

Common water management with local participation an approach to use Xagueyes on Yautepec Microbasin, Morelos, México

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Abstract

The microbasin of Yautepec has had a history of unequal distribution of water. The situation has been that of scarcity in the highlands and abundance in the valleys, such problem could be solved following the process of local participation as seen among three communities of the highland of Yautepec microbasin.

The process of three communities and their local participation in the Yautepec microbasin give important elements to reflect on how a community through their traditional culture have modified some ancestral ways of communal organization into modern times, this process has shown the power and potential that exist within the communities in order to implement more efficient strategies in the work of water management.

Some of their agreements and rules have worked very well, these have been reached through solidarity, autonomy and self determination to promote some level of development within the community. Furthermore, through internal and external cooperation, the community made possible their desire to have a better water supplies through a piping system. This experience clearly shows how marginal communities can eventually solve their water problems.

This microbasin has unequal distribution of water: scarcity in the highlands and abundance in the valleys, this is the historic problem of Yautepec microbasin, which could be solved following the process of this local participation.

Key words: social organization, water use common rules, community, ancestral ways

Introduction

To start with the issue of local participation in water management I will try to introduce some of the basic ideas that are the underpinnings of this work.

First of all we state that people organized in groups generate processes that could enhance a better governance. Specifically, in water projects there are many attempts to generate integrated ways to solve problems.

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So far we can see in small locations clear rules to play by that can be seen as a type of simple governance . This is a way to solve their problems. This viewpoint focuses on the idea --at least in communities--of constructing a new approach of governance itself – a participatory form rather than a top-to-bottom bureaucratic one. (Agarwall: 2003).

Many other works in Mexico and other parts of the world focus on this approach (Palerm 2004; 2003; 2002, Martínez Saldaña 2000, Omstrong 2001, Guzmán 1999) and in these paragraphs we will try to make a small contribution.

This approach must be considered with the imperative necessity to respond with long-term projects rather than the imperative necessity in the short-term policies of the past. Including a dynamic participative process in the decision-making.(Gardiner,1990) To create certain possibilities to achieve rural development, it is important to start with river catchment's plans which adopt a holistic approach (Newson,1992). This integrated planes states that the essential thing about water management with an environmental objective is that the catchment or river basin is an easily appreciated plan projection of the ecosystem requiring management, an area within which the population has one form of common identity. And including the processes of rural communities could be managed by local communities interacting between themselves, in a common arena: The microbasin.

Specifically in the highlands of Morelos it has been developed a new culture of water based on ancient tradition of harvesting water, additionally this area has water scarcity, so far the community has developed an austere form to use water, this is called a new culture of water.

The Yautepec River basin

We will start by locating the space of the basin of the Yautepec river in which diverse geographical, historical, and cultural characteristics interrelate. On one side, we can assert that it is a geographic unit that has at the same time a significant historical and cultural differentiation in the management of water which generates very different perceptions for its use and management.

