



Photo: Monica Narula

T R A N S M I T

Excerpted and adapted from a posting by Sotom Benjamin on the commons-law list
<http://mail.sarai.net/permalink/reador-1457205-2005-March/00234.html>

Solly
 Coetzee,

our assumptions and axioms. processes like the 1912 conference! History may help us ask necessarily questions about For those interested, we'll be happy to look at accounts of historical and social of technology transfer to a framework of 'technology, basic and applied'. In this way, rest out that 'innovations' in the field, and move away from a framework to sleep out on the farms, and observe how farmers read coconuts and made yarn. And was whether to have research exclusively in laboratories, or instead for scientists in silk production. The verbatim accounts of the discussions show that the big debate Economic conference by Sit Vishwaria, where the issue was technological innovation I'll take the chance to mention here a very interesting document - the 1912 Mysore rights asserted in their patent applications and the international intellectual property via complex congressional regulations and the institutional intellectual property law in the IITs (Indian Institute of Technology); and now it's the multinationals, reflects a politics of the ability to control resources. Earlier, it was the select research in universities, as contrasted with 'applied/applied research innovation, I suspect that as part of a Nehruvian development argument, the issue of basic laid out in thick plastic sheets in a 'demonstration' (aka silk farm near Bangalore. For 'basic research', one has only to visit the computers supplied by Japan Aid that the salaries would be better utilized in buying more coconuts!

their stints in the field were the laughing stock of the scrutiny locals, who commented on silk reeling. These were the overqualified technocrats - one by an NGO, and the other by the Tata Energy Research Institute - together. There were a few cases where there was an attempt to promote the 'new and better innovation', and no technical or management training by NGOs or government. I would like to point out that there was no intellectual property regime to sustain masters of Milan, New York and Tel Aviv, via 'patience entrepreneurs'. of these months, a new fabric made out of silk waste found itself in the very short period of innovations in all three places fascinating, but also, in the very short range innovation came from non-universally trained people, on the job. Not only is the range micro-economic transformation, to demonstrate that very little, it not all of the Our studies in these areas have been to trace how (a) reading, with a larger silk cocoon market), and conductors (both copper and aluminium) in the Indian market and textile clusters in the cities of Kancheepuram (of 'high grade' silk sarees) and Bangaloream (silk My observations come from a close look at three of India's large industrial types - one in Delhi, which in 1995 manufactured about 30% of the cables (23 family types The migration of artisans and the dissemination of technical skills took place in spite of a concerted effort on the part of the British government to keep its trade secrets at home. As the imperial conflict between the patrons and the metropolitan took shape in the mid-1700s, were required to pay £50 per head. After the United States won its independence from Britain, the act of exporting equipment for various industries, from textiles, leather, clock-making, was prohibited with the intent to sell, were required to pay £50 per head. After the United States won its independence from Britain, the act of exporting equipment for various industries, from textiles, leather, clock-making, was prohibited. The Indian Socialist thinker Robert Owen, recalling his earlier days in the English textile industry, reported that in the 1780s, 'Cotton mills were closed against strangers. No one was admitted. They were kept with great jealousy against all intruders with their doors being always locked.' A tactic that can still evoke smiles was that of employing Welsh speakers in certain mills.

The American founders knew of these restrictions, but they also believed that for the United States to survive politically these people were 'silly; they could not go anywhere or divulge anything, as no one understood their language. The American founders knew of these restrictions, but they also believed that for the United States to survive politically and inventors, the exclusive right to their respective writings and discoveries, for a limited time, for authors which instructed the government to promote the progress of science and useful arts by securing, for a limited time, for authors and inventors, the exclusive right to their respective writings and discoveries.

This was a significant break from the English system of intellectual property, which was itself founded on the promotion of different categories, yet in the English system, they are not distinct. The first United States Patent Act broke with the European tradition of patents of importation. It restricted patents exclusively to original inventors, and established the principle that prior use anywhere in the world constituted grounds for patent invalidation. In theory, the US provided a new standard of intellectual property rights that saw the highest possible standard for patent protection, and novelty. But the intellectual property laws Congress enacted in the first fifty years of its existence were a smokescreen for a very different reality. The statutory requirement of worldwide making a patent, in theory, the US provided a new standard of intellectual property rights that saw the highest possible standard for patent protection, and novelty. But the intellectual property laws Congress enacted in the first fifty years of its existence were a smokescreen for a very different reality.

William Thornton, who administered the American Patent Office for an extended period, did not insist on the oath of wordswomanly. It indeed entirely possible that most of the patent applications received were for devices that were already in use, since acquiring a patent required little more than the successful completion of paperwork. Moreover, the Patent Act of 1793 explicitly prohibited foreigners from obtaining patents in the US for inventions that had been put to work elsewhere in the world. This meant that while US citizens could petition for introducers patents in European nations, European inventors could not protect their intellectual property in America.

During the 18th and 19th centuries, there were three forms of technology transfer between the US and Europe. One was the knowledge itself, whichever way it came. It could come as something written or described, but this was problematic because descriptions lacked standard measurements. For example, when people registered for patents in the English Patent Office, they were required to describe the machine, but they always kept their accounts vague because they feared that if the descriptions were too detailed, the machine would be copied.

