



SOCIAL MOBILIZATION AND THE COMMONS: A VIRTUOUS CIRCLE?

BARCELONA – 20 - 22 OF JUNE 2018

ICTA, Autonomous University of Barcelona (UAB) - Edifici ICTA-ICP, 08193,
Cerdanyola del Vallès, Barcelona, Spain

PROGRAMME





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The frontiers of theory and research on the commons have notably evolved in the last years. At the forefront of such evolution is the study of political struggles. Social movements are one means through which power and political struggles manifest in commons-management contexts. Even more, social mobilization and community-based management of commons are two paradigmatic instances of collective action, the interaction of which has been barely explored so far. The common pool resource (CPR) tradition has mainly focused on the local conditions under which natural resource users can cooperatively manage their shared resources. The social movement (SM) tradition includes a number of strands concerned with different characteristics of mobilization and their impact on policy. To be sure, CPR and other commons studies reporting on social mobilization processes exist, but there is no systematic dialogue among those studies, nor between those studies and the social movement literature.



This workshop aims to create a much needed space for knowledge sharing among scholars or non-academics interested in the intersection between social movements and commons. The workshop has been designed to cover a variety of empirical settings, methods and epistemological approaches. The papers may be either conceptual or empirical, and may address questions of general concern to this dynamic, or specifically related to either movements' influence on commons, or commons' influence on movements. Questions to be addressed include:

- Which positive/negative feedbacks exist between the commons and social movements?
- To which extent can social movement and CPR theory speak to each other?
- How do social movements influence commons management?
- Under what conditions do social movements successfully transition into long-enduring community-based commons initiatives?
- To what extent and how do existing or latent commons serve as the basis for social mobilization?
- Which configurations of actors, geographies, actions, discourses... characterize "commons-based movements"?
- Are there fruitful comparisons between commons-based movements in rural and urban contexts?

The workshop aims to accomplish several goals, including:

- high-quality dialogue and collaborative learning that can strengthening participants' ongoing initiatives on this topic;
- the compilation of high-quality contributions for a special issue in a top-ranked journal (e.g., *World Development*, *GEC*, *Journal of Peasant Studies*);
- the drafting of a collective paper synthesizing and setting the agenda for the years to come.



Programme Overview

Wednesday, 20th of June – La Lleialtat Santsenca

6.30 p.m.	Opening public event: <i>Reflections around common Movements</i>
9 p.m.	Reception diner

Thursday, 21st of June – UAB-ICTA

9 a.m.	Registration
9.15 a.m.	Welcome
9.30 – 11 a.m.	Session 1 – Digital & Knowledge
11 – 11.30 a.m.	Coffee Break
11.30 a.m. – 1 p.m.	Session 2 – Water & Food
1 – 2.30 p.m.	Lunch
2.30 – 4 p.m.	Session 4 - Forests
4 – 4.30 p.m.	Coffee Break
4.30 – 5:45 p.m.	Session 7 – Advocacy

Friday, 22nd of June – UAB-ICTA

9.30 – 11 a.m.	Session 3 – Land & Water
11 – 11.30 a.m.	Coffee Break
11.30 a.m. – 1.00 p.m.	Session 5 – Solidarity
1 – 2.30 p.m.	Lunch
2.30 – 3.45 p.m.	Session 6 – The Urban
3.45 – 4.15 p.m.	Coffee Break
4 .15– 5:45 p.m.	Closing plenary: <i>Synthesis & agenda</i>

Opening Public Event

ROUND TABLE ON: REFLECTIONS ON PRACTICE AND POLICY AROUND COMMONS MOVEMENTS

20th June, 06:30 p.m.

Guest Speakers

Concha Salguero
(Iniciativa Comunes)

Massimo de Angelis
(University of East London)

Nikola Zeuner
(Wikimedia Germany)

Eloi Badia
(Barcelona Municipal Government)

El evento será en inglés pero contará con traducciones simultáneas a través de colaboradores



More information: <https://www.iasc-commons.org/event/ws-social-mobilization-commons/>
Opening event of the Workshop on social movements and commons.



Detailed programme

Session 1 – Digital and Knowledge

Thursday, 21st June – 9.30 – 11 a.m.

Speakers:

- **Natalia Avlona** (P2P Foundation): *From digital commons and virtual communities to social movements: A post-hegemonic and intersectional analysis*
- **Marco Berlinguer** (UAB-IGOP): *The success of Free and Open Source Software (FOSS)*
- **Laura Calvet-Mir** (UAB-ICTA): *Contesting Landrace's enclosure under the Commons*
- **Mayo Fuster Morell** (Universitat Overt Catalunya): *The meaning of the double connection of digital commons with movements challenging both the economic and the political system*



Detailed programme

Session 2 – Water and Food

Thursday, 21st June – 11.30 – 1 p.m.