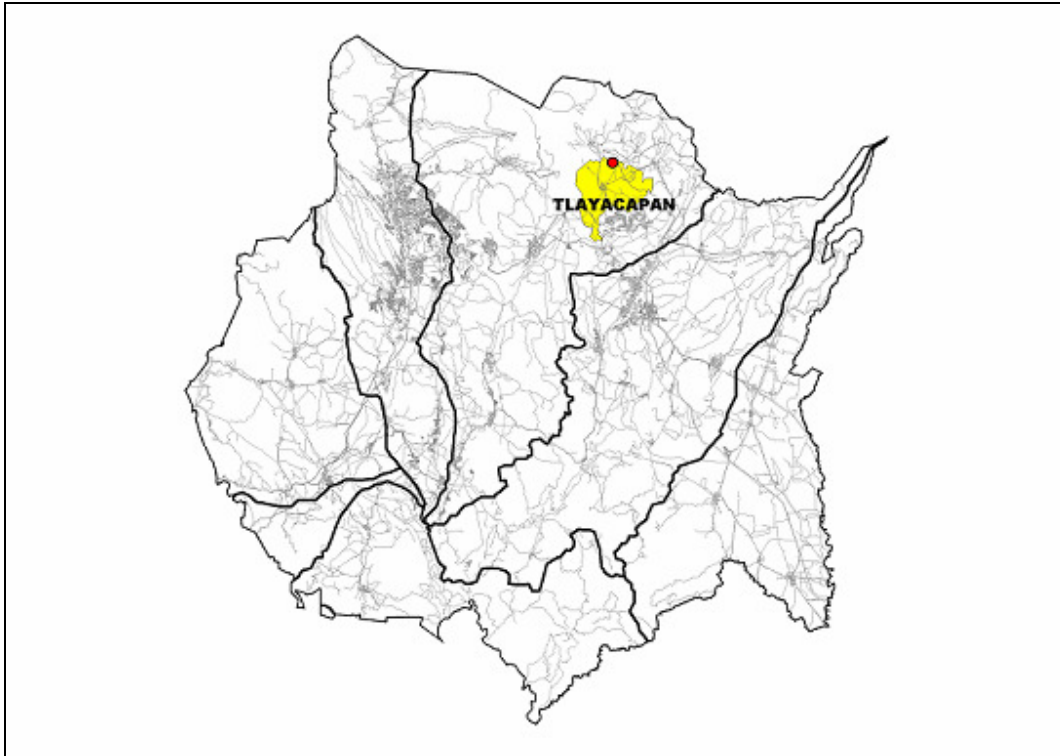


Fig. 1. The State of Morelos, México its five microbasins. The basin where it is the community study case is with yellow marks.

The Yautepec river basin has historical and cultural differences in the use and management of water, I will begin with the presentation of a map that shows the basins of Morelos in which the Yautepec river basin is found. This basin bounces certain geographical differences that have generated different perceptions among the people from the region. The Yautepec river is located in the hydrographic basin of the same name. It originates from the gorge of Cacahuatita, Molatla that together with the spills of Tlayacapan and Totolapan create the water springs of Oaxtepec, crosses the gorge of Tzmotitlan and connects with the Tepoztlan river from which it takes the name of Yautepec river. It passes by Atlihuayan and it takes a direct streams to Apanzonalco, point in which it connects with the gorge of Agua Dulce to further ahead connect with the final end of the Apatlaco river and divert in the Amacuzac river.

The Yautepec river is considered the main river that crosses the state of Morelos covering an area of 54 km from its origin until its spill out in the Amacuzac River. Entering the town of Tlatizapan its name changes to Higueron. Among the permanent stream channelsL the most important ones are the Atongo, the spill of the Esconde, the Huasosoycan and La villa located at south side of the town. There are also intermitens channels such as the Ignacio Bastida, the Itzamatitlan

and the spill of Bosque of cold potable waters, in addition, there is also the sulphurous water springs of Oaxtepec. There are three ditches and 34 wells for water extraction.

This current is the main source of watering supply, it is the most important of the zone and its availability is being affected by the contamination that the residual waters create especially from the towns of Tlayacapan, Oaxtepec and Cocoyoc.

Historically the towns that conform the Yautepec River basin face different realities that at the same time contrast each other, this is because the middle and down parts of the basin are located in the areas of major availability of water which is what has given them different possibilities of social organization.

The benefits of these parts of the basin have been relevant from the perspective of the management of economical resources because they count with the major tourist industry of the State. The tourist developments located are: Las Estacas, El Rollo, el *spa* de la Hacienda Cocoyoc, and el Balneario Oaxtepec among others. However, the high part of the basin has been characterized for having scarce water retention in superficial bodies and no exploitation of the aquifers.

On the valley, part of the basin there are fields of crops with an irrigation system that allows for an adequate level of agricultural productivity. The main crops in the zone of the Yautepec are sugar cane, beans, broad bean, corn, green and red tomato, baby pumpkin, cucumber, watermelon, melon, and onion. The average outcome of the crops in the Yautepec valley is high and it is considered one of the three best ones in the State of Morelos. This has generated an unequal accumulation of income and at the same time it has created a culture of water management that shows an asymmetry to the basin level.

