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WORLD INTELLECTUAL PROPERTY ORGANIZATION
GENEVA

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INTERGOVERNMENTAL COMMITTEE ON INTELLECTUAL PROPERTY AND GENETIC RESOURCES, TRADITIONAL KNOWLEDGE AND FOLKLORE

Third Session
Geneva, June 13 to 21, 2002

ADDENDUM TO ACCREDITATION OF CERTAIN ORGANIZATIONS

Document prepared by the Secretariat

1. The Annex to document WIPO/GRTKF/IC/3/2, entitled "Accreditation of Certain Organizations," lists a number of non-governmental organizations which requested, before May 25, 2002, to be granted observer status in sessions of the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, according to the Rules of Procedure (see paragraph 8 of document WIPO/GRTKF/IC/1/2).
2. The Annex to the present document lists additional organizations, which, subsequent to May 25, 2002, have also requested observer status.

3. The Intergovernmental Committee is invited to approve the representation in sessions of the Committee of the organization referred to in the Annex to this document, together with the organizations listed in the Annex to document WIPO/GRTKF/IC/3/2, entitled "Accreditation of Certain Organizations."

[Annex follows]

ANNEX

NON-GOVERNMENT ORGANIZATIONS WHICH HAVE REQUESTED
REPRESENTATION AS OBSERVERS IN SESSIONS OF
THE INTERGOVERNMENTAL COMMITTEE

Ainu Association of Sapporo

Asociación Ixcava de Desarrollo e Información Indígena (ASIDII)

Indian Confederation of Indigenous and Tribal Peoples North-East Zone (ICITP -NEZ)

Indigenous Peoples Program

Institute of Social and Cultural Anthropology, University of Oxford

International Institute for Environment and Development (IIED)

Ka Lahui Hawai'i

Nepal Federation of Nationalities (NEFEN)

Organisation des Volontaires Acteurs de Développement - Action Plus (OVAD -AP)

Pachamama Asociación Civil

South Centre

Tin-Hinane

Tulip Tribes of Washington Governmental Affairs Department

World Trade Institute

Ainu Association of Sapporo

The Ainu Association of Sapporo is one of the organizations of Ainu people and has conducted activities to improve their social status. The Association is a public interest corporation sanctioned by the city of Sapporo, and consists of family members of the Ainu who live in Sapporo. The following aims and activities are listed in the present articles of incorporation:

Aims:

The public interest corporation aims to improve the social status of the Ainu people and preserve, transfer from generation to generation and develop their traditional cultures so that their dignity can be established.

Activities:

To realize the above-mentioned aims, the public corporation conducts the following activities:

- Activities concerning the improvement of the social status of the Ainu people;
- Extending various loans;
- Activities concerning the establishment of jobs and promotion of education;
- Activities concerning the preservation, transference and development of the ethnic culture
- Exchanges with various indigenous peoples and exchanges of information with them;
- Research, study and collecting information; and
- Other activities to realize the above aims.

Full Contact Information :

Minami 1 -56, Hondori 20
Shiroishi-ku, Sapporo
003-0026
Japan

Telephone: +81118621841
Fax: +81118621868

Grand Rue 55
2035 Corcelles
Switzerland
Telephone: +41327302266
Fax: +41327302266
Email: phidkat@span.ch

Asociación Ixäcavaade Desarrollo e Información Indígena (ASIDII)

The Association for Indigenous Development and Information (ASIDII) (“Ixäcavaä”) means “goodland” in the Cabecar language) is composed of indigenous men and women from the following territories or indigenous reservations: Bribrí of Keköldi, Cabecar of Bajo Chirripo and Guaimío of Conte Burica. The members of the Association are committed to the recovery and defense of their territories and the protection of their woodlands, ecosystems and natural resources of flora and fauna and the promotion of proper use of those resources and sustainable development with cultural identity.

Their Vision :

The work of the Association is under the responsibility of a team of indigenous people from three territories that operate on the basis of experience acquired as indigenous men and women and their own ancestral culture. The Association investigates conceptual, philosophical and methodological elements in order to strengthen their identity, and so to provide their people with the information necessary for their development and for the preservation of their world vision.

