DRAFT ARTICLES ON INTELLECTUAL PROPERTY AND TRADITIONAL KNOWLEDGE/TRADITIONAL CULTURAL EXPRESSIONS: PERPSEPCTIVE OF INDIGENOUS PEOPLES FROM THE PHILIPPINES ON SUBJECT MATTER AND SCOPE OF PROTECTION

Jennifer Tauli Corpuz
Legal Advisor, Tebtebba, Philippines
SUBJECT MATTER: A “CONCEPTUAL DIVIDE”?

• Approach: Minimum Standards / Framework Approach or a Fully Elaborated International Instrument?
  • Must be precise yet broad enough to cover TK/TCEs in all contexts
  • Must NOT be too prescriptive and should not prevent countries from providing appropriate protection for TK/TCEs (temporal aspect)

• Key Qualifiers for a Definition / Eligibility Criteria
  • Collective nature, governed by indigenous peoples’ customary laws and governance structures
  • Part of an indigenous knowledge system
  • Linked with the cultural identity of indigenous peoples
EXAMPLE:
THE T’NALAK CLOTH OF THE T’BOLI

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© trekero
EXAMPLE:
THE T’NALAK CLOTH OF THE T’BOLI

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EXAMPLE:
THE T’NALAK CLOTH OF THE T’BOLI

Collective Trademark

IPOPHL Ceremony

Ms. Universe 2019 Catriona Gray wears T’nalak Fabric

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EXAMPLE:
THE T’NALAK CLOTH OF THE T’BOLI

• Is it T’nalak TK/TCEs?
  • Under Philippine Law, yes
  • Part of an indigenous knowledge system
  • Created, maintained, developed & governed in a collective context
  • Linked with the cultural identity of the T’boli
  • Passed from generation to generation
  • Dynamic and evolving
  • No temporal requirement
EXAMPLE: IFUGAO DEATH BLANKET

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INJUSTICE OF A TEMPORAL REQUIREMENT

• “Before 50 years, TK/TCEs can be protected using conventional IP.”
• Owner of Sagada Weaving applied for an industrial design over a traditional weaving pattern
• The registration is about to expire
• Upon expiration, the pattern goes into the public domain
INTERNATIONAL JURISPRUDENCE ON RIGHT TO CULTURE

• **Länsman v. Finland I** (Communication No. 511/1992):
  - The case was related to the harmful effects of a stone quarry/mine in relation to traditional Sami reindeer herding in the area
  - **Conclusion:** No violation.

• **However,** HRC established several important principles for the interpretation of art. 27:
  - Art. 27 does not protect only traditional means of livelihood, but even their adaptation to modern times [technology]
INTERNATIONAL JURISPRUDENCE ON RIGHT TO CULTURE

- HRC view expressed in Länsman v. Finland I, with regard to adaptation to modern times:
  - 'The right to enjoy one’s culture cannot be determined in abstracto but has to be placed in context. In this connection, the Committee observes that article 27 does not only protect traditional means of livelihood of national minorities, as indicated in the State party’s submission. Therefore, that the authors may have adapted their methods of reindeer herding over the years and practice it with the help of modern technology does not prevent them from invoking article 27 of the Covenant.'
KEY QUALIFIERS

• Created, maintained, developed and governed in a collective context by indigenous peoples
• Linked with the cultural identity of indigenous peoples
• Transmitted between generations, whether consecutively or not
• Part of an indigenous knowledge system
• Dynamic and evolving
SCOPE OF PROTECTION: THE TIERED OR DIFFERENTIATED APPROACH

• Intent, as determined by indigenous customary law and usage, is important.
• Some TK/TCEs are meant to be diffused (usually narrowly), some are not
  • Moral rights
  • Economic rights
  • Other rules
SCOPE OF PROTECTION: THE TIERED OR DIFFERENTIATED APPROACH

- Rights-based and measures-based approach
- Intent, based on customary law
- Right to petition / repatriation
- Burden of proof / administrative burden
- Role of indigenous peoples in administration of rights
Jennifer T. Corpuz  
Program Coordinator  
Indigenous Peoples’ Rights Program  
Tebtebba – Indigenous Peoples’  
International Center for Policy  
Research and Education  
Email: corpuz.jennifer@gmail.com  
jing@tebtebba.org  
Tel./Fax: 02 441 0336

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