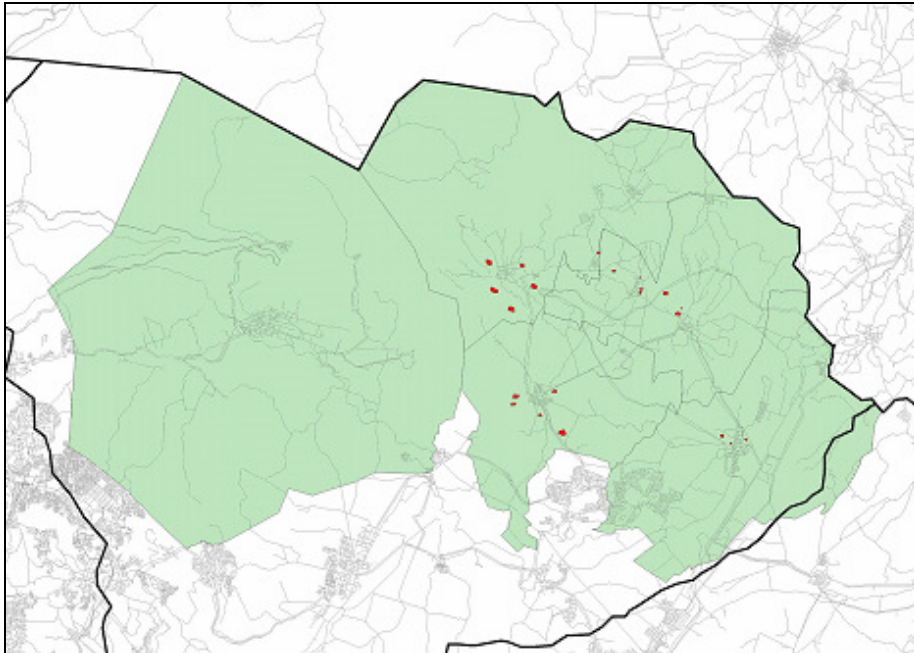


Fig. 2. The highland of the Yautepec river microbasin, it is color green, red small points are small dams called jagüeyes.

The high part of the basin has been characterized by water scarcity, the crops are temporary and there are houses with backyard orchards, the cropping parcels depend from rain water. The crops of this area are corn, red and green tomato, beans, cucumber and nopal. The water scarcity that this sector of the population experiences has limited them from certain abilities for its care, these practices and strategies in the usage of water we have called “water culture”. In the high part of the Yautepec basin approximately 70 liters of water per person daily are consumed, in comparison, the consumption on the middle and down parts of the basin goes up to 400 liters of water per person daily. This statistics show that in the high part of the basin we find an austere mode of relation with the water that is shared with the micro-region which is also called Central Highlands of Morelos. This region is conformed by the towns of Atlatlahucan, Totolapan, Tlanepantla and Tlayacapan, it is a region united by cultural aspects such as shared feasts, markets, healers, and religion.

Myths about water scarcity in the region

Adan Solis (2001), an inhabitant from the region knows that the technological advance and the role that a forest plays in the charge aquifers does not help to

solve water scarcity in the region because the historical and geographical role that the aquatic parks play in the economic stability of Morelos determine the reality, that is why it is important to highlight the scarcity of water in the region.

Similar comments come from another inhabitant from the same region, Juventino Olivares(2003) who shared that he asked the engineers that the State had sent – when the fourth well had been opened – why the existence of air is not reported at least? since the measurement of water in the subsoil or water appraise needs to show the existence of either water or air, but neither water nor air is reported. This is not possible. Then, when the resources of the town paid a private company to come and read the water appraise¹, they gave approval because the study reported the existence of water in the well.

At this point, we think that people in their communities still have an idea to solving problems. This is against other ideas that believe with eyes closed, all the theories and myths that some governments have created. So we state that the construction of social subject begins in the processes where communities solve this problems, and the processes for taking decisions and .

Beyond the discussion of an hypothesis Hidraulic about Wittfoggel, that postulate a state that can control and command the organization because generate and manage the hydraulic infrastructure. Adding to that idea we state that it is important to question about which policies support the water management (Palerm, 2002) we can see how this community could organized itself because it is needing water, and because it has his own ways to solve solutions.

This is not a magic solution, community can organize it self because, traditionally it has their own rules, and processes to participate, this attempts of organization could be seen in its cotidian relationships.

The community of San Agustin Amatlipac, which we would characterize further ahead, reinvents its participation in the dynamics of water and power in the highlands of Morelos, departing from their logics, which are very particular, and understood as the ways of thinking and acting on their reality. They played the leading role in activities of negotiation and they made decisions that allowed them to obtain water for the town, this movement occurred in May of 2003.

To mark off the logics of the inhabitants and knowing the dynamics for water in the zone, we contributed to the affirmation that water scarcity can be a product of the social systems that exist. Many people that suffers from water scarcity live in places where most of the water supply goes more frequently to the zones that are economically stronger....Water scarcity is more than a question of diminishing its supply or incrementing its demand. Water scarcity is influenced by multiple factors such as topography, climate, economic activities, demographic growth, beliefs, perceptions, cultural traditions, and by power relations (Collado:2001:6-8).

¹ Gauge.

Therefore, if we part from the economic activities of the valleys of Morelos such as tourism or agricultural productivity, we can clearly see that such would be the case of the highlands of Morelos, that they have a strong influence over the scarcity of the region, but that they also work together although they have a minimal relation with the other multiple variables that have influenced such scarcity.

After we presented the motives of the actual water scarcity in the zone of work, it is important for us to contrast this scenario with the possibility of a social organization in different communities, in which parting from the logics of the community, the struggles for water can be seen and manifested, and from these processes of negotiations, the inhabitants come to realize that they can design and plan a project that would promote a better quality of life.

