

# The Common Property Resource Digest

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This issue of the CPR Digest continues our preparation for the *Commons in an Age of Global Transition: Challenges, Risks and Opportunities - the 10th Biennial Meeting of the IASCP* by continuing our series of forums on meeting themes. This issue highlights theme number 10: Demographic Change and Commons Management

*Leticia Durand* and *Rosalva Landa* start us off by giving an overview of the global migration situation and the challenges it poses for the migrants' home communities. They argue that the essential thing for controlling migration and its impacts is social capital. Then *Dan Klooster* points out that migration is an expression of larger processes of social and economic change that have highly variable impacts on rural communities. *Lena Lazos Chavero* reinforces the importance of social capital for migration by pointing to its importance all along the migration chain. Next, *Tad Mutersbaugh* focusses on the link between commons management and migration through the reproduction of a communalist ideology. *Sara Curran* follows by raising the question of the different kinds of social capital in rural communities how it may be as much an ingredient of the migration process as something that migration acts upon. Finally, *Lawrence Hamilton* turns the question of migration and common property resources around by pointing out that resource depletion from poor commons management is often an important driver of out-migration. **Enjoy!**

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## CPR FORUM COMMENTARY

### Demographic Change and Commons Management: A Focus on Migration

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**El Colegio de Mexico**

The 2002 World Population Prospects challenge some assumptions concerning human demography. For the first time in history, fertility rates in developing countries are expected to decrease below 2.1 children per woman in the future, and such deep reduction of fertility means we will see a faster ageing population. The median age of the world population will increase from 10 years old to 37 in the next fifty years. The world population is currently growing, but projections are lower than before. The population expectation for year 2050 is now of 8.9 million people, which is 0.4 billion less than the one from year 2000. This reduction will result from the increasing projected deaths due to HIV infections and the lower fertility rates expected in the future. International migration will still be an important process.

During the next 50 years the most developed countries will receive around 2 million migrants every year, and more than a half will settle in the United States. Most of them will probably come from China, Mexico, India, Philippines and Indonesia. As we can see, these are

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major changes, especially for rural areas in developing regions such as Africa or Latin America, which will be probably losing people by illness or emigration. How could commons management be affected by current demographic trends? Are communities capable of dealing with these changes and maintaining or adapting their institutional arrangements? To explore these questions, we would like to take as an example the experience of international migration in Mexico, a country sending 360,000 people to the United States every year and where remittances result in an annual money income superior to ten billion dollars.

Migrants from Mexican Northern and Centre regions (i.e. Durango, Zacatecas, Nayarit, Guanajuato) have made up the greatest migration streams to the USA until recently, when Southern states like Chiapas and Veracruz were added to the list of migrant-sending regions. The tropical portion of the country differs from the rest because common property and collective governance traditions are far more widespread, due to the coexistence of a great number of indigenous communities and the prevalence of the ejido, a type of collective land property instituted after the revolutionary period. Some South states like Oaxaca and Guerrero are by now typical migrant-sending states, while other have only recently been added to the list, such as Veracruz. In Mexico, the net annual flow of people migrating to the United States has grown more than 12 times in the last 30 years. As a result, now there are communities in Mexico with no men at all. Just women, children and elder people remain.

Migration takes many forms. Sometimes migrants come back to their place every year for holidays (i.e. Christmas), but in other cases the contact is preserved only by sending remittances. Another common strategy is to migrate temporarily every two or three years, alternating residence between the United States and the home community. In any case, as we will see, migration alters the social dynamics and resource allocation in rural communities.

When subsistence depends less on the community resources, goods that were probably highly appreciated in the past lose importance in the context of migration. In the Mexican state of Morelos, for example, land is no longer the limited resource it was 20 years ago. Older peasants in several communities of the state declare that nowadays there is plenty of land, since many plots are being abandoned due to migration. This is understandable if we consider that around 15 to 20% of

the households in the South portion of the state have at least one member living in the USA. As they put it: Everyone here is now living in the other side (USA) and nobody wants to farm the land anymore. Although migration may improve the quality of local ecosystems by alleviating population pressure on the environment, this will not necessarily mean sustainable population levels due to the conditions in which plots are abandoned. Furthermore, migration is likely to promote environmental deterioration, since the availability of economic resources from remittances could lead households to increase the land area under use, or to intensify production by means of machinery and chemical fertilizers. Likewise, the reduction of adult population makes difficult for the NGOs, governments and academic agencies to implement preservation and resource management projects. However, we must note that the effects of migration on common resources are mediated by the way migration impacts the institutions that regulate those resources.