Speakers:

- **Fabio de Castro** (CEDLA, University of Amsterdam): *Commoning struggles: New forms of socio-environmentalism bridging classes and spaces in Brazil*
- **Leticia Merino** (Universidad Nacional de Mexico): *Struggles for the water in Mexico*
- **Jeroen Vos** (University of Wageningen): *Rooted Water Democracies: A Preliminary Analytical Framework to Study the Coupled Dynamics of Hydrosocial Territories and Grounded Water Governance*
- **Prateep Nayak** (University of Waterloo): *Fishing for Power: Understanding social movements around the commons through local metaphors and political ecology narrative*



Detailed programme

Session 3 – Forests

Thursday, 21st June – 2 – 3.30 p.m.

Speakers:

- **Clare Barnes** (University of Edinburgh): *Motivating social mobilisation on the commons: the role of community success*
- **Oliver Springate-Baginski** (University of East Anglia): *An historical institutional analysis of forest commons-based movements in Post-Colonial Asia*
- **Niharika Tyagi** (TERI - University of New Delhi): *Standing up for forest: a case study on Baiga women's resistance in community governed forests in Central India*
- **Monica Vasile** (Institute of Sociology – Romania): *Individual resistance against elite-capture in the Romanian land commons: why social mobilization does not happen?*



Detailed programme

Session 4 – Advocacy

Thursday, 21st June – 4 – 5.45 p.m.

Speakers:

- **Emilie Dupuits** (University of Amsterdam): *Grassroots movements and transnational environmental dynamics: exploring new spaces of expertise and resistance*
- **Léa Eynaud & Frédéric Sultan** (Université Libre Bruselles): *Networking the commons in francophone countries: an inquiry into the mailing list "échanges"*
- **Keith Taylor** (UC Davis): *A Peoples' Economic Engine, or Perpetual Latency? A Political Opportunity Structure Research Agenda/Institutional Analyses of Five American Co-operative Sectors*



Detailed programme

Session 5 – Land and Water

Friday, 22nd June – 9.30 – 11 a.m.

Speakers:

- **Jampel Dell'Angelo** (University of Amsterdam): *What types of organized re-actions are triggered by commons grabbing?*
- **Sonia Graham Buch** (UAB - ICTA): *Collectively adapting to sea-level rise through disaster response, commons management and social mobilisation*
- **Stephanie Paladino** (University of Oklahoma): *The commons as political and ecological practice in Chiapas, Mexico*
- **Tristan Partridge** (UAB - ICTA): *Reworking the commons: collective action and shared resources within Ecuador's Indigenous Movement*



Detailed programme

Session 6 – Solidarity

Friday, 22nd June – 11.30 – 1 p.m.

Speakers:

- **Ana Margarida Esteves** (Instituto Universidade Lisboa): *Promoting “qualitative growth”: Articulating Commons and Solidarity Economy*
- **Hara Kouki** (University of Durham): *From claims-based protests to commons-oriented initiatives: tracing collective action in Athens, 2010-2017*
- **Sara Moreira** (Universitat Overt Catalunya): *Food networks as urban commons: The case of a Portuguese “prosumers” group*
- **Angelos Varvarousis** (UAB-ICTA / National Tech University of Athens): *The rhizomatic expansion of commoning through social movements*



Detailed programme

Session 6 – The Urban

Friday, 22nd June – 2 – 3.15 p.m.

Speakers:

- **Carlos Cámara-Menoyo** (Universidad San Jorge/Universitat Overt Catalunya): *Commoning the City and the Grassroots*
- **Mara Ferreri** (UAB - iGOP): *From squatting to short-life to permanent co-ops: the untold story of housing commoning in London*
- **Giuseppe Micciarelli** (University of Salerno): *Movements and the challenge of Commoning*



Detailed programme

Closing plenary – Synthesis & agenda

Friday, 22nd June – 3.45 – 5.30 p.m.

Speaker:

- **John Powell** (President of the International Association for the Study of the Commons, IASC)

Rapporteurs:

- **Mayo Fuster Morell** (Universitat Overt Catalunya)
- **Fabio de Castro** (CEDLA, University of Amsterdam)
- **Hara Kouki** (University of Durham)
- **Prateep Nayak** (University of Waterloo)



Scientific Organizing Committee

Sergio Villamayor-Tomás is a Marie Curie Research Fellow at the Institute of Environmental Science and Technology (ICTA), Autonomous University of Barcelona. Previously he held lecturing and research positions at Humboldt University and the Swiss Federal Institute of Forest, Snow and Landscape Research (WSL).

Gustavo García-López is Assistant Professor at the Graduate School of Planning, University of Puerto Rico – Rio Piedras. Previously he was a Marie Curie postdoctoral researcher at the Institute of Environmental Science and Technology (ICTA), Autonomous University of Barcelona, in the European Network of Political Ecology (ENTITLE) project.