The Association subscribes to the notion that indigenous world vision stands for balance between nature and mankind, and they maintain that this balance begins in their immediate environment (the home), transcending public life and politics (the people and their territory) thanks to their identity and their spirituality, fed as they are by their belief that Mother Earth is a woman to whom they owe their lives. The Association also maintains that the participation of women is not just a right: they have to form part of their identity and world vision of balance and complementarity, so that the Association has to promote such active participation on equal terms.

Objectives of the Association :

- To promote the recovery of the ancestral values of spirituality and identity in indigenous peoples;
- To recover indigenous land that is at present in non-indigenous hands, in order to promote sustainable development;
- To promote the protection and recovery of natural resources, biodiversity and ecosystems in indigenous territories;
- To develop a process of indigenous information, communication and documentation through the retrieval of documents, traditional tales, investigations, publications and legislation on indigenous peoples;
- To promote the strengthening and rebuilding of cultural identity in such a way that women improve their position within our people through the defense of indigenous lands and world vision;
- To stimulate the self-respect and empowerment of women and indigenous peoples in general on the basis of cultural identity;
- To promote the involvement and training of indigenous women in decision-making.

Program for women :

The Association has implemented the principle of gender equality in work, as it forms part of the central values of indigenous world vision, seeking to achieve genuine participation of women in organizational and community matters.

In that connection, general coordination and the food safety program are both in the hands of women, and three members of these seven -member Board of Directors are women.

The Association operates a specific program for women whose central objective is the promotion of women in all decision -making entities and in the benefits achieved from projects. The Association is in addition taking responsibility for the Continental Women's Network.

International Context :

The Association has been invited to various international gatherings of indigenous peoples and United Nations forums. The Ixacavaa Association is part of international indigenous groups such as the World Alliance of Indigenous and Tribal Peoples of the Tropical Forests, the International Indigenous Forum on Biodiversity, the Central American Bio-Wetlands Network, the Continental Indigenous Women's Network and the International Indigenous Forum for Climate Change, and also for organizations such as the International Coalition of Women for Economic Justice. The Association has been and still is the beneficiary of technical assistance projects conducted by international ecumenical agencies working in the field of institutional development; it has also benefited from the PMT initiative, in which it has shown great discernment in the use of resources and the attainment of objectives.

Approaches made :

Ministry of Agriculture and Animal Husbandry (MAG)
Program of Rural Development
Ministry of the Environment and Energy (MINAE)
Institute of Agricultural Development (IDA)
Ministry of Public Education (MEP)
Joint Institute of Social Assistance (IMAS)
Matina Municipality
Port Development Committee of the Atlantic Seaboard (JAPDEVA)
World Conservation Union (IUCN)
United Nations (UNDP) Program of Small Donations

Full Contact Information :

100mts .Easty 50mts North of Clínica Bíblica, Calle 3, avs. 12 -14 San José
PO Box 11656 -1000 San José, Costa Rica
Fax: (506) 258 -5538/257558 7
E-mail: ixacavaa@racsa.co.cr / ixacavaa@hotmail.com

Indian Confederation of Indigenous and Tribal Peoples North -East Zone (ICITP NEZ)

Indian Confederation of Indigenous and Tribal Peoples North -East Zone (ICITP NEZ) is a zonal umbrella organization of indigenous and tribal peoples of North -East India. ICITP is a National indigenous organization representing 70 million indigenous and tribal peoples of India. It was established in 1987 and registered in 1994.

The main objectives of this organization are:

- To unite all the indigenous and tribal peoples of India to voice the grievances and issues that concern the indigenous and tribal peoples in India;
- To strengthen the solidarity among the indigenous and tribal peoples and raise the issues of life sustaining resources of land, water and forest with the national, state, and local governments/administrative to ensure their rights of control over these resources;
- To disseminate information, organize seminars, workshops, meetings, action campaigns and carrying out documentation on various issues that directly and indirectly affect the life of indigenous and tribal peoples of India;
- To safeguard the political rights and to ensure the rights of participation of indigenous and tribal peoples of India through advocacy, legal action and democratic movements;
- To formulate, debate and negotiate with the national government in the issues that concern them including tradition, folk knowledge, folklore, songs, culture, religion, customs, and biodiversity of the indigenous and tribal peoples; and
- To promote, preserve and protect the interest of the indigenous and tribal peoples in developing their cultural heritage, monuments, historical sites, sacred sites and places of importance.

