

# COMMUNAL MOUNTAINS

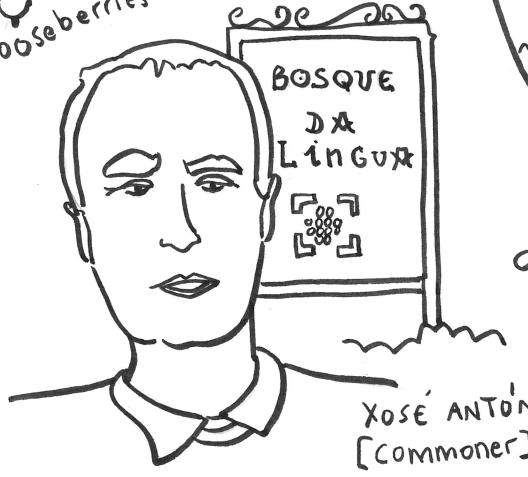
16<sup>th</sup> DECEMBER · 2023  
 COMMUNITY HOUSE  
 COUSO · 40 years  
 of history

"Historical communities  
 addressing environmental  
 challenges"

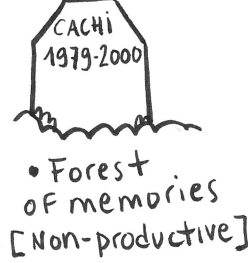
"we are more  
 than 80 commoners"

#tierra  
 común

"IT IS ABOUT  
 GIVING VALUE  
 TO HOW COMMON  
 FOREST MANAGEMENT  
 PERMEATES OTHER  
 ASPECTS OF LIFE"



"We are pioneers  
 in alternative forest  
 production"

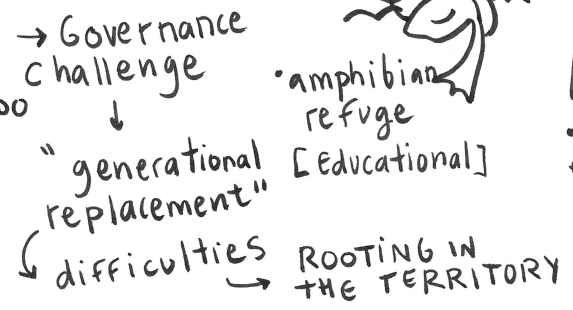


"We are working  
 through art in  
 the forest in  
 Couso. This  
 project is being  
 replicated in  
 Belgium (focusing  
 on clay) and in  
 France,  
 addressing  
 the water

historic  
 commons  
 with future

<< there are lands over which is  
 no longer anyone deciding.  
 Possibilities blossom if we  
 rebuild the community >>

"Hoxe we started  
 to work with  
 ASUNCIÓN MOLINOS GORDO  
 (artist) to address  
 it through art"



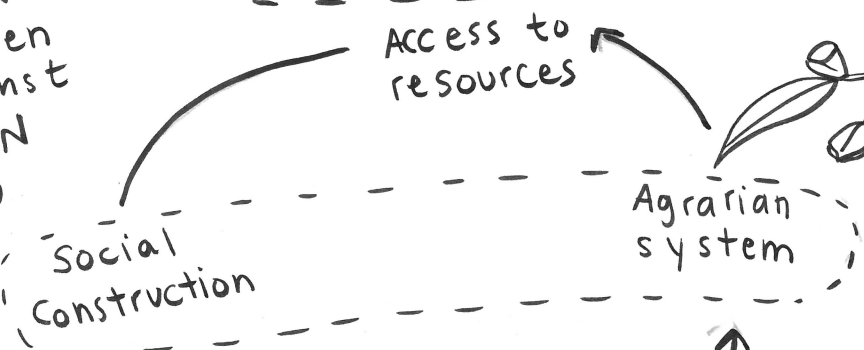
WE NEED TO  
**TAKE CARE** OF PROXIMITY  
 AND SOCIAL BONDS

HOW MUCH PAST IS  
 IN THE FUTURE?

Examples of **resistance**

in **ORDES**, a group of women organized against **REFORESTATION POLICIES (1960)**

**Context**



Access to resources

30% Farmland  
70% Forest for balance

"A MODO DE CONCELLO"  
↓  
the name for neighborhood assemblies that generate rules and regulations.



Social Relationships

<< customs and traditions of time in memorial as a source of law >>



LARA BARROS [Historian]

The modern-liberal construction generates a binary logic of management and ownership: PUBLIC or PRIVATE.

In the 19th century many communal forests became OF PUBLIC UTILITY, managed by the state

**Communal mountains**

↓  
ACCESS IS GIVEN BY VICINITY, but the uses OF the forest don't need to be equal.

bring a genealogy OF knowledges and know-how.

↳ **MULIME**  
THE FOREST HAS MEMORY. IT IS A HISTORICAL RESEARCH PROJECT ON COMMUNAL FORESTS.

