# in triget settinal dialogue of knowledges (legal, indigenous, science, artists, journalists); impodied multi-property, and to make the life and the grant property of the most of provided multi-property, and the most of provided multi-property and contractions of provided multi-provided

Peatlands are power. 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?

Respect the living/dead peat, include its language into your songs.

We hold peatlands dear. Near and far 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.

BEST PRACTICES

#### 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 Continous re-education of ourselves to increase our appreciation Stat Now! 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 The unknown

Ideas and inspiration Sensitivities Curiosity and creativity Complexities and uniqueness Consciousness

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

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## E CARE REATLANDS:

AGREE **WE AGREE** TO PROTECT

Create relationships and dialogues with all members of society: Hispanic communities, The communities can When doing local environmental education build strategies to protect the peatlands to maintain the water cycle, the culture, and a sustainable Policies are not doctrines to be imposed, but dynamic processes inspired by local knowledges, and awareness work, it is essential that it includes: an intergenerational dialogue of blue collar workers, etc knowledges (legal, indigenous, science, artists, journalists); embodied (multi-sensory, experience and practices. They are Decolonize the language when communicating with people, especially with BIPOC communities. tools to serve the local purpose for protecting and restoring future emotional, memory); an element of unknown Effective conservation of (people, knowledge, exchange of experience); a rhythm that is sustainable in tima and can be peatlands banning by law the extraction of peatlands today. Policies need to Sphagnum magellanicum Moss and peat reflect the life-sustaining abundance in diversity and contributions of Halt development of peatlands/Everglades land for agricultural and urban uses, thereby exploitation.
The owners of peatlands must be supported by the state to allow effective protection, and also build a complete peatland. peatlands and subsequently human experiences throughout time - past, present and future. They need to be Create awareness, produce improving water quality by reducing pollution from urban, industrial, and knowledge and change states activated, accessible and translated. of consciousness. Be inclusive of a diversity of knowledges, a complete peatland registry of Chile. agricultural runoff. Correct the imbalance in Policies should understand, reflect protect and promote nature as a nutrients causing overgrowth and crowding out of plant and animal vary the acts of communication Se aborde holisticamente 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 secaria. foundation of culture. to different audiences, be equally responsible to science species, while also working towards removing and ancestry/culture, based on the same Stop extracting peat! messages Communicate your objectives clearly to non scientists. AMOROMONDE Difundir y educar a la comunidad de la Protection from being converted and fragmented. importancia local y global de la conservación de estos sistemas. Integrar nuevos y antiguos saberes dentro de la Record and evaluate the discusión local de initial situation for the los ecosistemas de planning of the measures to successfully rewet the turberas. peatland, permanently Have local partners Selk'nam community has the right and opportunity to make ceremonies in different parts of Tierra del Fuego's territory to strenghten the bond between human and nature To involve all the local To be considered human and environmental patrimony, to put an end to extractivism. stakeholders and try to create synergy effects (for example with nature protection, tourism regional cooling effects, CO2-Certificates und the regional bio To combine the preservation of peatlands with the ancestral-spiritual Selk'nam knowledge. economy etc.). Use good examples, to convince others. Especially after the three That the State dry years in Brandenburg/Germany, accompanies local conservation actions with some farmers had higher and better yields, than appropriate public policies (subsidies, their neighboring colleagues with drained ncentives, etc) That we find income Use the innovation power of the farmers. alternatives for people that extract moss/peat for their subsistence Legal base for the Elaborate and execute an measures. Good water management Action Plan for beaver control in areas with large extensions of peatlands. Actively prevent new fires in Tierra del fuego Links are maintained h such work across the globe to share understanding, Promovamos la participación local, trabajando en conjunto con los actores centrales, identificados en un Mapa challenges and strenghts
All layers of
understanding are
taken into account. A de Actores que contemple sus intereses y transdisciplinary and non-hierarchical niveles de poder approach to peatland 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. Local Awareness as well 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. A clear dissemination of knowledge should be generated among decision makers and We need public/open online databases and platforms, for all Create an inventory of the learning resources to location, size, and condition of peatlands, along with continuous be shared NEONE multilingually (upskilling is part of this). We need monitoring of these ecosystems. awareness and We acknowledge and education networks 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. and working groups within larger peatland networks (eg. GPI PPI). We need academic as well as non-academic indigenous 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. knowledge transfer. We need more higher education (masters, post-docs etc) about peatlands - and it should be interdisciplinary We need knowledge translation: Be imaginative. Honour diverse value (re)education, personal systems, respect local and global flows identification with the peatlands by and gather knowledges o peatlands and evervone. We need their locations intimately (their transdisciplinary work that's omplexities, permeabilities, histories participative, local / global Their biogeographical uniqueness, (networks), innovative (eg. natural processes, stories, pools of knowledge, governance and resources) paludiculture), imaginative, flexible We need incentives / funding for pilot projects (wisely used), for All of these needs to be done with integrity, celebrating and sharing stories in order to build momentum and inspire restoration, for protection. inspire other generations. other generations Policies need to regulate responsibility for results of Take time but start now! Wise use: sustain or actions on peatland (all of them peat-forming ecosystem), policies need to oblige restore diverse functions, foster curiosity, respect local needs, engage ever changing social & businesses/private sector and public sector to commit ecological knowledges, strengthen consequences for global use via penalties and explicit rights, build (deliver on/commitments) to no deforestation-noexploitarion, no peatlands long-term appreciation, be creative, discuss, extraction-drainage-damage, national policies about participate in multi-disciplinary ways, and build appreciation as well as education. 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 مرمئی نود هیچ دساز را مهمهم ن اول دنی آخر رآغاز را را Rumi most influential children in the world, policies need to take on board/ be informed by diversity of perspectives by sharing people the possible futures No one can create me, except love pro/positive & negative outcomes imagine- creativity-Peatland is the first, the last as the beginning visualization- experience. Nadie puede crear, excepto el amor La turbera es la primera, la última como el comienzo We need knowledge transfer: incentives, influencers, Personne ne peut me créer sauf l'amour regulation. We need knowledges: on alternative uses & La tourbiére est la prémier, la derniere comme le commencement, restoration, on cultural & spiritual experiences, on traditional knowledges, on cultural understanding of Ni féidir le duine ar bith mé a chruthú ach an grá local communities, on the extent & condition of Tá talamh portach an chéad, an deirneach 's an tús BEST PRACTICES NEEDS FEATLANDS ecosystems and their functions.