



## Third World Meeting of Mountain People

September 25 - October 3, 2010  
Oloron-Sainte-Marie (French Pyrenees)

# **“COMMUNITIES, TERRITORIES AND MANAGEMENT OF NATURAL RESOURCES”**

### **Presentation of the workshops**

#### **Monday, September 27, workshops:**

*Total available places*

- |  |              |
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| <p>❖ <b>n° 1 – Mountain mayors: family farm and community management</b></p> <p>Living in the mountains: a variety of different activities, private activities and commitment to the territory of the community. How is it possible to be a full time shepherd, the mayor of one's village and to maintain a happy family at the same time? A daily challenge.</p>   | <p>10-12</p> |
| <p>❖ <b>n° 2 – Living the mountain, through thick and thin</b></p> <p>Living one's mountain against all odds: "you may draw somebody out of the mountain, you will never draw the mountain out of him". Living one's mountain when life compels one to migrate or living one's mountain in the middle of one's own constraints. A cultural as well as spiritual link between a man and his territory. Authentic testimonies.</p>   | <p>8-12</p>  |
| <p>❖ <b>n° 3 – Mini-hydropower project, future of the community</b></p> <p>A small village, clinging to the mountain, that saw its population decrease from 1800 inhabitants in 1880 to 187 inhabitants in 2010. A scattered habitat, an important road network, the snow, holiday residences, a sanitation system and low income: how to face their needs? How to create new sources of income? Hydroelectricity? To create a mini-hydropower? The struggles of the modern era.</p> | <p>15</p>    |
| <p>❖ <b>n° 4 – Forests: Community-oriented management</b></p> <p>Mountain forests are our common heritage. They are owned by the communities. How is the forest management organized and updated between the owners, the manager (The National Forest Office [ONF]) and the several usages? The Community Forest Association will show us the assets and weaknesses of the mountain forest management.</p>   | <p>15</p>    |
| <p>❖ <b>n° 5 – To be born shepherd; to become shepherd</b></p> <p><i>"A good shepherd is born shepherd", the shepherd said. "I want to be a shepherd, but how?", the young man wondered. Could training be an answer? Meeting a shepherdess; meeting a shepherd. What could be done to preserve the transmission of the ancestral know-how?</i></p>  | <p>12</p>    |

**Monday, September 27, workshops (continuation):**

Total available places

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- ❖ **n° 6 – Mountain village, mountain farming:  
to support the family, to support the village?** 10  
Few resources, hard work and commitment. What for?
  - ❖ **n° 7 – Lourdios-Ichère: a village that speaks about itself** 25-30  
Meeting its inhabitants: a small village with 150 inhabitants, 20 farmers, 1 deputy, cheese, cooked pork products, quality signs and an ecomuseum.
  - ❖ **n° 8 – Cheese production** 10-12  
Be it goat, sheep or cow cheese, produced in the summer pasture or in the valley. All types of cheese production are in our valleys. Know-how, culture, technicality, economy, pride: a plural mountain.
  - ❖ **n° 9 – Hydropower for mountain people – OSSAU Valley - The SHEM** 20-25  
Induced by the mining activities and the Ossau valley railway, the hydropower plant run by *Société Hydro Électrique du Midi* (SHEM) is one of the main resources of the valley: employment, income, partnership, support, etc. An industrial group anchored in the economy and daily life.
  - ❖ **n° 10 – Hydropower for mountain people – ASPE Valley - EDF** 20-25  
The hydropower plant run by *Electricité de France* (EDF) is one of the main resources of the valley: employment, income, partnerships, support, etc. A major French industrial group anchored in the economy and daily life.

- ❖ **n° 11 – Mountain mayors, Mayors without borders** 20  
French and Spanish mountain people know no borders. Agreements, treaties and solidarity have always regulated the exchanges between the Southern and Northern sides of the Pyrenees. The mayor of Arette (France) and the mayor of Isaba (Spain) will explain us what they do everyday to protect the common interest of their territories.
- ❖ **n° 12 – Local breed and cheese: joining mountain people** 15-20  
Which are the linkages between a cooperative of technical services for farmers created in 1975 and a homemade cheese cooperative created in 2006? The local breed? Of course. The territory? Of course. Above all, it is a common project for mountain people. An introduction to the daily activity: improving the living together of mountain populations.
- ❖ **n° 13 – Our common heritage: the territory** 20  
The 8 communities of the Ossau High Valley (Bearn) have a union Commission on management of common goods, declared in 1838, which is an inherited right from the shepherds living in the Middle Ages. It goes from the Ossau Mountain up to the “Pont Long” plains. From the summer pastures to the industrial areas of Pau, through the parachute jumping areas. The territory is a richness, an inalienable common heritage.
- ❖ **n° 14 – Centuries of community management: Soule Valley** 20  
The 43 communities of the Soule Valley (the Basque Country) have a union Commission on management of common goods, declared in 1838, which is one of the most important commissions of the Pyrenees (37 union commissions). The *Parlement de Soule* at Mauléon, the high pastures, Iraty’s forests, hunting mountain passes, tourist cottages, etc. A way of governance that has been active during the whole history of France.
- ❖ **n° 15 – Mountain valleys: openness and communication** 30  
Aspe Valley is the deepest, longest and most landlocked of the three Bearn Valleys. Its physical openness from the Southern side to Spain, the road and rail-road traffic, its road links have recently become large stakes, as well as a source of technical and social difficulties, discussions and conflicts. An introduction to the valley that will make you discover its bends.
- ❖ **n° 16 – Tourism: the complement for mountain people** 15  
Grass, water and forests have always fed the Bearn valleys. Summer and winter nature tourism represents a key complement to the mountain people’s life. They will tell us their experiences.

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- ❖ **n° 17 – High Bearn: an experience of patrimonial management** 15-20  
Living in the mountains creates more and more complex and multi-actor problems in modern societies. The High Bearn developed in the 11th and the 12th centuries a community way of management: the *FORS* of the Bearn. Since 1994, The High Bearn develops an experience of participatory local management: the Heritage Centre of the High Bearn. Integrated, local governance suitable for the current era.
- ❖ **n° 18 – Burning of pastures: a mountain people's tool** 12  
What is the difference between a controlled burning of pastures and a destructive fire? A specific and pragmatic approach to this practice essential to insure the maintenance of the territory and its opening up, as well as to preserve the rich biodiversity, explained by experts and users. Exchanges, field experiences and specific answers.
- ❖ **n° 19 – Bernard & Françoise - pigs, cows, AMAP and tourism:**  
**A "short-network" life** 8  
Stock breeders and taste producers: hosting and sharing through host rooms and tables.  
AMAP, another state of mind: when consumers and producers take a joint action, they develop new opportunities.