Giacomo D’Alisa is a FCT Portugal post-doc, he is a political ecologist at the Center for Social Studies at the University of Coimbra. His research project - BECOMING - BEYOND the crisis: COMMonING - concerns the political ecology of contemporary practices of commoning.

Technical Organizing Committee

Raphael Cantillana is Graduate student at the Department of Social and Cultural Anthropology, Autonomous University of Barcelona.


Fenja Jacobs is a Geography student at the University of Augsburg, currently based in Barcelona and interning for “Research & Degrowth”.



Locations

The workshop will take place in two locations. The public event on the 20th of June takes place in La Lleialtat Santsenca. The other events will take place at the Institute of Environmental Science and Technology (ICTA) in the Autonomous University of Barcelona (UAB).


How to get to La Lleialtat Santsenca:

 *Carrer d'Olzinelles, 31, 08014 Barcelona*

Take the Metro lines L1 or L5 to Plaça de Sants and walk 450 meters to the venue.

Contact person: Raphael – rp.cantillana@gmail.com

How to get to UAB – ICTA:

 *Edifici ICTA-ICP, Campus de la UAB, 08193 Cerdanyola del Vallès, Barcelona*

Take the train S2 or S6 to the station Universitat Autònoma. From there you can walk to the ICTA.

Contact person: Fenja - +49 151 598 42652; fenja.j@riseup.net

Tickets for public transport

If using public transport in Barcelona, there is the possibility to buy a T10 ticket, which allows you to travel 10 times with different means of transport for 90 minutes after the validation. The advantage of this ticket is, that you can use it in a collective way, so that it gets cheaper than a single ticket. For getting to the UAB you will need to get a T10 ticket for two zones, which costs 20.10€.



Digital and Knowledge

Natalia Avlona - (P2P Foundation): *From digital commons and virtual communities to social movements: A post-hegemonic and intersectional analysis*

During the last three decades, digital commons have sketched virtual terrains of free, participatory and distributed production of immaterial goods. These new landscapes of virtual communities were characterised by the “hacker ethos” and introduced disruptive values, such as sharing, openness, and decentralisation, to the global capitalist system. The following years, new forms of collective action and democratic agency that seemed to rise, from the Arab Spring to the Occupy Wall and the Indignados movements, have utilised extensively the “many to many” technologies into the physicality of the contested public realm. In this presentation I will argue that the digital commons practices and the contemporary social and civic movements share a common ground of post-hegemonic political sensibilities. I will critically address the issues of inclusion and exclusion in their hybrid communities by the prism of intersectional feminist theory.

Laura Calvet-Mir (UAB-ICTA): *Contesting Landrace’s enclosure under the Commons*

Traditional agroecological knowledge (TAeK) refers to locally-adapted knowledge systems developed by farmers after generations of social-ecological interactions. These knowledge systems (that include landrace knowledge) contribute to the maintenance of environmental and culturally sensitive food systems and are often governed under the commons framework. An example initiative in which social movements engage in the management of TAeK as a commons is the CONECT-e project (www.conecte.es), a Wikipedia-like citizen science initiative aiming at gathering and sharing digitalized TAeK using copy-left licenses. This initiative works together with the Spanish Seed Network, Red de Semillas “Resembrando e Intercambiando”, a non-profit decentralized organization that aims to encourage the sowing and exchange of landraces and contest misappropriation of its names and plant materials. In doing so, this initiative seeks to recover TAeK on landraces, legitimate its common management, and make it accessible to all the society, avoiding enclosure processes.

Marco Berlinguer (UAB-IGOP): *The success of Free and Open Source Software (FOSS)*

The Free and Open source software (FOSS) has been the first movement to emerge against the pervasive expansion of Intellectual property rights to new domains of knowledge and the first to experiment new approaches to property in the digital age. To date, FOSS represents the most powerful manifestation of the “new commons” (Hess & Ostrom 2007) – sometimes called digital commons, information commons or knowledge commons – that differently from the «traditional commons», have been pragmatically re-invented on the opposite side of capitalistic modernity: the new frontier of the digital revolution. FOSS passed through different stages of development. The first concretizations of these «contractually reconstructed commons» (Reichman, Uhler 2003) emerged initially in informal communities, often based on voluntary collaborative work and organized, through the Internet, in environments and through practices radically autonomous from both the market and the public-institutional sphere. These innovative forms of software production created new legal artefacts and licenses which overturned the principle of exclusivity enforced by Intellectual Property Rights (IPR) and offered a new and surprising institutional anchor around which to organize dispersed communities of autonomous developers (Weber 2004). Challenging conventional wisdom and common sense, quite surprisingly FOSS managed to penetrate and transform the entire software industry, such that it can be said that FOSS is on the way of becoming hegemonic in software development. However, this success has happened also because of the increasing engagement in FOSS use and development of private companies. Step by step, a vast ecosystem of companies has joined or has been created around open source projects and new projects have been initiated directly by companies. Increasingly, especially on the new frontiers of innovation, it is becoming common that competition in the market is marked by the strategic use of FOSS projects. While in certain areas of development, FOSS is emerging as a terrain of convergence, standardization and industry-wide forms of collaboration. Having FOSS the characteristics of a public good (Samuelson), it is to some extent another paradox to observe the awkwardness of public actors in FOSS adoption and development. Nevertheless, germs of a new stage can be observed also in the approach of public actors, that appear on the way of assuming a more active role.