Another form of transfer was the machines themselves. But these were not of great use unless you know how to operate them. Which brings me to the central agent, the people themselves, the carriers of skill and technological know-how, who were crucial to this process. The migration of artisans and the dissemination of technical skills took place in spite of a concerted effort on the part of the British government to keep its trade secrets at home. As the imperial conflict between the patrons and the metropolitan took shape in the mid-1700s, were required to pay £50 per head. After the United States won its independence from Britain, the act of exporting equipment for various industries, from textiles, leather, clock-making, was prohibited with the intent to sell, were required to pay £50 per head. After the United States won its independence from Britain, the act of exporting equipment for various industries, from textiles, leather, clock-making, was prohibited.

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Forms of Technology Transfer

An audio file of the lecture is available for free download at: http://www.sarai.net/events/rip_conf/delcom.mpeg
<http://mail.sarai.net/permalink/reador-1457205-2005-April/00534.html>
 At the 'Conference on Public' conference organized by Sarai-CDS and the Alternative Law Forum 8-January 2005, New Delhi.

Excited and adapted from "US Path to Wealth and Power: Intellectual Property and the Making of America", a public lecture by Deon Ben-Atman, America emerged as the world's foremost advocate of extending intellectual property rights to the international sphere. turn the US into a champion of the free exchange of knowledge. As the diffusion of technology began to flow eastward did not found were, however, erased from the American national memory. The intellectual debt owed to imported technology did not republic had become the primary technology exporter in the world. The years of piracy upon which the current stature was in this process of theoretical distancing from/pragmatic embrace of the world. The US had come full circle. The fledgling of other nations. But in practice, the state encouraged widespread piracy and industrial espionage. requirements. A self-respecting government, eager to join the international community, could not flout its violation of the laws

not protect their intellectual property in America. 1793 explicitly prohibited foreigners from obtaining patents in the US for inventions that had been put to work elsewhere in the world. This meant that while US citizens could petition for introducers patents in European nations, European inventors could not protect their intellectual property in America.

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SARAI[S]

Sarai
 In medieval South Asia, *sarais* (inns) were constructed at strategic distances all along intersecting trade routes, providing free food and lodging for travellers, and grain and fodder for their weary horses, camels and pack animals. *Sarais* were junctions where those on the road - merchants, traders, artisans, seekers of fortune, scholars, pilgrims, vagrants, beggars, priests - could find shelter, sustenance and companionship. Magicians, dancers and musicians lived around the *sarais* and performed for its floating clientele. *Sarais* functioned as crucial hubs in an extensive communication network that used horse mail and itinerant human couriers to cover huge distances. Messages passed along the length and breadth of the South Asian subcontinent, from Kandahar and beyond in the far north-west, bordering Afghanistan and the Baluchistan deserts in the west, to the Irrawaddy basin in Burma in the east, and from the Tibetan plateau in the far north to the far southern tip of the Deccan peninsula.

Even today, the map of Delhi is inscribed with at least twelve locations that include the word *sarai*. A transit point suspended between departure and arrival, the *sarai* was a site for the exchange of news, stories, gossip, trade secrets and useful information. Many tongues carrying their own subtle inflections and unique cadences jostled for space here. From this eloquent din emerged a strange, polyglot creation, an unruly mix of Persian, Khari Boli, Punjabi, Sindhi, Pashto and Turkish. It was called Sarai: the language of the *sarai*.

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 Welcome to frEeMuzik (<http://www.freemuzik.net/>). This is a digital intervention, a collective where musicians can interact and create recordings without commercial pressures. It aims to foster an open cultural space for the expression and documentation of musical forms that are ignored/neglected in the market, and are threatening to disappear. All music on the site can be freely downloaded.

Artists are invited to improvise, experiment and freely contribute to frEeMuzik.net, which will focus on genres across the musical spectrum, including Indian and Western classical/folk, Latin, indigenous and electronic. With its alternative, non-profit approach, and without soliciting funds/promotion from music companies or corporate sponsors, frEeMuzik.net intends to establish a record label and recording studio, and build an audio library by collecting old and rare records as well as new CDs. We will also be working with Internet radio towards broadcasting frEeMuzik.net in the public domain.

We welcome participation from photographers, musicians, sound recordists, mixing/mastering experts, studio professionals, software coders and people interested in contributing to the frEeMuzik.net resource base in any way. Contact ish@sarai.net
<http://users.sarai.net/ishidea.htm>

Sarai Reader 05 Bare Acts
 Inaugurates fresh debates and revisits urgent questions about law, culture and society with new, cutting-edge critical writing, essays, photography, ethnography, comics and manifestos
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 VIOLATIONS - ASSAULTS - DISSENSIONS - OPTIONS

Forthcoming
Medianagar is the annual Hindi publication of the Publics and Practices in the History of the Present (PPHP) project in Sarai. *Medianagar 02* explores the dynamic, flexible networks involved in the production, distribution and circulation of diverse media forms. It attempts a creative analysis and rendering of the modes, trends and representations of old and new media in the contemporary city.