As Mutersbaugh has argued, migration allows villagers to evade local responsibilities, hence weakening local and regional networks. Migrants and their relatives staying home avoid communal duties not only because of their physical absence, but also because migration transforms the way people perceive the community and its affairs.

The worst consequences of migration happen when the institutions that regulate the use of resources became weakened. This situation is becoming common in Mexican rural villages. Every ejido is made up of several ejidatarios, that is, people who legally possess a plot in the community. Community decisions are taken by an organ called *asamblea ejidal* (ejidal assembly) that is conformed by all the ejidatarios. When ejidatarios temporally or permanently migrate to the USA, they may not be able anymore to defend their interests or positions with respect to their own land or communal resources such as water or forests. In such case, the assembly would not work as a representative organ, and natural resources could be used for individual or factional interests. In the same way, migration reduces the number of ejidatarios or young men in general who are available for performing communal tasks; this reduces the community labour availability and work capacity, which makes that duties very difficult to perform for maintaining communal infrastructure and productive activities, or for protecting common resources, may be delayed or abandoned at all. When skilled and networked leaders migrate, migration also diminishes the capacities of the

ejido as a whole to defend communal resources or negotiate with other actors such as neighbouring communities, government agencies or NGO's. Nevertheless, remittances could be transformed into an important ingredient to improve common resources management and local development, in addition to the experience and skills that migrants could acquire in a foreign nation.

At the household level, it is well known that some families are better positioned than others for migration, depending on their gender composition, the age of their members and the social and family roles they play. The same situation arises in relation to communities and their common management institutions: The best prepared communities or the ones which will undergo less adverse consequences from migration, are those which are capable to control it.

The question is: What can control migration? In our view, the presence of social capital is essential.

Social capital may be conceived in many forms, but it mainly includes trust, reciprocity norms, participation networks, and formal or informal rules. According to Ostrom and Ahn it is an attribute of individuals and their social relations, which increases the capacity to solve collective action problems, such as the social disruptions caused by migration in this particular case. Oaxaca is the state with the greatest indigenous population in Mexico and one of its regions, the Mixteca, exhibits high migration rates. In many villages of the area, there are strong communal government institutions based on collective and unpaid labour participation. Some recent studies have documented the power of collective labour regulation to control the access to common resources and even to determine if one ejidatario continues to belong to the community or not, according to his achievement of communal duties. In order to accomplish an assigned task, ejidatarios can perform it themselves, pay someone else to do it, or otherwise pay a charge for not doing so. Migrants who are absent for long periods could accumulate considerable debts and obligations, putting at stake their right to work in communal lands or their membership to the community. These rules increase migration costs for individuals while reducing them for the community, ensuring the village access to labour in order to maintain its communal infrastructure, communal land production, and administrative and negotiating capacity.

Temporal migration in some areas of the Mixteca is part of a diversified strategy to obtain an income throughout the year, without suppressing local productive practices or dissolving traditional customs. This shows the way in which even very isolated and poor villages can develop strategies to advantageously face the conditions dictated by the nation-state context, as well as the important role that social capital plays in these processes.

Unfortunately, this is not the case for most Mexican rural communities, which have been deeply transformed by international migration. In fact, the majority of villages with less than 500 inhabitants and some kind of road access are virtually depopulated.

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# CPR FORUM RESPONSE

## Local Commons with Global Implications in a Footloose World

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In parts of Northern Mexico, small farms lie abandoned and common property forest owners are dispersed in the USA and Mexican cities. Only a tiny number of community members participate in decisions about logging in their forest commons. In a lightly populated landscape, the exclusion of outsiders who steal timber is increasingly difficult. In one successful common property ejido, however, the professional forester in charge of logging is a returned migrant from the USA, where he gave up a well-paying job. His ejido is now certified as a well-managed forest by an international non-governmental organization and its wood enters globalized supply chains that end in Home Depot and Ikea stores.

In Central Mexico, a returned migrant lives on his US social security stipend, serves as a community leader, and dreams of establishing a small cooperative to log pines in old fields abandoned 40 years ago, when a guest worker program created work opportunities in the USA. In his community, remittances from absent family members provide a crucial pillar of support for those

who stay. At the same time, those who stay continue to use the village commons for firewood, agriculture, and building materials. Meanwhile, many emigrants build houses in the village in hopes of retiring there, and as a hedge against stricter emigration policies in the US.