Mayo Fuster Morell (Universitat Overt Catalunya): *The meaning of the double connection of digital commons with movements challenging both the economic and the political system*

Digital commons refer to information and knowledge resources that are collectively created and owned or shared and governed between or among a community and that tend to be non-exclusive, that is, be (generally freely) available to third parties. Examples of digital commons are Wikipedia, and free software. The paper will first provide an historical contextualization on how the development of digital commons is fuelled by and contributes to, the rise of social movements, both at the political and economic spheres. Even if points of tensions are also present. First, it will analyse the connection with movement challenges economic production models, though the case of the free culture movement. Then, it will focus on political mobilization processes, though the case of Spain. In concrete, the emergence of the 15M/indignados mobilization, and then, the organizing of citizens candidatures of Barcelona en comú. The empirical analyses is based on 80 interviews to free culture promoters, and 20 interviews to activist from Spain.

Water and Food

Fabio de Castro (University of Amsterdam):
Commoning struggles: New forms of socio-environmentalism bridging classes and spaces in Brazil

Following the political weakening of rural socioenvironmentalism in the past decade, new forms of social mobilization around the commons seem to be emerging in Latin America. While previous wave of socioenvironmentalism focused on marginalized rural populations and glocal connections (local and global commons), mobilization at regional scale around flowing resources – water, energy and food – are attracting a larger range of civil society groups. In this paper I will describe two initiatives – Water Alliance in Brazil and Healthy Food in Argentina – in order to discuss how the rescaling of the commons (local-global to urban-rural connections) are reshaping narratives and fostering cooperative behavior between rural producer and urban consumers. I contend that the alliance between formerly polarized social classes (rural poor and urban middle-class) in Latin America may help the commons movements to regain visibility and political strength particularly in highly urbanized countries.

Leticia Merino (Universidad Nacional de Mexico):
Struggles for the water in Mexico

Water and minerals in the subsoil are legally defined as nation's property, in a highly unequal society public property is easily prone to elite capture. Since the water law reform in 1992, prior to the implementation of the North American Free Trade Agreement governance of water became strongly centralized in the National Commission for Water (CONAGUA) which grants water use concessions, mainly to private enterprises. Among the "structural reforms" promoted from 1996 the new mining law - that defined mining as an activity of national interest- and the "energy reform" opened the door extractive activities previously reserved to the state. The proposal of a new water law in 2014 aimed to grant management and use rights to private companies, the proposal prohibited independent research on water quality and declared mining and fracking priorities for water use in Mexico. This policy met a wide and unprecedented opposition in diverse regions, movements that eventually got together in the "Coordinadora Agua para todos, Agua para la Vida". For the last four years it has combined social mobilization and legal action, demanding the "re-comunalisation" of many ground water basins. Lately creating the "Contraloría Social del Agua" that defines water as a commons (different from national public property) promoting citizens participation in water governance, research, accountability around the preservation of water basins and the enforcement of the human right to water.

Jeroen Vos (University of Wageningen): *Rooted Water Democracies: A Preliminary Analytical Framework to Study the Coupled Dynamics of Hydrosocial Territories and Grounded Water Governance*

This paper sets out to present a preliminary analytical framework to identify and understand innovative democratic water governance practices, which we call 'rooted water democracies'. The framework is based on the analysis of four case studies: oasis development in Morocco; newly developed irrigation systems in Cambodia; multi-scalar water management communities in Colombia; and reemerging water-user collectives in Spain. The framework scrutinizes: (1) the extent to which 'rooted water democracies' are "grounded" in the sense that they aim at addressing meaningful issues and resort to the notions of identity, belonging, solidarity and vernacular knowledge; (2) their internal decision-making capacities; and (3) their effectiveness in achieving impact at multiple scale. We contend that 'rooted water democracies' constitute an alternative to mainstream participatory water management approaches and can be used as a conceptual lens and an object of research to further our understanding of social mobilization in relation to common property resources management.

