

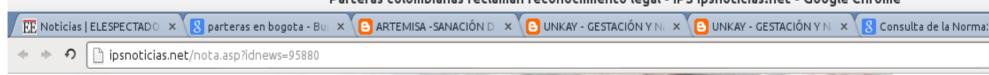
If we assume that information is power, if we acknowledge the power of knowledge, we can start by saying that controlling information and knowledge means power, and fear is the result of a possible switch in the power relation.

SO...

 How we produce knowledge, how we distribute it and how we use it is important and, lucky for us, there are still many ways.

but...

- How can we switch the tendency of knowledge regulation away from enclosure?
- How can commons become the rule and not the exception?





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Parteras colombianas reclaman reconocimiento legal

Por Helda Martínez

BOGOTÁ, jul (IPS) - La comadrona, una mujer que ayuda a sus iguales a parir, existe en muchas culturas ancestrales. La medicina occidental colombiana casi la borra del mapa, pero un grupo de tenaces cultoras promueven una ley para formalizar a la partera como agente de salud.

"Entre 2009 y lo corrido de 2010, no ha muerto ninguna mujer atendida por una integrante de la Asociación de Parteras Unidas del Pacífico", asegura a IPS Liceth Quiñones, de 22 años, quien ejerce el oficio en Buenaventura, principal puerto marítimo colombiano sobre ese océano.



Rosmilda y Liceth Quiñones, de paso por Bogotá

Crédito: Helda Martínez/IPS

Hija de la hoy sexagenaria matrona Rosmilda Quiñones, Liceth tenía tres años en 1991, cuando la madre fundó la asociación que aún dirige, de acrónimo Asoparupa, y que cuenta con 250 integrantes de los occidentales departamentos de Chocó, Valle, Cauca y Nariño.

A los seis años Liceth ya la asistía. "La partería se aprende con oralidad y práctica", explica. A los 13 reconoció que una placenta salía incompleta y supo que era necesario ir de urgencia al hospital.

twitter.com/ipsnoticias oy no atendemos a nadie sin control médico previo. Y tenemos claro que



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- 1. Can we switch market logics by showing there are other logics?
- 2. Can we measure commons values and replace individual incentives as core in knowledge regulation?
- 3. Can we introduce the commons discourse from the front door and not the back door?

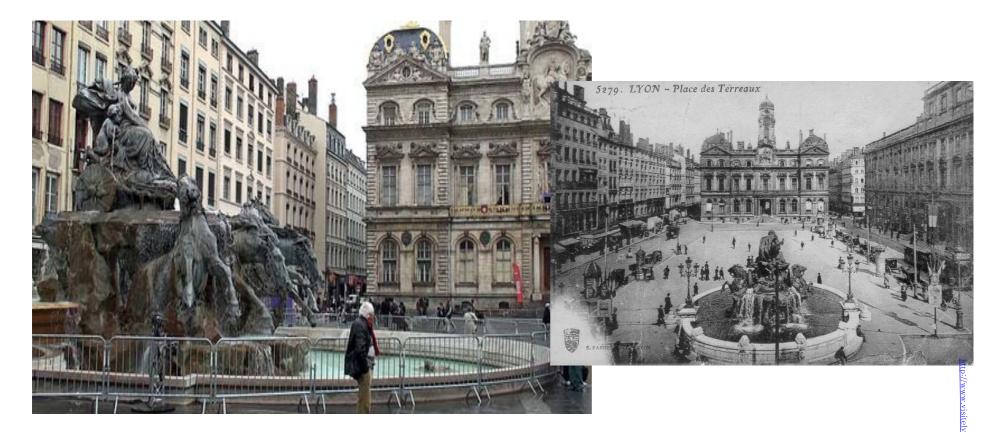
http://partiturasmirthafacundo.blogspot.com/2010/02/partitura-historia-de-amor.htm





http://artesmusicales.ucr.ac.cr/investigacion/archivo-historico-music

Market logics drive the current status quo in the regulatory framework, increasing inequality and diminishing public spaces every day Society lacks imagination and knowledge of how to provision and govern resources, even knowledge, without exclusivity and control.



Legal systems of "intellectual property" place individual financial incentives at the center of knowledge regulation, marginalizing commons values.

Can we blame individualism?

Or is it in part that we have inadequately articulated the value (qualitative, quantitative, other) of commons?

Acueductos comunitarios: Patrimonio social y ambiental del Valle de Aburrá

Comunitary water supply systems: Social an environmental patrimony of Aburrá Valley

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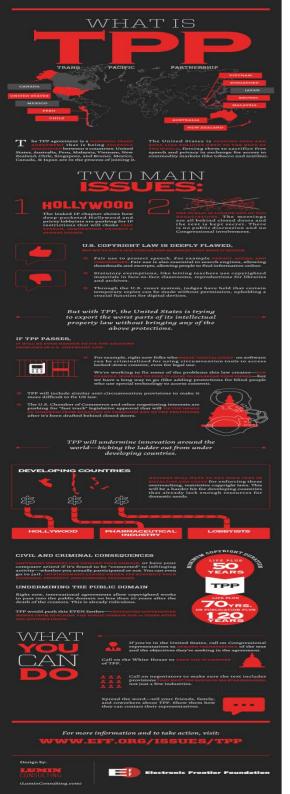
18 de Septiembre de 2009 / Versión Final: 30 de Septiembre de 2009

Abstract

Communitarian Water supply Systems are traditional social structures. They are part of the occupation of peripheral urban lands and rural areas. They exist in places where the local community has resolved by itself the problem of water supply, creating aqueducts that have existed by 20, 30 or even 70 years. Thought the development of a research project named "Sustainability of Communitarian water supply systems, case: Ayura Basin, Urban Peripheral of Envigado city", it was found the important function of these organisations to improve the "social fabric" and to create links between community and basin. This

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• We try to address the problem by presenting the need to include common values, but since the debate is predicated on the incorrect assumption that knowledge requires enclosure, commons discourse only arrives through the back dook.

Add to this secrecy and

- Commons is not the absence of exclusivity but the presence of non-exclusivity which is a slight but important difference the plenitude of non-exclusivity.
- It helps us shift the discussion from the problems with the individual property and market driven perspective to a framework and society that as a norm wants its institutions to be generative of sharing, cooperation, equality.
- We need efficient/effective ways to protect the ethic and practice of sharing better commoning.

- "IP" reform and licensing are merely small parts of a universe of knowledge commoning: movements for transparency, privacy, collaboration, potentially all of science and culture...
- When and how did we accept that the autonomy of all is subservient to control of knowledge by few?
- Most important... Can we stop this? Can we change it?
- Is the current tragedy our lack of knowledge on THE COMMONS?

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Gracias

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