The Culture of the Highlands of Yautepec and the *Jagueyes*:

Over this highland sector of the basin, we find the typical and local characteristic of the existence of the *jagueyes*. In the central highlands of Morelos we are discovering the existence of an area of about 347,500 kms² found in the capital of the basin of the Yautepec river in which there were built small dams to capture the water from the rain. The inhabitants of the micro-region built these with their own resources from collective works. These dams are called *jagueyes*. The work for this construction and the difficulty of capturing and maintaining the water in the zone led to the development of a specific culture of the water that takes advantage of the resource to the greatest.

The water of the *jagueyes* was used predominantly to cover water consumption to attend domestic needs such as washing clothes, clean, shower (personal hygiene). The existent *jagueyes* have productive usages, for give water to animals, fishing breeding, tanks to recreational areas for swimming of the locals, others are neglected, mused or dried.

With the distances visited to the moment, I can say that I have found 15 *jagueyes* in the areas of Totolapan, Tlayacapan and Atlatlauhcan, out of which 8 have water, 4 are dirty or with aquatic calla lily, aquatic weeds.



Figure 3. A view of the highland microbasin of Yautepec river in Morelos, Mexico. This small dam is called jaguey

As we have seen in this communities of the highlands of Morelos, people have constructed their own practices to save water, they only use 20 liters for day, the effort to carry water from the small dams to their homes is already present, in addition we can say about their traditional feast to the water, they walk to the jaguey and give it a cross full of flowers. So this is why we think that the **jagueyes** have given to the micro-region their own identity. We focus at this time with the idea proposed by Malcom Newson who writes that the identity of the catchment as it is it is an important element for managing water (Newson: 1992).

This culture of the highlands based on the rationalized usage of water, this can be seen through the agreements that have existed for their use. For example, to wash clothes there were mainly wells located in the low parts of the region, however, in some localities that are far away from these wells, the **jaguey** was utilized to wash.

We can also point out a very important characteristic such as the festivity of May third in which the inhabitants of the community walk to the **jaguey** carrying a cross full of flowers, this rite gives commencement to the collective work of cleaning up, digging and making pressure to the bottom, which are necessary practices for the care and maintenance of the **jagueyes**.

With this brief presentation of the Yautepec basin I would like to stress the importance that the micro-region has in the basin since the specificities that characterize it give it a typical identity, we find in it a special culture of the water that is contrasting with the rest of the basin. At the same time, this is a product of the pronounced historical and cultural differentiation in the management of water, which generates very different perceptions for its use and management. For example to care for and the saving of water that is derived from the usages of the **jagueyes** is contrasting with the abundance of water that exists in the zones of water springs and wells.

In understanding the subject of the space where the generated cultural processes are developed, parting from the same daily activities, we are able to comprehend the territories as spaces full of life, of struggle, and of culture. In this manner, we avoid falling on the lineal and cartographic delimitations with which in many occasions the territories are represented, limiting to characterizing the spaces functionally, either it be on the administrative, the politic, the ecclesiastic, or the ecological. This possibility of multidimensional analysis, referring to the processes of the subjects in their space allows us to assert that the territory can be a complex agent.

I would like to emphasize that **it is important to** understand the processes of the social subjects as part of a two way road in which the local aspects have a regional and global impact, such manner of thinking enables us to comprehend the different dimensions that are generated in the regional and global spaces that also have a strong impact at the local level.

When we enter to the analysis of the spaces we need to be adapted to different geographical scales: local, regional, national, plurinational, and global. (Gimenez, 2001) We consider that the possibility of focus with this multi-scale allows us to understand not only the processes of the small, punctual communities, but also, in other occasions we can describe processes in major scales such as in the big basins. It is precisely this focus the starting point to reflect on the territory: the Basin as a base that supports a regional, geographic, hydrologic, historical, political, and cultural connection.

For this analytical exercise in which we take the social basin as a starting point it is indispensable to think of the community as a social subject. This is what allows us to reflect about the generated processes of the diverse actors in the basin complex **as a** support of all these political, historical, and cultural processes. In this manner it is indispensable to think of the community as a social subject that generates and denotes the processes that can or cannot go on making the social weaving that the basin represents, giving it also a historical, political, and cultural meaning.

The form of organization and the communitarian structures that allow me to attribute certain qualities as proposals of local power.

The community of San Agustin Amatlipac, located in the micro-region of the capital of the Yautepec river basin, has developed forms of organization based on their “ancient” and “modern” structures.

This town of approximately one hundred and twenty families has given origin to the reflection about the communitarian organization that is based on ancient forms, but has modified then to modern times which is clearly seen in their communitarian and inter-communitarian norms and agreements. These characteristics of this organization also support some ideas of communitarian participation related with communitarian power. By this power we understand the capacity that the community has of attending and resolving their issues, for example their negotiation for water.