TODAY THERE ARE 670.000 Ha of community-based managed forest in GALICIA

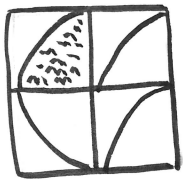
(municipalities...) WITH THE CONSEQUENT LEGAL MARGINALIZATION

1968 → A victory in the legal side

**OF THE COMMONS**

Communal property is recognized, but the management models change: it becomes a more INTENSIVE production

They have been called OPEN FORESTS, COMMUNITY-BASED MANAGED FORESTS or "en man común"



# communal forests

are an opportunity to repopulate the territory and create communities

## a development tool

"The society from which the forest was usurped is not the same society to which it was returned."

We have to **INVENT** a 21<sup>st</sup> Century Communal Forest

"We must stop looking at rural areas only as problems; change the focus of public policies"

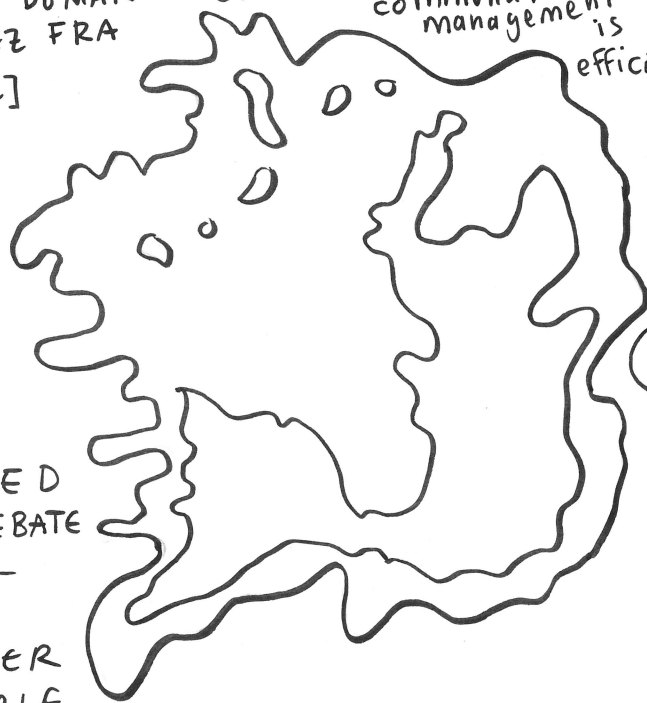


MARIA DOMAR PÉREZ FRA [USC]



NOBEL PRIZE IN ECONOMICS

She worked here and demonstrated that communal management is efficient.



"I was educated to go back, because I am the daughter of migrants. Now I am concerned about educating to leave"

THERE IS A NEED TO OPEN THE DEBATE ON WHETHER NON-RESIDENTS CAN BE COMMUNERS, IN ORDER TO FIND MORE FLEXIBLE MODELS.

The **RURAL**

81,8% of Galician territory  
26,2% of Galician people

PRODUCES FOR ALL:  
FOOD, ENVIRONMENTAL SERVICES, HERITAGE CONSERVATION AND CULTURE.

TAKING CARE OF:

- \* GENERATIONAL REPLACEMENT
- \* INCREASING COMMUNITY INVOLVEMENT
- \* INCORPORATION OF WOMEN
- \* THE MANAGEMENT OF FOREST BOUNDARIES

# HOW DO WE IMAGINE THE FOREST IN 25 YEARS?

- SOVEREIGN
- A SPACE FOR SOCIAL PARTICIPATION
- BIODIVERSE

• CLEAN

• FEMINIST AND ANTI-RACIST

• PRODUCTIVE IN ANOTHER WAY

• REMUNERATED ECOSYSTEM SERVICE

• WITHOUT WIND TURBINES AND EUCALYPTUS

• NON IDYLIC AND CAPABLE OF INHABITING CONFLICTS

changing consumption habits  
 moving to live in rural areas  
 removing Eucalyptus  
 giving technological support to rural elderly people (BRIGADES)

what can I do individually?

"I am a Communer in REBORDA [Redondela] We had a women's only board for 4 years"



what's holding us back?

\* No housing possibilities in rural areas

\* Lack of support

\* Lack of political mobilisation

\* Not valuing rural schools



"I do not have the key to generational change, only my experience"



WHICH ROLE COULD THE CURRENT MIGRANT POPULATION PLAY IN THE DEMOGRAPHIC RENEWAL?

\* Example: CDR Lodose Lo (Ourense) accompanies incoming migrants and offers them housing





# INVISIBLE eco-producers

Family vegetable-gardens  
1/2 of domestic consumption in Galicia.