Prateep Nayak (University of Waterloo): *Fishing for Power: Understanding social movements around the commons through local metaphors and political ecology narrative*

The paper investigates changes in the fishery commons, resulting marginalization and ongoing social movement in Chilika Lagoon, India. I provide an account of the historical and political background to the processes of decommodification in Chilika and its implications for fishers' marginalization. I explore how changes in the commons (seen as a complex social-ecological system) have been shaped by its history and the political processes surrounding it. Fishers' views through metaphors they use to articulate the processes of decommodification and their marginalization are combined with four political ecology narratives as a framework to discuss developments with regard to caste and class structures, emergence of ownership rights, privatisation and state control, changes in policy and institutional arrangements, dominance of conservation over development narratives, and the responses of fishers to these factors through social and environmental movements. Linking political and ecological strands of social movements help analyze issues across a range of levels, from very micro to macro, by focusing on the influence that society, state, corporate, and transnational powers have on creating or intensifying adverse changes on local commons. This paper seeks to address gaps in dominant approaches to the study of environmental history, politics and social movements by bringing into focus the perspectives of local people, marginal groups, and vulnerable populations and combining that with more sophisticated analytical lenses such as political ecology. This holds much promise for the future of commons.

Forests

Clare Barnes (University of Edinburgh): *Motivating social mobilisation on the commons: the role of community success*

The Common Pool Resource (CPR) literature has convincingly argued that communities are more likely to create durable forest institutions when state authorities recognise their rights to organise. However, across many countries in the Global South, such recognition by local level state actors is patchy and insecure at best, even if nominally granted in government policies. In such situations, CPR scholarship can gain important insights from social movements literature which has analysed both widescale rights-based movements and every day resistance by communities. In their research, Barnes draws on CPR and social movements literature to create a framework for analysing whether 'success cases' of community forest institutions can spur the emergence of social mobilisation for widespread recognition of community rights to organise. The applicability of the framework in central India is explored in the context of the implementation of the Forest Rights Act (2006).

Oliver Springate-Baginski (University of East Anglia):
An historical institutional analysis of forest commons-based movements in Post-Colonial Asia

This paper contrasts the post (British) colonial institutional trajectories of village forests in 3 countries: India, Nepal and Burma/Myanmar. Each has seen relatively recent state nationalisation of village forest commons, and subsequently social mobilisations in relation to the restoration of commons rights. The processes and outcomes have been very different:

In Nepal beginning in the 1970s there has been rapid government institutional reform of village forest commons, along with capacity building support at the village level. These were technocratic reforms developed by key individual 'policy entrepreneurs' in the bureaucracy and donor projects, and the 'social movement' which emerged around Community Forestry model in the 1990s, was many senses created by the technocrats, although it now defends the relatively strong transfer of powers. At the same time a Maoist styled insurrection emerged in the late 1990s due to political schisms and fuelled by rural poverty, accelerating the early 2000s and ultimately succeeding. However the subsequent political settlement has led limited change to the political settlement over forests and bureaucratic centralisation, although the royal family was removed.

In India state led 'Joint forest Management' models were again state led, from 1970s onwards, but offered little rights, and appeared as a minimum concession to diffuse discontent but retain bureaucratic control. A nationwide social movement against continuing oppression in state-held forests led successfully to the much stronger reform of the Forest Rights Act 2006, which gives strong rights. However implementation of these rights has become beset by obstruction, and the 'Campaign for Survival and Dignity' national social movement and its members continue to fight to secure the rights. There is also extensive social discontent and Maoist style armed groups across forested areas.

In Myanmar the colonial government nationalised the most valuable forests, but was not able to appropriate those in ethnic areas. So the 'Union' independence government has never been able to project its unified forest governance project to ethnic areas, and the long term civil conflicts are partly over self-determination over common property including village forests. As with the other cases bureaucrats initiated 'Community Forestry' reforms, which are in recent years gathering pace. However, in ethnic areas the Union authority which seeks to implement them is not seen as legitimate, so there is an impasse between the ambitions of the central state bureaucracy to 'grant' reform, and the ethnic societies to obstruct their reach. Social movements in ethnic areas can be distinguished between civil society groups and ethnic armed groups.

The 3 three examples demonstrate wider lessons for the relationship between the state, communities and social movements, and also insurrectionary armed struggle in relation to forest commons. What have been the grievances, how have these coalesced into social movements, and what has been the political economic determinants of reforms at critical junctures and the role of social movements? What are the current 'commons-based movements' around village forests in these post-colonial countries?

Niharika Tyagi (TERI - University of New Delhi):
Standing up for forest: a case study on Baiga women's resistance in community governed forests in Central India

The Baiga community, found mainly in the Central Indian state of Madhya Pradesh, is among the 75 particularly vulnerable tribal groups in India. Lately, Baigas have faced serious threats owing to a growing State control over forests and simultaneously, land diversion for development purposes. These contested systems of forest use and governance (State Vs Community) drove a grass roots level resistance in the area, led in particular by Baiga women. The paper looks closely at the process of women's resistance that later led to the successful claiming of Forest Rights under the Forest Rights Act, 2006. The paper follows a case based analysis to address the following questions: what circumstances and factors led to Baiga women's resistance in a community governed forest system? How have women's bargaining power and gender relations developed and transformed at local level in the forest dependent Baiga community? What effect does women's resistance have on locally governed forest systems?