Countries in which Organization is primarily active:

India.

Full Contact Information:

St. John's Mission, Bijni

P.O. Bijni. Pin: 783390

Dist: Bongaigaon, Assam, India

Tel: +91 -3664-84004

Fax: +91 -11-4641667

Email: jebrabodo@hotmail.com

Jebrabodo@rediffmail.com

Indigenous Peoples Program (IPP)

The Indigenous Peoples Program (IPP) of the Extension Division at the University of Saskatchewan (Canada) works to preserve Indigenous languages, knowledge and culture by offering community development courses, leadership training, conference organizing, and publishing. The IPP has produced publications and books on Native Studies, Indigenous Women's issues, residential schools, urban Aboriginal issues, and Indigenous pedagogy. The IPP has co-ordinated two international conferences on Indigenous Knowledge systems, the most recent one was held in May 2001. This year the IPP received a Social Sciences and Humanities Research Council, Community University Research Agreement and Canada Mortgage and Housing Corporation grant, close to two million dollars, which will support the goals of Aboriginal community based research. The IPP collaborates yearly with the Business and Leadership Program of Extension Division at the University of Saskatchewan to produce the highly acclaimed "Leadership Training for Aboriginal and First Nations Communities." This year saw the launch of the young women's leadership programs, phase one focuses on the local community and phase 2 will focus on the South Pacific. Finally the IPP was the initiator and a founding member of the Canadian Indigenous Languages and Literacy Development Institute, now in its third year of operation, which is committed to developing and promoting University level Indigenous language/knowledge courses. The Program Director, Priscilla Settee is Region 5 Board member for the Pacific Concerns Development Centre based in Fiji and is familiar with the region. Settee is currently enrolled part-time in a Ph.D. program researching Indigenous Knowledge systems.

Listed below are the goals of the Indigenous Peoples Program:

- Researches and publishes information which creates new literature as well as understanding between the Aboriginal communities and others;
- Attends forums and represents Indigenous concerns on the environmental, women's and community issues throughout the globe with respect to human rights, environmental rights and Indigenous and governance issues;
- Provides leadership training and cultural exchange opportunities for Indigenous youth;
- Supports and provides funding and grants for community based organizations;
- Organizes conferences, workshops and forums on Indigenous issues which provides opportunities for dialogue, exchange and pedagogical growth;
- Facilitates meetings for global Indigenous knowledge exchange and development;
- Networks with community-based, local national international organizations; and
- Promotes and facilitates understanding between Indigenous communities and broader community.

Countries in which the Organization is primarily active :

Canada, United States of America.

FullContactInformation :

Rm134KirkHall

UniversityofSaskatchewan

Saskatoon,SK,Canada

Telephone:+306 -966-5556

Fax:+306 -966-5567

Email:priscilla.settee@u sask.ca

Institute of Social and Cultural Anthropology
University of Oxford

The Institute of Social and Cultural Anthropology (ISCA) provides the facilities for postgraduate study and research in social anthropology, ethnology and museum ethnography, and anthropological archaeology in Oxford. The aim is to provide a strong background of social and cultural anthropology, either for further research in the discipline or for employment in fields where sensitivity to cross-cultural variability is required, with discipline-specific skills arising from the comparative study of small- and large-scale societies. Among the aims of research in medical anthropology at ISCA is to analyze the interaction of western and traditional medical discourses, the conditions of medical pluralism, the professionalization of indigenous medical practitioners, and other cultural understandings of health.

The researcher, Ms. Monica Castelo, from the ISCA is analysing the potential development of a *suigeneris* system in the protection of intellectual property rights for indigenous communities in documenting their traditional medicinal knowledge and practices. The model developed will also be considered for its relevant applications cross-regionally and for its value as a contribution to the development of intellectual property law.

Countries in which the Organization is primarily active

The University of Oxford is based in the United Kingdom. Postgraduate research covers areas throughout the world.

Full Contact Information

University of Oxford
Institute of Social and Cultural Anthropology
51 Banbury Road
Oxford OX2 6PE

Telefax: +44 -1865-510008
Email: monica.castelo@anthropology.ac.uk

International Institute for Environment and Development

The International Institute for Environment and Development (IIED) is an independent, non-profit research institute working in the fields of sustainable development, with a particular focus on the developing world. It was established in 1972, and is based in London (UK), and has about 60 staff members.