In Southern Mexico, an indigenous community renowned for sustainable logging activities has trouble retaining members with the skills needed in carpentry workshops, and forest management teams. Young men leave, taking their skills with them. At the same time, many communities in this region experiment with institutions that permit members to work elsewhere without abandoning communal service obligations.

To interpret these contradictory examples of rural change, it helps to understand migration and demographic change as symptoms of larger processes of global social and economic change that affect the rural commons. Here is an incomplete, preliminary list of factors that might affect rural demography and Mexico's rural commons:

- US immigration and labour laws that create work opportunities, but often without creating stable rights of residence.
- The economic viability of small-scale agriculture amidst environmentally destructive commercial agriculture and the hypocritical free trade agreements that allow rich countries to subsidize politically important agricultural sectors but force poor countries to open up their markets to foreign competition.
- Communication technologies and financial institutions that permit the relatively easy flow of information and remittances across borders. These connect physically distant members of transnational families to each other.
- Rural access to education, healthcare and other governmental services.
- The physical characteristics of the ecosystems and organisms that generate common property resources.
- The presence and absence of markets for these resources, including ecosystem services.
- The strength of the social capital that ties people in sending areas together.

Under the influence of such conditions, changes to the rural commons will vary greatly from place to place.

Rural commons will probably survive in one form or another, despite these transformations. Despite substantial out-migration, rural populations in Mexico and most other Latin American countries continues to

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grow in absolute numbers, for example. In order to raise children and support the elderly, the majority of Latin Americans who stubbornly stay put make use of the rural commons to stretch the meagre remittances from those who have left. They grow some of their food in the agricultural commons, graze animals in strips of roadside pasture, and use firewood and building materials gathered in the commons. In this way, the rural commons of Latin America continue to play an important role in the social reproduction of labour. Increasingly marginal for the production of commodities, these commons will remain important for the production of labourers, and crucial for the continual transformation of a global economy.

Finally, the complex changes to the rural commons will also have implications for the global commons.



*Mexican Sign Prohibiting Private Property  
photo Laura Wilson*

Increasing numbers of people will consume more resources and produce more waste, especially if they are displaced to the USA, where lifestyles consume a disproportionate share of the world's resources. Even more troubling, however, are the implications for the conservation of agricultural biodiversity. Through their commons-embedded practices planting crops and managing vegetation, rural people in Latin America maintain traditional crop varieties of global importance. Agricultural abandonment and the destruction of the rural commons that embed these practices will erode crop genetic resources developed over thousands of years of careful selection.

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## Ties Woven to Defend the Original Territory

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The paper of Leticia Durand and Rosalva Landa points to a crucial set of problems in rural areas of developing countries. We cannot understand today the dynamics of rural communities without taking migration into consideration. Since the decade of the sixties, migration has been an important issue in the anthropological and sociological literature. This literature raises the question of the consequences of migration for the social and cultural dynamics of the peasant families and communities. This question has received numerous answers depending on the theoretical approach. Mainly, during the early years, migration was clearly associated with modernization and acculturation. Later, new research results demonstrated the complexity and the wide and contradictory range of social, economical, political, and cultural consequences provoked by migration. And only for the last decade, has migration has been discussed in relation with management of natural resources, common property, and collective governance traditions.

As the authors pointed out, migration alters social dynamics and resource allocation. In this sense, we have a patchwork of possibilities. In some cases, migration produces ruptures and loss of responsibility towards the original communities among migrants as well as among residents. This loss of responsibility, as the authors indicated, can lead to environmental deterioration and a loss of control over the conservation of natural resources. In these cases, migrants are not able to create networks that could maintain an identity feeling of belonging.

In some other cases, however, migrants of the same community have recreated new social networks in the different places of migration, often with residents of their original communities. Through a strong political organization, migrants can reinforce their cultural practices and identify feelings of belonging.

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The new appropriation of territories results in a reterritorialization, as Michael Kearney has named it, which is strengthened by these social and cultural networks that structure the life of migrants at different levels. The sense of a new territory, and the loss of their original territory, means that, on many occasions, migrants recreate a symbolic territory. This sense of belonging produces a responsibility to conserve their ties to their original territory. As Durand and Landa have declared, this new scenario may fortify social institutions in the original communities.