Monica Vasile (Institute of Sociology – Romania):
Individual resistance against elite-capture in the Romanian land commons: why social mobilization does not happen?

Romania has been very active in pro-commons movements. However, if we think of the Romanian commons in the narrower sense of local groups owning and using a piece of land in a specific property regime, currently very little is known and fought for. From my research it can be seen that there are around 1700 forest and pasture commons, located in the Romanian Carpathian Mountains, counting around 1.000.000 hectares of land, managed independently by over 400.000 commoners, based on detailed by-laws. They are each ruled by a management board, which in theory is directly accountable to the assembly of commoners. The commons are a source of important revenues for their members. They open up a space for direct participatory governance of natural resources through community-based institutions; yet, most of them are fraught with internal conflicts and issues of elite capture. Individual forms of resistance against domestic elite capture, such as petitions, and lawsuits, dominate the field. There are no public protests, or any form of cohesive mobilization, although individuals from many commons share the same concerns. This paper will attempt to describe such lonely resistance and examine the reasons why a larger mobilization for the rights of the commoners has not happened.

Advocacy

Emilie Dupuits (University of Amsterdam): *Grassroots movements and transnational environmental dynamics: exploring new spaces of expertise and resistance*

In the context of natural resources'(neo)extractivism in Latin America, grassroots movements increasingly up-scale their social mobilizations transnationally, entwining existing scales or constructing new scalar configurations. This process can be observed in the case of peasant and indigenous communities up-scaling to constitute transnational federations that struggle to defend their cultural and material rights, or when local neighborhoods and extractivism-affected citizens engage in transnational multi-actor alliances. On the one hand, transnationalization of grassroots movements implies their integration into new spaces of expertise transforming their strategies and languages but also constraining their autonomy. On the other hand, some grassroots actors may be or feel excluded from these 'professionalizing' processes and/or claim their own spaces and languages of resistance. Examining cases from Ecuador, Brazil and Mexico, and using political ecology and a geographical approach on social movements, this paper explores the interactions and tensions in and among grassroots movements engaging with transnational environmental dynamics in Latin America.

Léa Eynaud & Frédéric Sultan (Université Libre Bruxelles): *Networking the commons in francophone countries: an inquiry into the mailing list "échanges"*

In recent years, the commons have often been described as a "social movement" spanning a vast array of citizens' initiatives beyond the common "dualism" between the "public" and the "private". However, commons advocacy networks and claims have rarely been addressed by the literature, especially from a social movement's perspective. Drawing on the joint experience of a commons activist and a researcher in sociology, our contribution investigates the construction of a commons advocacy network in Francophone countries through meticulous exploration of one of its main instruments: a mailing list called "échanges". The study of the list encompasses its history, the sociology of its participants and the evolution of the vocabulary they use (based on semantic web tools). By systematically linking what happens on and outside of the list, it provides critical insights into the concrete experience of actors engaged in propelling the commons into the political arena – at the crossroad between research and various communities of practice. As such, it offers a basis for strategic reflection and opens avenues for further research.

Keith Taylor (UC Davis): *A Peoples' Economic Engine, or Perpetual Latency? A Political Opportunity Structure Research Agenda/Institutional Analyses of Five American Co-operative Sectors*

Co-operatives are often identified as key institutions for micro-level community-based collective action that scales to the macro level through a polycentric system owned and governed by their stakeholders. On paper, co-operatives exhibit enormous economic and political potential for radical socio-political reconfiguration. Yet despite recent attempts by key actors to elevate the co-operative sector's role in public policy and economic equity, the sector's capacity is latent, off the radar of many social movements. Taking an institutional perspective, this presentation asks How does the design of the co-operative sector affect its social movement capabilities? We present preliminary analyses of four American co-operative sectors in food retail, finance, energy and water utilities to understand the interaction with: public policy, Institutional logics and principle-agent knowledge problems, and organizational design.

Land and Water

Jampel Dell'Angelo (University of Amsterdam): *What types of organized re-actions are triggered by commons grabbing?*

The recent phenomenon of large-scale land acquisitions (LSLAs) that has grown exponentially since 2008 is associated with what has been described as a global agrarian transition. The rapid change of rural systems of production that is carried by the imposition of new forms of land exploitation and concentration produces profound socio-environmental transformations in rural areas of Latin America, South-East Asia and Sub Saharan Africa. Scholars have pointed out that the expansion of transnational land investments and LSLAs is often associated with detrimental social outcomes, has negative environmental impacts and can represent a potential impediment to the achievement of many SDGs. Moreover, there is evidence that LSLAs preferentially target the commons and alter long standing traditional resource governance systems. While it has been shown that in many instances of commons grabbing associated with LSLAs, there is an emergence of different types of social conflict, it is less clear what type of social mobilization and organized collective actions are taking place. The main aim of this contribution is to fill this gap by synthesizing and mapping the different typologies of social mobilization that emerge as a result of commons grabbing associated with LSLAs. This work employs a meta-analytical approach by coding and categorizing information from the scholarly literature on LSLAs and land grabbing and also refers to the grey literature that relates to this phenomenon.