Main objectives of the Institute :

IIED undertakes policy research, advisory, consensus building and brokering activities in order to promote sustainable development at local, national, regional and global levels. Working with a range of governmental and non-governmental actors, IIED seeks to shape a future that ends global poverty and delivers efficient and equitable management of the world's natural resources.

IIED is divided into a number of different Programmes: Drylands, Environmental Economics, Biodiversity and Livelihoods, Climate Change, Strategies Planning and Assessment, Corporate Responsibility, Sustainable Agriculture and Rural Livelihoods, Forestry and Land Use, and Human Settlements.

IIED's Biodiversity and Livelihoods Group undertakes policy research on the implementation of the Convention on Biological Diversity (CBD). A key area of focus is the third objective of the CBD on the equitable sharing of benefits from the use of genetic resources. The Institute has just finished a two-year collaborative research project on stakeholder participation in the development of national policy on genetic resources and traditional knowledge (focusing on Peru, the Philippines, South Africa and India). They are now seeking to develop a new project on the protection of traditional knowledge, examining the role of customary laws and practices and their implications for the development of national and international mechanisms to protect traditional knowledge.

At a more general level, the Institute is interested in IPRs and their implications for the poor in developing countries.

Countries in which the Institute is primarily active :

IIED works in a number of different developing countries in Sub-Saharan Africa, South and Southeast Asia and Latin America. The Institute has a large network of in-country partners with whom they work.

Full Contact Information :

International Institute for Environment and Development
3, Endsleigh St
London WC1H 0DD,
United Kingdom

Tel: +44 20 7388 2117
Fax: +44 20 7388 2826

KaLahuiHawai'i

KaLahuiHawai'i (literally, “theHawaiianNation”) isaHawaiianinitiativefor self-determination, comprising of over 19,000 citizens. Formed by a constitutional convention of 250 elders in 1987, *KaLahuiHawai'i* has since held three constitutional conventions, three statewide democratic elections, seated a government in exile and held 38 legislative sessions (sitting three times a year) to pass laws and resolutions on behalf of its citizens. Since 1993, *KaLahuiHawai'i* has participated yearly in the UN Working Group on the Rights of Indigenous Peoples, by attending in person or by submitting interventions through the Maori delegation.

KaLahuiHawai'i is working to include Native Hawaiians in the existing federal policy of native self-governance. This policy affords all Native Americans the right to be self-governing within a defined land base. However, because Native Hawaiians clearly have a different history from Native American, *KaLahuiHawai'i* is pursuing self-determination in four different arenas simultaneously. Three of these Arenas of Sovereignty are the following:

Arena No. 1 - Native to Native Arena :

This is the most important arena because this is where members of indigenous groups discuss National identity and the responsibilities of the Native nation toward its citizens. Here national issues of health, education, welfare, economics, and housing are developed and pursued by the Native group. Dialogue among natives is essential to obtaining self-determination.

KaLahuiHawai'i defines sovereignty as the ability of the people who share a common culture, religion, language, values system and land base, to exercise control over their lands and lives, independently of other nations. In order for native Hawaiian people to exercise control over their lives and property, they must be self-determined. The issues of cultural and intellectual property rights are important parts in this arena because they help define the parameters of Hawaiian sanctity and identity.

Arena No. 2 - Native to Nation/State :

This is where Natives address violations of human rights and trust obligations. In this arena, Hawaiians are seeking the termination of wardship and reclaiming control over the Ceded and Hawaiian Home Lands. Here, *KaLahuiHawai'i* seeks to include Native Hawaiians in the existing federal policy of native self-governance.

Arena No. 3 - International Arena :

Issues impacting the global community of Native peoples are addressed in the international arena. *KaLahuiHawai'i* participates in various international forums to advocate for the human and collective rights of indigenous peoples. In the international arena, *KaLahuiHawai'i* works with other indigenous peoples in securing their right to self-determination. Numerous interventions have been filed on behalf of *KaLahuiHawai'i* that address the Draft Declaration on the Rights of Indigenous Peoples, the Martinez Treaty Study, and various other issues including health, education, housing, etc. *KaLahuiHawai'i* supports the inscription of Hawai'i on the United Nations list of Non-Self-Governing Territories.