When networks are continuously woven among migrants of many distant places, e.g. Chicago, New York, rural areas in California, Mexico City, or Oaxaca City, and their original communities, e.g., San Esteban Atlatlauca, Mixteca Region, social capital is being constantly recreated.

Moreover, the dynamics of migration show a pattern where, in certain periods, permanent migrants can transform themselves, even after twenty years, back into residents of their original communities. In other periods, residents migrate. Hence a cyclic pattern develops. Many social, economic, and political factors can explain the rhythm of these cycles, indeed there exists an enormous literature

about it, but what it is important to understand are the ties that are woven in order to formulate a sense of responsibility to defend the original territory.

I certainly agree with Durand and Landa's general conclusion. The effects of migration on the common property resources depend on these networks, the social participation, the sense of belonging and the social capital constructed among migrants and residents in order to defend actively and collectively their territories and to struggle to conserve their natural resources.

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## Demographic Change, Commons Management, and Migration: A Response

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As Durand and Landa note, common property studies bring a new perspective to migration analysis, shifting the focus to communal institutions and away from an exclusive focus on family-network processes. Though the privileging of family relations and networks has yielded tremendous benefits, it has tended towards an

empirical and theoretical slighting of community relations: common property studies help to fill this lacunae by bringing attention to community governance mechanisms that both affect, and are affected by, migration.

Taken together, the exceptional, international wealth of common property studies underscores the necessary relation between commons and its governance. In Mexico, as in other world regions, ethnographic work



*Another Sign From Mexico*

has traced the contours of common property, demonstrating that the commons is inseparable from the collective labor relations and communalist ideologies that bind so many indigenous communes and collective environmental management networks together, although never in quite the same way. The Mexican instantiation of common property and collective work has shown a marvelous ability to reconfigure itself to meet new challenges. Emerging from indigenous governance modalities in colonial times, perhaps as a corporate communal response to the expansion of latifundias, communal governance includes common property, a set of administrative practices, and an ideology of communality. This communalist social dialectic has served as the lynchpin of cultural survival for Mexican indigenous communities.

However, recent trends in migration and the demographic shifts with which it is associated particularly the consequent hourglass-shaped age structure created by the removal of 15-35 year old women and men while youngsters and elderly remain will certainly have a profound impact upon the future of the commons, bringing new management challenges. First, the exodus of so many younger communalists undercuts their training in communal management practices. Although scholars of common property will recognize the subtlety and socio-technical complexity of indigenous commons management technologies, many migration scholars view (educational) sojourning and (labor) migration as a vehicle to human capital development and may fail to appreciate the importance of long apprenticeships in communal technologies.

It is true that in some cases the increased capabilities of migrants may make them better able to defend their communal property and institutions, as some migrants have themselves argued, yet this is I think a highly contingent sort of argument in which outcomes are dependent upon local histories, cultures and geographies. In Oaxaca, common property is managed under a communal structure that, typically, includes administrative officers known as cargo-holders and planned work parties called tequios. This cargo/tequio administrative framework is responsible for reproducing common property both as a productive capacity in its own right and as a public infrastructure in support of family-based production. These political institutions include women's independent management capabilities, although, in the case of Oaxaca, women's institutions are increasingly integrated into communal governance. It is not easy for migrants to step back in to these institutions, and, as I have argued elsewhere, migration may well reduce the communal pool of skilled labor available to do the everyday networking with NGOs within Mexico that would help to defend communities from registration and repartition.

To pick up on this last point, any migration-induced difficulties are made doubly problematic by, and perhaps pale in comparison to, the neoliberal-induced attacks on the legal and institutional basis of common property. In particular, the institutional matrix of Mexican Revolution-era institutions have been either dismantled or redirected to militate for the dissolution of common property. By hook or crook, so-called 'brigadistas' from Mexican institutions such as PROCEDA range freely throughout Mexico promoting the repartition of the commons.

These are the real challenges of the contemporary commons, confronted not just in Mexico, but globally. Fortunately communalists themselves have not passively endured these changes, but have worked to increase their communal capacities and protect common property and communal institutions. For instance, I have found that communally-governed villages are, in many cases, more capable of integrating into 'alternative trade organizations' such as organic coffee producer networks that require a strong local governance capacity to succeed. This has, in many instances, reinvigorated communal cultures and given the best and brightest communalists new opportunities to increase their technical capabilities. The trick is to see how scholar-advocates of the commons may foster these transnational liaisons so as to build a global commons to the benefit of, rather than to the detriment to, local commons.