This is an important aspect linked with the methodology of the works based on the book entitled “making water everybody’s business”, that we converge with Anil Agarwal, Sunita Narain and Idira Khurana in their works over India.

I will first make a brief presentation of the organizational structures that exist in the community, the parents council, the corn mill, and the water council.

Political level:

The representatives of the town assembly, the council of improvements

In the town, the political or representative activities are changed every year. The municipal helper chooses a group to work with and their activities are evaluated by the communitarian assembly. From this structure, the council of improvements is also defined, they have activities related to the public services such as lighting, streets improvements, road constructions, schools, and public washrooms.

Productive Level:

Groups for productive activities or of ownership of the land: This is a group of *ejidatarios*² that have their commons in the area that belongs to the municipality of Oaxtepec. The common parcels are for irrigation, which implies a clear organization in terms of irrigation and political representation. The commons commissioner post has a duration of three years, the same group of *ejidatarios* proposes and votes for the next commissioner.

The group of *nopaleros*³, they produce nopal, and it is important to mention that nopal has been called also the green gold of the highlands in Morelos, because it has been in the latest years an important crop in economically terms. This group

² Ejido is a social property of land, that is not possible to be sold, It is only an inheritance way to possess it. Ejidatarios is the name of the group that possess ejido.

³ Nopal, it is a plant typical of Mexico. Nopaleros it is the name of the group that produces nopal

meets every two weeks to talk about organizational and productivity aspects of the group: technological packages, projects of promotion of the agricultural secretary.

Educational level:

In the school of the community it is chosen a group of parents that collaborate on the civic and educational activities of the community such as the organization of national feasts in September, mother's day in May, the celebration of the day of the children.

Public services level:

The water committee (of recent creation) is in charge of water distribution to the houses and of charging quotas to maintain such service functioning.

The corn mill has someone in charge that changes after three years depending on group meetings.

In the community, fundamental decisions are taken on the assembly. These meetings of the citizens take place at least once a month. There are elections held in order to choose the community representative for municipality. The community helper also proposes a secretary and treasurer. But it's the community assembly the one that have the final say on the matter

Accordingly, the municipality is conformed by these three people who occupy their posts for one year, this is an ancient tradition. The municipal helpers are representatives of the community in diverse levels, be it symbolic such as presiding the civic feasts, in aspects of work such as to canalize the communitarian efforts in the organization of work, to be the spokes person of the necessities of the community or to be the intermediary of the town before the municipality of Tlayacapan (municipality to which it belongs).

Uses and costumes of the community is a well known communitarian dynamic practiced from a long time ago. This communitarian authority is assisted by the itinerant helper which is a temporary post of support to the municipal elected agent. It functions as an activity of multiple and constant representation in the community, the temporary agent is in charge of convoking the communitarian works to be done, to gather extraordinary assemblies if there is something important happening, and to attend whatever is necessary for that day. This support to the municipal agent rotates every 24 hours and it rotates from family to family, in the case of single mothers there is no rotation. As such, the internal communitarian dynamic has certain spaces to express the disagreements of the inhabitants, there is a time to solve the differences that may exist, and there is a time for suggestions and improvements. The resources destined by the municipality to the town are used for works that the community decides for in assemblies together with their municipal agent and the representatives of improvements.

There are other resources that are obtained from the communitarian gatherings or quantities so that each family can contribute to enhance some other works in the town because the resources of the municipality are very low.

These are the basic communitarian structures in which the social relations that transmit certain attitudes more jointly liable are rooted. These show an attitude of cooperation that facilitates collective growth. In spite of the feelings of envy and some negative comments among the inhabitants, it stands out the communitarian capacity to collectively reach small but significant accomplishments for the common good.

- from having a dirt road to a paved road
- from not having lighting to having light on the streets
- from only having one mill to having two mills in the town
- from not having a potable water system to having their system

The development of this community town, despite its dragging pace, compared with the rest of other places such as Cuernavaca, has been possible only with the resources of its inhabitants to promote a good quality of life.

The relationship of the community with the municipality:

This same authority in the community can have a post in the municipal town hall, for example in the past year some agents of San Agustin Amatlipac have occupied the posts of environmental or social welfare councilman.

The relationship of the municipality with its agents is a complex one because in the municipal organic law, the agent is practically a manager of the community before the municipal president. In the act, it must be considered the autonomous power that the elected agents have for its town. The municipal president calls on the agent every time that he has an important communication to make to the community, and he generally calls every month the 11 agents that conform the entire town of Tlayacapan.