Countries in which the Organization is primarily active _____:

Hawai'i, United States of America.

Full Contact Information

P.O.Box 90417

Honolulu

Hawai'i 96835-0417

Phone: (808) 386 -1363

Fax: (808) 973-0988

Email: kalahui@hotmail.com

WebPage: www.kalahui.com

Organisation des volontaires acteurs de développement - Action Plus (OVAD - AP)

OVAD-AP (Organization of Voluntary Actors for Development - Action Plus) is an indigenous organization in Togo (West Africa) with extension of activities in Benin. Their activities are realized in the rural area with the youth and the elders and are focused on intergeneration relations.

Their main objective is to establish relations between different generations. Amongst their other activities is the cultural education to the youth. OVAD - AP is interested in how to protect their traditional stories (*contes du soir*), folklore, and all their traditional knowledge mainly because they are still in oral form and they are being registered for their own businesses without any recognition of rights to their indigenous people. Their people are rich in knowledge and folklore but are without any rights. The participation of the Organization to this session will help be an occasion for them to make a reflection profoundly on their folklore and traditional knowledge. The Organization is active in the southern part of Togo and the western part of Benin because of the similarities in cultures.

Full Contact Information :

OVAD-AP
BP9031
Lome-Togo

Telephone: +228 -2222147
Fax: +228 -2213384
Email: ongovad_ap@yahoo.fr

Nepal Federation of Nationalities (NEFEN)

Various Indigenous Peoples/Nationalities of the country, united under their respective social, non-partisan organizations, agreed in 1991 to form an umbrella organization called the Nepal Federation of Nationalities (NEFEN). The Indigenous Peoples/Nationalities of the country, whose traditions, cultures and languages have been subjugated by the State and ruling community, have been displaced from their lands and they have also been deprived of their traditional rights to natural resources or bio-diversity.

The International Decade of World's Indigenous Peoples 1995 -2004 provided an opportunity to discuss the issues of Indigenous Peoples/Nationalities. The NEFEN has highly benefited from its participation in the UN Working Group meetings. The UN initiative towards the open discussion on Draft Declaration and Working Group Meetings were of great impetus to restore the rights of Indigenous Peoples/Nationalities in Nepal as well.

The mission of NEFEN is to acquire social equality and justice for Indigenous Peoples/Nationalities by preserving their distinct social, political, cultural, bio-diversity and linguistic identities and by promoting their representation in every aspect of national life.

Objectives:

- To play an active role in development by uniting the Indigenous Peoples/Nationalities and promoting fraternity among them;
- To formulate common policies and to develop leadership for Indigenous Peoples/Nationalities by coordinating with their organizations;
- To assist organizations of Indigenous Peoples/Nationalities in capacity building;
- To facilitate in the development of language, literature, script, religion, culture, and education of Indigenous Peoples/Nationalities and assist in the preservation and promotion of their rights;
- To lobby with national and international agencies in order to bring about special affirmative actions for the development of those Indigenous Peoples/Nationalities who are severely marginalized and on the verge of extinction;
- To endeavor in the building of the nation by developing real communal harmony and tolerance among various groups against the communal tensions;
- To promote international fraternity by demonstrating solidarity against discrimination based on race, origin, ethnicity, language, religion and gender;
- To lobby with the government for the compliance of the Universal Declaration of Human Rights and other instruments, including the ILO Convention No. 169 and the UN Draft Declaration on Rights of Indigenous Peoples; and
- To establish good relationship with the national/international organizations of Indigenous Peoples/Nationalities on the basis of common interest and mutual respect.

National and International Activities

- Playing an active role in development by uniting the Indigenous Peoples/Nationalities and promoting fraternity among them;
- Formulating, developing common policies/strategies and develop leadership for Indigenous Peoples/Nationalities by coordinating with their organizations;

