are not doctrines to be imposed, but dynamic processes inspired by local knowledges, experience and practices. They are tools to serve the local community for protecting and restoring future peatlands today.

Peatlands reflect a life of struggle and resistance. They are the result of centuries of human and natural processes. They are the result of centuries of human and natural processes. They are the result of centuries of human and natural processes.

These relationships and dialogues are essential for the protection and restoration of peatlands. They are the result of centuries of human and natural processes.

Decolonize the language. Communicate with people, especially with BIPOC communities.

Hill development peatlands/Europe. Land for agriculture. Stop extracting peat!

Correct the imbalance in nutrients causing overgrowth and crowding out of plant and animal species, while also working towards removing invasives.

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 sustainably.

To involve all the local stakeholders and try to create synergy effects (for example with nature protection, tourism, regional cooling effects, CO2-Certificates und 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 strengths. 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. 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 peatlands (wisely used), for protection, for restoration.

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 نود هیچ دستار را / خدا اول دهن است هر دو 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 feicik leim... / Ni feicik leim... / Ni feicik leim...

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

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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!

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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.

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 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