It is relatively new that the municipal agents receive some personal support from the town, at least the previous post (2000-2003) gave them the benefit of one thousand pesos monthly. However, in the present administration (2003-2006) five months after they took the post not one position had been defined with respect to the economic help of the agent.

It is also new that an official convocation was presented by the municipality for the election of the municipal agent. This year (2004) the convocation was posted in the surroundings of the town hall, and on the windows of the town's mill. The convocation announced the date to formally elect the agent, such date was different from the one the town was accustomed to.

However, we note that it is said that the municipality respects the tradition of uses and customs because despite the convocation that it made to elect the agent for three years of the previous town hall management in Tlayacapan, respect for the

uses and customs of the annual election for the assembly. In the times that the community chooses, being able to authenticate in an official act of the municipality the election of the agent on the dates that corresponds to the town hall.

In this manner the community with its internal strength for organization and structure has been able to adapt itself to the changes that are generated, but at the same time that it adapts itself to the wave of modernity, it has been able to show how it can take advantage to solve some of its problems as we will see in the case of their water.

The community and the micro-basin as a field of communitarian and micro-regional action:

Process of community water management:

Due to the characteristics of the micro-basin there have been processes of fundamental connections generated. For example, getting water from a well located 8 kms below the community of San Agustin Amatlipac. To get this work done different strategies of connection flourished and relationships with other town halls that control the water were promoted as well.

In terms of the representation of the water committee they have also joint themselves with another neighbor community, San Andres Cuauhtempan, and with the housing development tres de Mayo. This communitarian front has gained the privilege of having a presence before the state and national water commissioners through a persistent struggle these last two years, with which it has been able to bring back potable water to their communities.

In this joint struggle we have found the constant of maintaining the community's autonomy. We have noticed this case in the discourse of the present water representative and from the voices of some people from the community who have mentioned us about the importance for them to maintain themselves independent from the municipality when it comes to the administration of the well, the tank, and the distributing water system, reason for which they have not agreed to pass on the municipality's administration.

The community has organized itself to collect resources to ask for the required help from the state and from the municipality. At the same time, they defend their autonomy, it is not easy for them to leave what they have accomplished through their own initiatives: the well, the water box that regulate inputs and outcomes, and the water distribution in the hands of the municipality. In this manner, the community, parting from the water management in the capital of the micro-basin of the Yautepec river was able to recover their water out of the relations that were interlinked within the micro-basin.

A reflex ion about community processes highlighting the aspects related with a good governance to water management.

From the communitarian processes of a specific community that constitutes a searching subject of solving problems. It is an open relation with reality as a subjective field and social reality (Zemelman, 1996) The community is taking hands on the issue from another point of view about participation and sees it as an alternative cultural way of respect for the use of water.

The actors and its communitarian reality, through their assembly they are present, they participate and they propose, these actions. In our opinion, this constitutes the fundamental aspects of their collective subject building. This is because there are precise moments of decision making, that constitutes the way to build a collective actor.

As we have seen in the community, families have some of its members participating on the political and cultural community structure, some of them have to do with the political activities as the municipality helper, the community counciler, the water management man and the building representant. Adding to those roles, there are those related with the religious structure as the *mayordomo*, the festive charges men and so on.

According to an habitant, he comments that *costumes and uses*, of Amatlipac, have to be respected by the county or municipality, because they have maintained and resist until now, the rules in the community. People of the community can manifestate some opposition about county ways of making rules, and then the community assembly takes part and constructs resolutions.

It refers to the way of electing the representative in the county. In this way the community proposes the people that really want to be their representatives.

The community, the community power, the local participation.

The community as a place that triggers social practices, is talking about the creative capacity of the community to express the many practices that exist according with its contents and organizational level, towards sure ideological social reproduction and to determinate its relation with other social groups (Zemelman, 1996). From this communitarian practice perspective. It is possible to observe the creative process of decision making instances to determinate alternatives, and the spread practices capacity, at the same time to track links with great spaces of other dimensions.