- Facilitating the development of language, literature, script, religion, culture, and education of Indigenous Peoples/Nationalities and assisting in the preservation and promotion of their traditional knowledge, skills and system;
- Lobbying with national and international agencies in order to bring about special affirmative actions for the development of those Indigenous Peoples/Nationalities who are severely marginalized and on the verge of extinction;
- Endeavoring in the building of the nation by developing great communal harmony and tolerance among various groups against the communal tensions;
- Promoting international fraternity by demonstrating solidarity against discrimination based on race, origin, ethnicity, language, religion and gender;
- Lobbying with the government for the compliance of the Universal Declaration of Human Rights and other instruments, including the ILO Convention No. 169 and the UN Draft Declaration on Rights of Indigenous Peoples;
- Advocacy on Indigenous Peoples' rights and issues among 45 different Indigenous Peoples organizations;
- Facilitating the capacity building to 45 different member Organizations (Communities);
- Lobbying to Governmental Organizations (GOs) and Non-Governmental Organizations (NGOs) for recognition of Indigenous Peoples in development areas;
- Leading and coordinating social movements of Indigenous Peoples on common issues in National level; and
- Leading and coordinating Indigenous Peoples in the South Asia region to Asian Indigenous Peoples Pact (AIPP).

Full Contact Details

Nepal Federation of Nationalities
Secretariat of Federal Council
Anamnagar, Kathmandu
PO Box: 8975 EPC 7120, Kathmandu, Nepal
Phone/Fax: (+977) 1256569
Email: nefen@wlink.com.np
Website: www.nefen.org

PachamamaAsociaciónCivil

PachamamaAsociaciónCivil is a non-profit-making association under civil law composed of members who are indigenous by origin and by choice and who, on the basis of intercultural conceptions, work on the framing of proposals and the taking of action with and for indigenous peoples, including women, children and adolescents, with a view to achieving full exercise of four rights and sexual equality in an environment of sustainable human development.

Pachamama work on this vocation through training, communication, research and publicity, and by strengthening the organizational aspects of production development.

Their aim is to remain in constant communication with the custodians of the historical and cultural heritage of indigenous peoples and to recover their knowledge through registration and classification.

Objectives of the Organization:

- To secure a position for the indigenous cause, with active participation in the various public organizations that propose and implement public policies in favor of the communities of indigenous peoples;
- In concerted action with State bodies, to promote organizations under civil law, international technical cooperation, the initiation of programs on housing, agriculture, forestry, mining, irrigation and the breeding of native animals, and other productive indigenous undertakings, with the provision of the requisite openings on domestic and outside markets;
- To contribute to a satisfactory state of health for the indigenous population through programs of environment cleansing, preventive physical health, recovery and promotion, with special emphasis on the reproductive and mental health of women of all ages and priority also for the health of young girls, due regard being had to the principles of ancestral medicine;
- To strengthen the identity of indigenous peoples, their world vision and respect for diversity, to be achieved through intercultural proposals on education, training, research, communication, publicity and promotion;
- To promote the integrity and unity of the peoples of Abya Yala and their territories through the formation of national, regional and hemispheric networks for the achievement of peace and social justice; and
- To work on the defense and protection and the human and intellectual property rights of indigenous peoples and their biological diversity.

Pachamama's Immediate Programs for 2002 :

(a) Promotional Program for Participation

The proposal is for the all-embracing development of indigenous women, with emphasis on women's protagonistic role within the family, the community and society in general, and the assertion of her cultural and sexual identity with a view to the full exercise of her social, political, economic and cultural rights.

- (i) Project - "Dialogue on equality workshop: proposal by indigenous women." The aim is to initiate a diagnostic exercise and a plan of action using the voices and aspirations of indigenous women, and submitting it to the National Women's Council of the Argentine State.
- (ii) Project - "Permanent workshop for indigenous women." Women must have a common area for interchange and recognition that is available to them at all times so that they may continue their apprenticeship as indigenous leaders. The aim is to set in motion a process of mutual training and continuous debate.

(b) Food Safety Program

This is based on a desire to improve the food, nutrition and health circumstances of families, and also to improve production and productivity for home consumption and also the generation of revenue.

(c) Communication and Advertising Program

The aim is affirmation of identity.

- (i) Project - Radiobroadcasts: "The voice of indigenous peoples and their defender," on the Federal Capital's Radio for the Defense of the Nation's People. "The voice of the Wichí people" in Pozo del Tigre, Formosa province. Both programs are now operational.
- (ii) Project - "Gathering images and words from the peoples," using press articles, websites, film sequences, recordings and other material.
- (iii) Project - Permanent communication workshop. The aim here is to provide participants with the tools and techniques of the mass communication media.