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## CPR FORUM RESPONSE

### What Types of Social Capital are We Talking About?

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The Durand and Landa essay provides an important statement about the possible effects of migration upon common property resource managements systems. In this case, the authors argue that migration to the U.S. from Mexico is disrupting the social relations in the communities of origin, because the social capital associated with ejidos is being eroded. Indeed, this could be the case, but I would want to know more about the migration processes at work in each community, the quality of social capital resources, the source and recipients of social capital, and the quality of the ejidos in question, before I would agree.

Recent scholarship about Mexico-U.S. migration indicates considerable variability in the size and quality of Mexican-U.S. migrant networks. For quality, it has been argued that trust and reciprocity are the key ingredients of some migrant social networks, given the risks of migration. How might this relate to social capital in places of origin? It could be that communities with pre-existing, strong ejidos might have high levels of social

capital that translate into strong migrant social networks. Or, perhaps strong ejidos diminish the likelihood of out-migration initially. Subsequently, communities that are latecomers to the migrant stream may suffer greater disruptive effects.

In other migration scholarship, it has been noted that transnational ties from destinations back to origin communities can affect community investments, political structures, and environmental outcomes in communities of origin. How might these factors affect ejidos' social capital?

By posing the claim that migration undermines the social capital associated with ejidos, the Durand and Landa essay raises an intriguing question in my mind. If social capital is associated with ejidos and social capital is also a key ingredient of the migration process, then how are the two types of social capital related to each? Are they fungible resources or is the comparison one of apples and oranges? My guess is that they are one and the same, but that Durand and Landa might consider widening their lens to consider a variation in migration processes and associated social capital, as well as variation in ejidos and associated social capital. A fully elaborated set of possible cases, may reveal important insights on the character, content, and formation of social capital.

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# CPR FORUM RESPONSE

## Out of the North

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Discussions of inter-regional migration often focus on what might be called South-to-North flows, such as Mexico to the U.S. In this note I use North in a different

sense, meaning Far North - the northern rim of the Atlantic (North Atlantic Arc) and the north circumpolar lands. Over the past 14 years, my colleagues and I have studied migration flows out of this North. Such flows occur within some highly developed countries, including Canada, the U.S. and Norway, but like low-latitude flows they move from less-developed to more-developed places. They are comparable to low-latitude flows in

proportion though not in magnitude.

There are some quite visible migrants into the North: predominantly young men drawn by resource-extraction, construction and transportation work, or by the extensive public-sector economy. On scales of years to decades, however, their migration tends to be temporary. Sociologically, a more interesting pattern is the flow of native northerners to the south. Many native northerners are indigenous peoples, such as Sami or Inuit, whose cultural identity is linked to landscapes where their ancestors lived for thousands of years. Others, scarcely less "indigenous," are descendants of farmers and fisher folk with many centuries of northern history themselves. For such northerners, moving south can be a large cultural step. Making it larger is the concern that northern educations and experiences might not have fully prepared them for urban life in the south. Because northern communities tend to be small - often, just a hundred to a few thousand people - the demographic consequences of out-migration can be large



*Siglufjordur in Northern Iceland, a declining village that was once "The Herring Capital of the World". Photo Lawrence Hamilton*

Out-migration draws away more energetic, skilled and ambitious young adults - social and human capital a small community can ill afford to lose. Their departure weakens potential for sustainable development and gives more reason for the next person to leave. Paradoxically, out-migration might be viewed as a positive sign in some places, evidence that local families and schools are raising young people who can get away - which many adolescents say they would like to do. Trends in the size of northern communities depend mainly on balances between migration and births. In fishing villages around Newfoundland, Iceland or north Norway, net out-migration dominates low birth rates, producing local decline. In Arctic Russia, rising death rates erode the population as well. In northern Alaska, high birth rates drive population upwards in some villages despite net out-migration.

More native women than men leave the North. "Female flight" reflects push and pull factors - gender differences in the appeal of modern vs. traditional roles, in attitudes about education and careers, and in experiences with village and urban life. Marriage to

outsiders, who eventually move back to the south, provides an asymmetrical mobility path. Female flight leaves a demographic footprint: relative shortages of women in the source communities, creating problems for both males and females who remain.