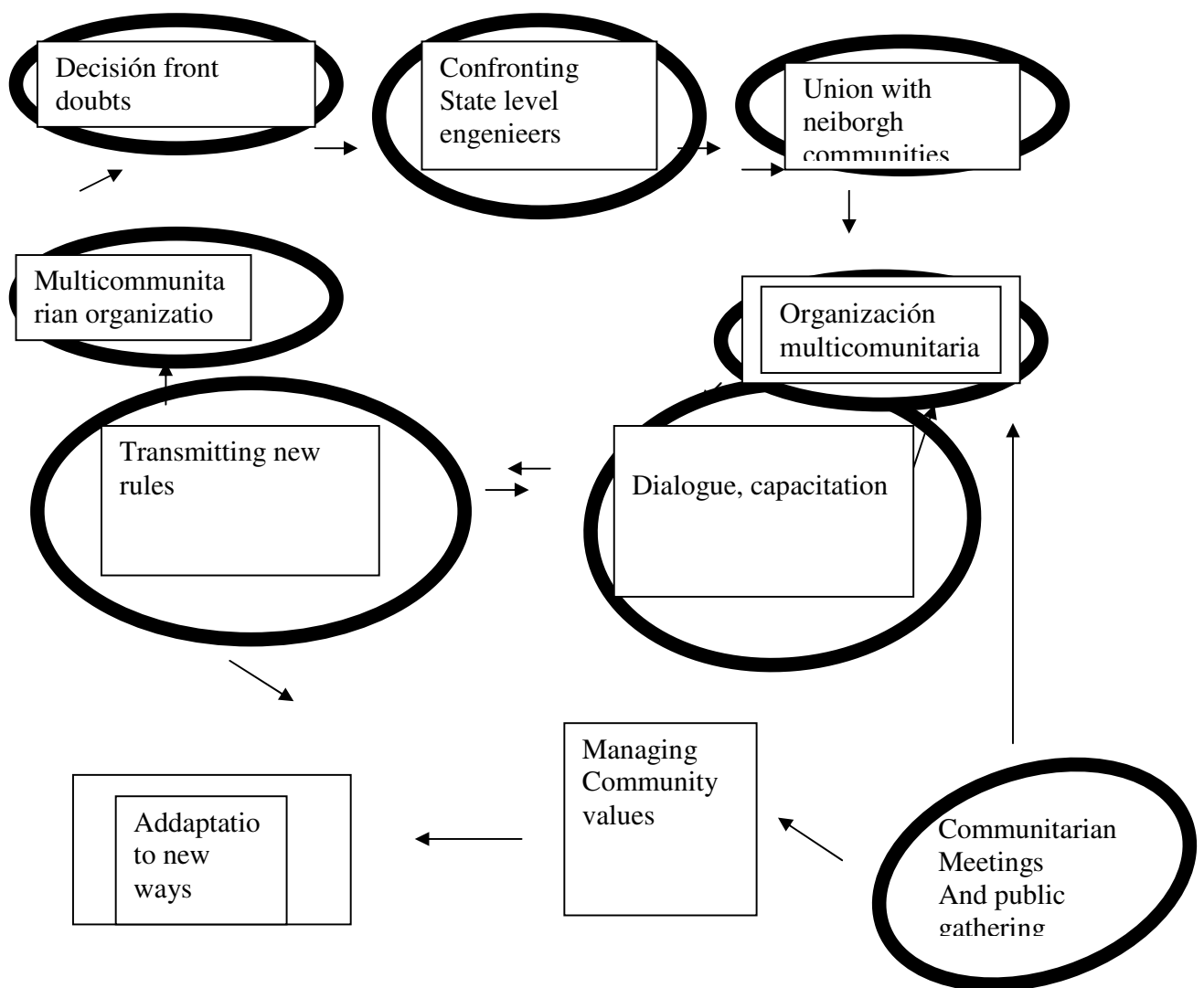


Fig. 4 Steps of a Process of local participation

As we have seen in the diagram the participatory process focuses with the works of other authors such as Jacinta Palerm, Elinor Omstrong, and Luis Wright. The fact to conform community fronts in the region enhances the communitarian basis allowing them to get some benefits by working together. Like the processes in general, these multicomunitarian relationships are not too good all the time, we know about the pros and cons in their personal relationships. However, conflicts and tensions have been strengthened as well as their experience to solve problems and accumulate strategies to confront the communitarian way. At the same time, problems are a task to solve when they are taken into account in practice and in the discourse it helps in general to the community life. In this way the community has a way to practice governance and to construct real solutions for a better quality of life.

The region is a chain of communities with shared cultural characteristics, in the case here related: if these community front besides sharing organization for public services, they also share traditional feast, religious ceremonies, when they fight together becomes a regional movement, there is also manifested in the celebration of festivities.

In some way we perceive how different it can be for other readers to understand what we mean by solidarity, mutual help and support. This is due to the fact that for some researchers it is difficult to find multi-communitarian fronts and regional movements, in this we are asserting that:” It has started to be manifested that what has failed is not the organizational capability of peasants, but the researcher capacity to see the organization, it is a conceptual absent tool” (Palerm, 1997)

We state that to be able to conceive these human aspects of solidarity and helping services it is not only necessary to have a conceptual tool, but also to develop a less inquiring capacity with out programmed schemes, to allow the analysis and interpretation without programmed schemes, to understand the symbolism of community life, and the organization that exists there, the loyalty in the belonging and attachment (Gimenez: 1992) that it permits.