(d) Program of Cultural and Artistic Development for the Enhancement of Self-Respect

The aim is to develop artistic and craft skills and talents in indigenous boys and girls, adolescents and young people, with a view to increasing their self-respect and strengthening their cultural identity; this will involve memorizing myths and legends and indigenous music, design, painting and spirituality.

(e) Program of Training in Indigenous Rights

The aim is to impart information on human rights as provided for in international instruments, and more specifically on the intellectual property rights of indigenous peoples on their national territory.

- (i) Project for the training of promoters of indigenous rights.
The aim is to provide community leaders with instruments on human rights, in order to achieve the exponential effect of their being passed on to the other members of the communities in question, with the support and agreement of the community authorities, where upon the community is given greater responsibility for its own circumstances and future and earn there respect due to it.

Full contact details of the Organization:

P.O.Box 135 – Branch 48, Federal Capital
Post Code C1016 Z.A.A.

Ave Santa Fé 13946th L

E-mail: pachamama@netcentral.zzn.com

South Centre

The South Centre is a Geneva-based intergovernmental organization of developing countries and, as such, an instrument of South-South co-operation. From its inception, the Centre has been ascribed the functions of a think tank which focuses on the principal development challenges that developing countries face in the multilateral arena and in their national development. Presently, the Centre's membership consists of 46 developing countries, but the Centre works for the benefit of the South as a whole. Among its central objectives, the South Centre aims to contribute to South-wide collaboration in promoting common interests and coordinated participation by developing countries in international fora and multilateral discussions.

As part of the Centre's trade-related work programme, a "Sub-project to Improve Developing Country Participation in Intellectual Property Rights Negotiations" was launched in 1999. This project has thus far mainly focused on the negotiations related to the TRIPS agreement at the WTO. The South Centre, within the limits of its capacity and mandate, has aimed at responding to requests for policy advice and for technical and other support from collective entities of the South. This assistance has usually been provided in the form of publications, policy papers, organisation of workshops, as well as through facilitation of South-South interaction.

All these activities will continue as part of South Centre's work programme. In addition, the Centre is aware of the fact that IPR-related issues covered by WIPO represent also one of the main topics in the international agenda of interest to all developing countries. The Centre is therefore seeking to enhance its command of this subject matter and thus its ability to provide assistance on these issues to developing countries, supporting their capacity building for participation in relevant discussions in the WIPO, and elsewhere in the multilateral system.

Two main topics on WIPO agenda of particular interest to developing countries have been given priority for possible future South Centre work to build capacity of developing countries representatives, namely Patents and Traditional Knowledge. This prioritisation is based on consultations held with developing countries delegates in Geneva.

Therefore, being able to attend the meetings and participate in other activities of the *Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore* and of the *Standing Committee on the Law of Patents* is part of the Centre's endeavour to improve its own capacity for further and better assisting developing country negotiators in their efforts to promote a fairer and more participatory international intellectual property protection system.

Full Contact Information :

South Centre
Chemin Du Champ d'Anier 17
P.O. Box 228
1211 Geneva 19

Tin-Hinane

Aims of the Organization :

Tinhinan (literally 'nomadic woman') is the name of the queen mother – a mythical ancestor and founder of the Tuareg language and culture. The Tuaregs consider women to be the repository of culture, and a guarantor of the unity and honor of the community. Women learn, at a very early age, to speak out but not to an excessive degree, and to reflect before taking decisions. Traditionally, community decisions are taken on the basis of consensus, failing that, it is the opinion of women which prevails. This privileged position remains to be enhanced, and this is what the Association has endeavored to do, since its establishment, by:

- creating areas for meetings, exchanges and sharing experiences, in order to contribute to the development of nomad women, based on their traditional role in Tuareg society;
- aiming to contribute to the broader provision of information and better knowledge of human rights, in relation to all social categories;
- providing in addition real momentum so as to effect change and increase efforts in relation to education for young girls, training and literacy for adult women, and creating the means for existence, as well as a culture of tolerance, democratization of social relations, inter-community dialog and peace;
- demonstrating a concern with acting and working according to an approach based on solidarity with all those (States, institutions, agencies, organizations, and national and international bodies) which strive to achieve peace, justice and equity with a view to significant social changes so as to build viable human societies.