<< We don't know how much of what we eat is self-produced >>



CRISTINA BOTANA

LOGICS OF MUTUALISM

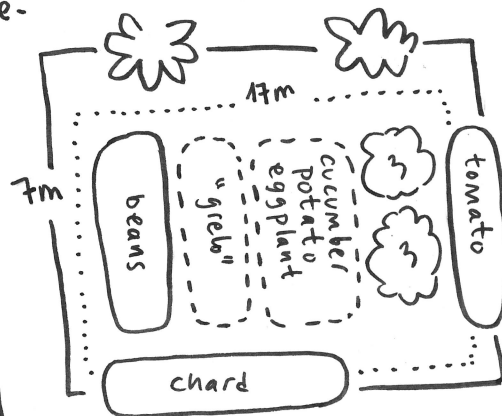


MARIA NOVAS FERRADAS

interdependencies

IT IS NOT A QUESTION OF TRANSFERRING 16th century LOGICS, BUT OF TRANSLATING THEM INTO THE PRESENT

house - vegetable-garden - mill - fountain ... everything is connected.



the ARCADIA'S idea of COMMUNAL forest MUST END.



<< I go to the forest a lot. It is my psychologist. It does more for me than I do for it >>



how do we take care of the landscape?

epistemicide = to do away with knowledge and ways of doing things

WE SUFFER FROM ECOLOGICAL ILLITERACY



We are living in a time in which our territory of life is very wide. We depend on many territories for which we do not feel challenged.

A COMMUNITY WITH CONFLICTS IS A **LIVING COMMUNITY**

GENERAL ABSENCE OF WOMEN IN AGRARIAN HISTORY

↓  
to make women's role possible, invisible jobs must be made to count.

A FILM  
MADE BY  
LLORENS SOLER  
(1978)

# O monte e' noso

# rural knowledge

and experiential learning  
Islamic rural memory

<< Everything was taken away from us, from the people of the villages. But the strongest thing was DIGNITY >>

I have work on ACEQUIAS (irrigation ditches - arab origin) and irrigation communities in VALENCIA.

<< It's not about knowing the name of the river, it's about bathing in it >>



they prevented forest from being chopped down



In 1939 during Franco's regime, the native trees were replaced by PINES and EUCALYPTUS (to serve wood and paper industries)

Process of impoverishment of villages, no land, no livestock... the population is expelled.

Communal forests are EXPROPRIATED and the struggle begins: the COORDINADORA DE MONTES is born.

← TO EXPORT



↑ Before the forest war BIODIVERSITY

↳ TO PROTECT THE COMMUNAL SPIRIT OF OWNERSHIP

WE ARE GOING TO DO A PROCESS TO CREATE A WORK OF ART TOGETHER IN COUSO

# IT'S NOT A TRICK IT'S A TECHNIQUE

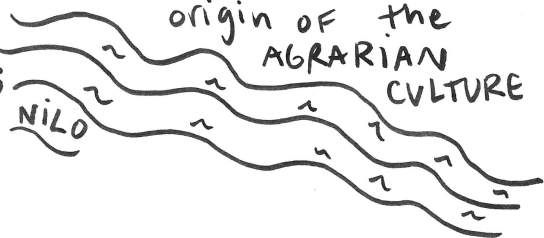


ASUNCIÓN MOLINOS GORDO [Artist]

\* Farmer's CVIS project

What costume do we have to wear to be heard? CONTEMPORARY ART

I moved to Egypt to learn about the origin of the AGRARIAN CULTURE



I come from a cereal village on the DVERO river (Burgos). I was from a place threatened to disappear.

↳ GUZMÁN (90 inhabitants)

AS FAR AS BEING MODERN, THAT'S US!

In VILLAGARCIA DE AROUSA the neighbours stopped the activity of a quarry built on the forest.

PEASANT CULTURE IS A TRANSNATIONAL COMMON

Why this obsession with standardising everything? language, dance...



www.somospandeiroteiras.gal

# Tradition is a collective creation

"village logics are shared between different territories"

TRADITION IS TRANSVERSAL AND NOT PYRAMIDAL

<< Since I was 13 years old, I have been doing field collections (songs + musics). I found a lot of wisdom and generosity >>



I HAVE BEEN THINKING FOR SOME TIME, ABOUT WHAT A VILLAGE (ALDEA) IS.

It is a pre-capitalist micro-habitat of pre-gendered bodies (with fewer rules), which survives through collective creation, made up of radical individualities.

WHO, WHERE... IT IS DECIDED WHAT IS KNOWLEDGE?



"FORMS OF speech, do not belong to linguists"

IN VILLAGE DANCE LOGICS, CAPITALIST GENDER LOGICS ARE DISMANTLED.

I encourage you to learn how to play the tambourine and dance. It will make you more free, you'll become creators of CULTURE and CELEBRATORY MOMENTS.

THANKS FOR JOIN US! → we continue with a

FOLIADA  
People together playing tambourine, singing, dancing...