Sonia Graham Buch (UAB - ICTA): *Collectively adapting to sea-level rise through disaster response, commons management and social mobilisation*

The need for private collective action in climate adaptation is enshrined in the IPCC's definition of civil society as "the arena of uncoerced collective action around shared interests, purposes and values" (2007, p. 713). It is also central to the notion of adaptive capacity, which refers to "the ability of individuals and communities to act collectively to adapt to climate change" (Roggero et al., 2017, p. 5). Yet there are few empirical studies that explore what constitutes private collective action for climate adaptation. The few that do largely draw on commons theories to explain collective behaviours, rather than social movement theories. This paper synthesizes the emerging empirical research on private collective climate adaptation to categorize the collective behaviours that have developed in preparation for, and in response to, diverse climate impacts and the ways in which these actions can facilitate a deeper conversation between commons and social movements theories.

Stephanie Paladino (University of Oklahoma): *The commons as political and ecological practice in Chiapas, Mexico*

The southern Mexican state of Chiapas is fertile ground for exploring the interactions between the commons and social movements, as both idea and practice. From the mid-1900s onward, the Lacandon rain forest region became the site of two, interacting trends: the state's highly marginalized, indigenous populations claimed land and independence via various forms of common property and collective governance communities; these actions, in turn, were nurtured by social, religious, and political movements informed by Liberation Theology, Mexican Maoism, Protestant evangelism, and indigenous rights. Though built of common historical/cultural cloth and driven by similar goals, indigenous communities' interactions with these ideologies put them in varying, often conflictive, relationships to each other, to the state, and to conservation organizations. I describe some of the ways these relationships have shaped the meaning and management of commons resources, and how these, in turn, are deployed as both political and ecological practice.

Tristan Partridge (UAB - ICTA): *Reworking the commons: collective action and shared resources within Ecuador's Indigenous Movement*

Community-scale efforts to recover the commons have both benefited from and contributed to political mobilizations undertaken by Ecuador's national Indigenous Movement. Based on ethnographic fieldwork with the indigenous community of San Isidro in the country's central highlands, this paper analyzes how different resources held in common have become the basis of material and social forms of infrastructure that are vital to the realization of a range of social and political goals – both within the community itself and as an active member of Cotopaxi's provincial branch of the Indigenous Movement. The paper explores how commons resources in San Isidro have been repurposed to meet contemporary community needs and to facilitate cooperation with neighbouring communities – including areas of communally-held paramo land, shared water infrastructure, days of cooperative labor, and the asamblea approach to decision-making – culminating recently in successful protest movements against the local expansion of agro-industrial plantations.

Solidarity

Ana Margarida Esteves (Instituto Universidade Lisboa): *Promoting "qualitative growth": Articulating Commons and Solidarity Economy*

How could a dialogue between the Commons and Solidarity Economy movements promote forms of public action based on what Henderson and Capra (2014) call "qualitative growth"? This paper explores possibilities for dialogue, based on the articulation of the following premises: a) A political economy based on the articulation of "public spaces of proximity" (Laville, 2011) in which organizational action are oriented towards the expansion of social and economic rights; b) A political ecology which bases the "foundational economy" (Conaty, 2015), on the promotion of sustainable synergies between humans and the natural world.

These premises are based on the critical analysis of three case studies of "alternative economies", representing different approaches to the commons and Solidarity Economy: an ecovillage (Tamera, Portugal), a solidarity economy network (Esperança/Cooesperança, Brazil) and an "Open Global Cooperative" based on alternative currencies (Cooperativa Integral Catalana). Fieldwork was carried out at these sites between 2015 and 2017.

Hara Kouki (University of Durham): *From claims-based protests to commons-oriented initiatives: tracing collective action in Athens, 2010-2017*

Harsh austerity policies, imposed since 2010 by international and European institutions and adopted by domestic governments, have provoked massive and confrontational anti-austerity protests in Greece that attracted public as well as academic attention. At the same time, the country has experienced a huge wave of grassroots solidarity to people in need through the emergence of social clinics and groceries, refugee initiatives and workers' collectives. Yet, it is believed that social mobilization started to relent as people stopped taking to the streets especially after the rise to power of the left-wing party of Syriza that has embraced the austerity once decried. Has this been the case? Departing from extended ethnographic research in Athens, this paper traces the shift in collective action from 2010 to 2017 from claims-based protests to commons-oriented initiatives: the aim is to bridge social movement literature with studies on the commons by deciphering the ways activists perceive their relationship with the state.