Countries in which the Organization is primarily active :

Tinhinan works with nomadic and semi-nomadic Tuareg and Fulanic communities in pastoral areas in the north of Burkina Faso, Mali and Niger. The Organization seeks support from women in order to promote significant social changes designed to create, on a worldwide scale, the conditions to establish a balanced community.

Full Contact Information:

Postal Address: 09BP709 Ouagadougou 09 Burkina Faso

Telefon number: +226362045

Fax number: +226362045

Email: tinhinan@fasonet.bf

ounfasse@hotmail.com

Tulalip Tribes of Washington
Governmental Affairs Department

The Tulalip Tribes are a federally recognized tribe of the United States. The Governmental Affairs Department attends to legal and regulatory issues related to government-to-government relations, environmental regulations and management, and international affairs. The Department has had a representative serving as a member of the U.S. Delegation to the Convention of Biological Diversity (CBD) since 1996. They have also contributed a co-chair to the International Association for Impact Assessment (IAIA) section on Indigenous Peoples for the past five years. Regionally, the tribes' chair or co-chair a number of regional and transboundary commissions concerning water resources management and policy, watershed management, and fisheries management and policy.

The Tulalip Tribes have extensive experience in managing traditional knowledge, in designing and implementing regional information systems for knowledge exchange and management. The Tulalip Tribes have been a primary participant in the Indigenous Biodiversity Information Network (IBIN), an international network of Indigenous Representatives working on Article 8(j) and related provisions of the Convention on Biological Diversity. They have also developed and distributed ICONS, a software system for managing, internally, information on customary laws, statutory laws, traditional practices and traditional stories. This software is used in the Cultural Stories project to map traditional knowledge onto traditional land use and to act as a traditional knowledge registry for the tribes. This registry system is also being developed for regional and international use.

The Tulalip Tribes also have experience in indigenous knowledge policy, information policy, and in the policy and construction of information networks. Tribal staff have participated in establishing the Inter-American Biodiversity Information Network (IABIN) and BINZI. Staff have served for the past four years on the Informal Advisory Committee of the clearinghouse mechanism of the Convention on Biological Diversity. They have worked on regional efforts to define and identify policies for the use of traditional knowledge.

Countries in which Organization is primarily active _____:

United States of America, Canada, Global.

Full Contact Information:

7615 Totem Beach Road
Marysville, WA 98271
Tel: +1 -360-651-4480
Fax: +1 -360-651-4490
Email: twilliams@tulalip.nsn.us

World Trade Institute

The World Trade Institute, at the University of Berne, is a center of advanced studies administered by the World Trade Institute Foundation in association with the Universities of Fribourg and Neuchâtel.

The World Trade Institute is a forum for interdisciplinary work in international trade law and economics, fostering interaction between students and professionals, allowing researchers and practitioners to pool their expertise. It sponsors international workshops and conferences, such as the World Trade Forum, on current issues in world trade regulation.

The Institute is developing a program of interdisciplinary basic research. It will build strong links with the private sector, particularly in applied research on the legal and economic framework for technology development.

Research Project on "Rights to Plant Genetic Resources and Traditional Knowledge: Basic Issues and Perspectives"

The project undertakes research into the question of legal protection of traditional knowledge and genetic resources in the framework of international trade. The Institute is investigating the interface of TRIPS and the Agreement on Agriculture with the International Treaty on Plant Genetic Resources for Food and Agriculture and the Convention on Biological Diversity. The project treats different options to protect Traditional Knowledge and related genetic resources: Intellectual Property rights (existing and new *suigeneris* rights to protect TK), funding systems, registration, and trade-related instruments.

The project is mandated by the Swiss Agency for Development and Cooperation and carried out at the World Trade Institute, Berne. It is directed by Prof. T. Cottier and Dr. S. Biber-Klemm.

The Project can be contacted by :
Dr. Susette Biber-Klemm
University of Basel, Faculty of Law
Maiengasse 51
CH-4056 Basel
Telefon number: +41 61 267 2871
susette.biber-klemm@unibas.ch

Prof. Thomas Cottier
World Trade Institute
Hallerstrasse 6/8
3012 Berne
Telefon number: +41 31 631 3270
inquire@worldtradeinstitute.ch
www.worldtradeinstitute.ch
thomas.cottier@iew.unibe.ch