For example, in the solidarian actions between the three communities that were joined together to look for water, through their commites we can rescue even more the communitarian solidarity, some other elements of regional movilization. Other example is when they feel identified with other small rural towns with which they have felt a real necessity to independence.

This is how we assert the idea of territorial collectivity. Over this collective dynamic we consider a small space that belongs to them, because is not possible to

conceive this place without a subject in their territory. This idea plus interdependence relations that constructs and define community takes a lot of importance to characterize the collective structure and the role of actors (Gimenez, 1992)

Communitarian processes inserted in the local participation.

This multicomunitarian experience situated over the highland territory in Morelos Mexico, is a referencial point, when it is expressed by socio-cultural dimensions, its their environment, and in the way they acquire their resources such as land and water. All these steps in life are constructing a culture and in some ways help to express and organize political sphere.

In the case illustrated before, the multicomunitarian front where San Agustín Amatlipac is playing an important role to gather communities, it is pretty clear how they could go beyond the community field and negotiate with the municipality and state spheres.

We would like to highlight this process, because community power is capable to solve basic problems, gathering big groups, and at the same time that they continue on being small communities.

To this point it is important to link the idea of community and territory, because the community could be bounded as a small territory in which symbolic activity has a privileged place, and where cultural exceptions in spite of global hominization pressure. With this words we want to say that if exterior social dynamic has been alienated beyond the limit of this small territory (piece of ground), in the case of using and supplying water the persisting way of its use and respect it, is absolutely different to the way of using water in developed urban cities.

These differences are highlighted over the region: highland of Morelos, specifically in the area where *jagüeyes* have been constructed, in addition in domestic spaces they construct *aljibes* and pools of water to harvest rain water. These mixed systems⁴ to supply water in communities are used in all the region of Morelos Highland: where there are small community towns as Nepopualco, Tlanepantla, Amatlan, Totolapan, San Andrés Cuauhtempan, San Sebastian la Cañada, San José de los Laureles, San Agustín Amatlipac.

In the study case place we stated that exists an auster way of using water, that has been denominated culture of water, and it is very well appropriated for these communities, where there is not enough water to supply, so they have organized

⁴ Also called *dual system*, that is described like two ways of using water, that permits to use the water supplied by the piping system only one or two days a week, and uses the harvested rain caught water.

a turning system for supplying⁵, with only two or three hours of service. So they need to develop this auster ways to leave with no plenty water.

These cultural practices, also manifested in the community organization, supports the idea of perceiving the community as an activity link that gathers the basin, and the territory and it permits real possibilities to transform ate reality and to base a rural social development.

We do not want to leave aside the internal contradictions in the community, their tensions and conflicts, the doubts respecting problems. In spite of those in their quotidian activities, there exists a work out communal problems over the assembly. Specifically in water related problems in Amatlipac community.

That is the point when we situate the community process from a creative praxis, seeing community as social subject, that permits transition to a sustainable development in the basin. From a deep sight in community local processes we finally coincide with all those who propose that the way to participate from local to regional and global processes also implies to see a general human processes over the hydrological basin, because there are towns, communities historic and cultural places related to water.

We also believe Lois Wright statements that entitle: Civic community over hydrological basins, as a democratic basis to reach better water quality, compatibles absolutely with this experience in the highland of Morelos, because he states the theory of civic community as a social structure where community could be capable to solve its problems (Wright 2002) , so this is the way to manage water by the community.

If there are three different strategies to solve water problems in basin: Public authorities managing basin, market solving basin problems, or community managing water problems, we believe that the latest way is the solution.

We state that community practices mannifestated since the community structure permit to propose the idea of conceiving the community as an activity link on a chain of communitarian places, that help to preserve collective ideas in the basin. And in this way is not divorced from taking into account the rules of the government, because it is precisely a way of expressing community power form community governance.

To conclude this ideas, gathering the former paragraphs we sostain that community processes are and will be a social subjects tasks in their communities. These practices shall be inserted in a list of small advances, small mistakes for questioning and reflex ion, and last but not least alternative developments to construct new territories on our unique planet.

⁵ This is teh typical way of supplying water in the highlands of Morelos,that is turned by days and it shifts from streets, or blocks in the small towns.

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Figure Index

Fig. 1. The State of Morelos, México its five microbasins. The basin where it is the community study case is with yellow marks.

Fig. 2. The highland of the Yautepec river microbasin, it is color green, red small points are small dams called jagüeyes.

Figure 3. A view of the highland microbasin of Yautepec river in Morelos, Mexico. This small dam is called jaguey

Fig. 4 Steps of a Process of local participation