Sara Moreira (Universitat Obert Catalunya): *Food networks as urban commons: The case of a Portuguese "prosumers" group*

The paper analyses the complete life cycle of an alternative "prosumers" group from Porto which emerged from the local solidarity economy movement and discusses the main challenges of sustaining the community's governance of shared resources. Drawn from an action-research methodology, it describes the dynamics of the food network as a urban commons through the analytical framework of the commons balance of collaborative economy (Fuster Morell, 2017). By looking at the dimensions of governance, economy, technology, knowledge, and social responsibility, the case study brings evidence of an emancipatory community-based commons initiative in Portugal which gave practical meaning to the aspirations of the local solidarity economy network, ECOSOL. The analysis points to deficient communication and weak democratic imagination as the main reasons for the failure of the initiative in the long term: these are perceived as fundamental conditions for the success of long-enduring initiatives of this type.

Angelos Varvarousis (UAB-ICTA / National Tech University of Athens): *The rhizomatic expansion of commoning through social movements*

With austerity policies and welfare states gradually collapsing under the spectre of neoliberalism, Greece, has been at the forefront of a blossoming explosion of new commons that take the form of Social and Solidarity Economy projects, political and housing squats, social centers, (re) appropriations of urban space, social clinics and pharmacies, back-to-the-land self-sustaining experiments, self-organized refugee camps and solidarity networks. I argue that one important but neglected aspect in the recently revived literature on the consequences of movements (focusing only on the political, cultural and biographical outcomes, see Bosi et al 2016) lies within the social sphere, namely the creation of a social fabric and infrastructure that keep movements' imaginaries alive during periods of latency, and allows to experiment with the creation of alternative projects. Bridging social movement studies with the commons literature, I contend that the explosion of new commons in Greece constituted a direct social outcome of the 2011 Squares Movements. Contrary to the assumption that movements "fail" in the absence of institutionalized political impacts, I argue that the commons created in and through movements can persist in their "afterlives", and in turn give rise to other commoning practices and social movements, which can hold critical implications within the political sphere as well.

The Urban

Carlos Cámara-Menoyo (Universidad San Jorge / Universitat Overt Catalunya): *Commoning the City and the Grassroots*

Urban commons have recently attracted much attention which has resulted in an increasing interest and exponential growth and development from both, the academy and the activism. These new commons have a strong political dimension which has some overlaps with traditional social movements and provide interesting reinterpretations of almost all aspects of our lives, but they also pose significant divergences in their conceptualisation. Even though the vast and diverse literature available makes evident that these divergences are notable, we have observed three main tendencies in the way they tackle the concept of the common. These three tendencies conform three analytical taxonomies that, although not being completely contradictory, differ according to where do they place their attention focus: The institutional approach, the digital approach and the activist approach, which will be the subject of this communication.

Mara Ferreri (UAB - iGOP): *From squatting to short-life to permanent co-ops: the untold story of housing commoning in London*

A key tool in the repertoire of urban social movements is the reclaiming of empty spaces for self-managed use, including for collective dwelling, through direct action. In critical urban scholarship, residential occupations have been understood as performing precarious housing commons, which often exist alongside struggles for establishing longer-term community-led initiatives. In this paper, I introduce a little-known experience of housing commoning in London by examining the transition from the 1970s organised mass squatting to the short-life housing movement - a temporary commons for over 15,000 Londoners - to the establishment of permanent fully-mutual housing co-operatives. Drawing on archival research and on in-depth interviews, I analyse the specific political and institutional conditions that enabled the transition, how different social movements, including feminist and LGBT organising, influenced the forms taken by such commons, and reflect upon their longer-term legacy as they struggle to maintain diversity and openness over time.

Giuseppe Micciarelli (University of Salerno):
Movements and the challenge of Commoning

I will analyse, from a political and legal philosophy approach, the re-use of abandoned or underutilized goods, e.g. "former places" which function today all around Europe, and particularly in Italy starting from Naples experiences (Capone 2016, Micciarelli 2017) as conflict incubators for new practices of citizenship (Cacciari 2015 Bollier 2015). The commoning strategy (Linebaugh 2008, De Angelis 2017, Micciarelli forthcoming) in urban commons (Mihalopoulos, Borch 2015) is a small precocious laboratory of democracy which directly question the dilemma of commons, thus said the attitude to the cooperation as well the difficulty towards the democratic government of the things we have in common. So to solve the "tragedy" we must question much more deeply similar experiences trying to create new institutions from this sort of micro political and social systems (Stavrides2016) I will investigate the push from the bottom heading to establish so called new institutions (Dardot-Laval 2014, Negri-Hardt 2017) so that people may be able to create their own institutions (Boockin 2015, Arendt 1963), in which democracy before the solution is still a challenge to be resolved.