Living resources sustained traditional societies throughout the North, and remain very important today. Across the North Atlantic Arc, from Newfoundland to north Norway, exist some of the most fisheries-dependent places on earth. A variety of common-property management schemes have struggled to keep catches from becoming fatally high amidst the urgent needs of stakeholders in competing fisheries large or small, from different ports or nations, and for predators or prey - all of them depending on complex ecosystems embedded in changeable seas. Management has failed spectacularly in some instances, with the collapse of labour-intensive fisheries for cod off Newfoundland and West Greenland, or herring off Iceland and Norway. Other fisheries fluctuate wildly, or see long-term declines.

New fisheries targeting invertebrates such as crab or shrimp have flourished after predators were removed, but they tend to be less labour intensive. Fisheries troubles can directly drive out-migration, as seen when fish catches and migration flows are graphed on time plots together. Such plots sometimes also reveal more gradual out-migration preceding the fisheries crisis. Better commons management might reduce out-migration but not end it; there are further reasons why young folks choose not to be a fisherman, or a fisherman's wife.



*Ready for Oaxaca in August?*

Other common-property resources important to northern peoples include caribou and marine mammals in the North American Arctic, or reindeer and their grazing grounds in northern Europe and Russia. Problems with these resources could make life much harder for indigenous peoples, but their links to migration are less studied.

The articles below provide a few points of entry to research on migration from the North.

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Charlotte Hess

### Books

- Anderson, T. L., and P. J. Hill. 2004. *The Not So Wild, Wild West: Property Rights on the Frontier*. Stanford, CA: Stanford Economics and Finance.
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# ANNOUNCEMENTS

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For questions about IASCP papers and research, contact Charlotte Hess, Information Officer, IASCP, 513 N. Park, Bloomington, IN 47408 USA iascp@indiana.edu Tel: 01-812-855-9636 Fax:: 01-812-855-3150

## The Commons in an Age of Global Transition: Challenges, Risks and Opportunities

The 10th Biennial Meeting of the IASCP

Oaxaca, Mexico, August 9 – 13, 2004

Hosted by the Universidad Nacional Autónoma de México



The theme and title for the conference is “*The Commons in an Age of Global Transition: Challenges, Risks and Opportunities*”. As such, IASCP 2004 seeks to stimulate further discussion upon many of the themes that were raised during the 2002 conference in Zimbabwe, where “Globalisation” was the central focus.

Ten sub-themes for the conference have been suggested below. The goal is to foster deeper discussions across all themes, including the analysis of institutional frameworks, the importance and influence of markets and public policy-making, and the interrelationships between policies and institutions at local, regional, national and international levels within the context of global transition.

Please note that broader papers covering topics that cut across more than one of the ten conference sub-themes are also welcome.

## Farmer Managed Irrigation Systems Promotion Trust Third international Seminar On: Farmer Managed Irrigation Systems and Governance Alternatives

### Objective of the Seminar

The objective of the seminar is to share and disseminate the knowledge and experience about Farmer Managed Irrigation Systems (FMIS) and the opportunities of governance alternatives offered by them.

### Seminar date and Venue

Thursday and Friday, 9-10 September, 2004, Kathmandu, Nepal.

### Seminar Sequence

The seminar will follow these sequential steps: i) inauguration ii) bestowing honor awards to distinguished FMIS scholars/icons of honor iii) key-note speeches by icons of honor iv) presentation of research papers v) plenary discussion on the papers’ presented vi) vote of thanks.

### Support to be Provided

FMIS Promotion Trust will not provide any international travel support to the international participants. It will provide food and accommodation of reasonable standard to them. In-country participants will pay for their travel-costs. The Trust will provide lunch and tea to all the participants during the seminar.

### Further Information

The full text of the papers, after having been scrutinized and accepted, will be published as a part of the seminar proceedings and one copy of the published proceedings will be made available to each participant later. The paper contributors are requested to send their abstracts on the seminar theme and relevant sub-themes at the address given below. The last date of submission of abstract is 15 July, 2004. The full paper should be sent by the middle of August, 2004. The Trust would also like to know from the contributors as to their preference of aid of the presentation aid (power-point or overhead projector).

For information about submitting papers or any other inquiry about the seminar, please contact at the following address:

Dr. Prachanda Pradhan, Chairman (E-mail : [pradhanp@mos.com.np](mailto:pradhanp@mos.com.np))

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