



NEWSLETTER



GLAWCAL

Issue 2, 2014

*Focus on:*

*Indigenous communities. Folklore's support.*

*The safeguarding of cultural property in times of war and peace.*

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## Focus on

### *INDIGENOUS COMMUNITIES. FOLKLORE'S SUPPORT. THE SAFEGUARDING OF CULTURAL PROPERTY IN TIMES OF WAR AND PEACE.*

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# T

he second issue of our newsletter will be focused on the protection of cultural heritage, both material and immaterial one. First, we will take a closer look at the dire situation faced by numerous indigenous communities, whose ancestral land is constantly being pillaged and endangered by large-scale economic projects, like dams or drilling operations. We will conclude the overview with some suggestions for a more active cooperation between such communities and their States, hoping to allow them to express their opinion in a constructive and effective way.

The newsletter will then move on to observe how local traditions and folklore could provide benefits to the whole world, if fostered. Preserving centuries-old traditions, like diets or dances, is a crucial step towards a complete protection of the various cultural identities.

Finally, the newsletter will analyze the safeguarding of cultural property in times of war and peace, with examples coming from the most recent and dreadful conflict, the civil war in Syria. Our last news will instead provide a interesting example of how States could effectively adopt legal remedies to recover part of their national treasures, either lost underwater or conquered by foreign countries during the wars of the previous centuries.

*Our heritage and ideals, our code and standards - the things we live by and teach our children - are preserved or diminished by how freely we exchange ideas and feelings.*

(Walt Disney)



## Indigenous communities

### *DRILLING IN THE RESERVE: PERU'S INDIGENOUS PEOPLE AT RISK*

Gas company Pluspetrol has received the authorization to lead a massive expansion of its gas project, despite the potential extinction faced by local tribes, should it be completed.

**T**he Peruvian Ministry of Culture (Mincu) has recently approved the expansion of the country's biggest gas project, which will involve the building of 18 wells, a series of seismic tests and the construction of a 6.5 mile flowline, all of this in the (so far) protected Kugapakori-Nahua-Nanti Reserve for indigenous people in "voluntary isolation" and "initial contact." This decision is a dramatic change of heart, compared to a report on the Environmental Impact Assessment (EIA) of the project, published last July, which claimed the possible "extinction" of the Kirineri and Nanti and the "devastation" of the Nahua because of their vulnerability to diseases. The report went on outlined other negative effects of the gas expansion, like the lack of available food (since game would be scared away by the construction) and the reduction of the habitable area; strangely enough, it was immediately removed from public access and, after the resignation of the Culture Minister a week later, an external team was contacted to write another report.

The second report merely requested the involved company (Pluspetrol) to abandon seismic tests in one of the related regions, due to the "possible presence of people in isolation"; this was met first by a minimum reduction of the 3D tests area and, a nine days later, by a formal approval of Pluspetrol EIA by the Vice-Ministry of Interculturality, claiming that the company had complied to the high environmental standards required and would adhere to the "no contact" principle.

This stance is openly contradicted by Pluspetrol's "Anthropological contingency plan" which encourages its workers to interact with local communities, if contact is made, striking up conversations and taking pictures; moreover, Mincu is now permitting exploration in the Upper River Cashiriari region, implying that there are no people in isolation and thus denying its first report, which warned of the possible extinction of the Nanti.

#### *Peruvian rainforest*





## *Indigenous communities*



*Girls from an indigenous tribe*

Despite the huge economic interests involved (Pluspetrol paid \$110m in royalties to the Peruvian Government last year and spent more than \$1bn only in 2013), opposition from both Peruvian and international organizations is rising, denouncing human rights' violations and the potentially catastrophic impacts on indigenous populations. The UN's committee on the elimination of racial discrimination (Cerd) recently urged the Peruvian government to halt the project until "anthropological studies" have been conducted, a position strengthened by lawyer Ruiz Molleda, who claimed the project's incompatibility with the "the state's obligation to effectively and fundamentally protect the rights to life and health of the indigenous people" and denounced a conflict of interests between Pluspetrol and one of the authors of the latest report.



## Indigenous communities

### *ETHIOPIA'S NEW DAM PROJECT THREATENS THOUSANDS OF TRIBESPEOPLE*

The project will force the relocation of thousands of people from their traditional land, denying them their habits and their economic support, says Survival International.

**T**he Gibe-III dam, with its 243 metres of height, will be Ethiopia's largest investment project and Africa's biggest hydropower plant ever and it will be accompanied by the construction of a 140-mile-long-reservoir and the establishment of various plantations along the Omo river. However, such agricultural development is leading to systematic human rights' abuses and forced relocation of the local, semi-nomadic tribespeople who have lived in the area for generations, according to testimonies collected by Survival International researchers. The government has started clearing the bush and deporting people in 2012, with an escalation of military violence which is being met with a growing tribal resistance: in a country affected by terrific famine and hunger, tribes like Bodi, Mursi and Kwegu are among the most self-sufficient and are now threatened by such projects (one single sugar cane plan might affect between 20 000



*The Omo river valley*

The Omo tribes used to depend on the annual flood of the river (flowing from Ethiopia to Tanzania), which lasted three months and allowed them to grow sorghum, maize and other crops, but after the government's clearance of the area they will be left with no land to cultivate and risk starvation.. Forcing them to stay in a "camp", far away from the land they have always been connected with will destroy their tradition and their identity, as well as their ability to survive: Survival International researchers fear that they will become dependent on donors' aids and developing a parasitic attitude.



## Indigenous communities

The dam's construction follows a grim tradition (more than 400 000 people have been resettled as a consequence of hydropower investments in Africa), bringing it to the next level: when the construction will be completed, more than 300 000 people will have their life jeopardized by the lake's shrinking and a total of 1.5 million people will be affected in some way by the project. Ethiopian Government rejected the claims of violence and human rights' violation, stating that public consultations have been held to ensure that the tribespeople could have their voice in the matter, choosing a solution that could benefit everyone. Of course, Survival International stresses how the government's true interest lies in the local resources (crops, oil, minerals) and that such a huge project will probably ignite the long existing tension between social groups in the area.



*Children from a tribe living in the Omo Valley*



## *Indigenous communities*

### *HELPING WITHOUT INFLUENCING: HOW TO GIVE A VOICE TO LOCAL COMMUNITIES*

The EU-funded Cobra project aims to help local communities finding the best solutions for themselves, without any external influence.



The Royal Holloway University of London has launched the EU-funded Cobra project, closely working with indigenous people in the Guiana Shield region of South America for the past two years: the tribes of Makushi and Wapishana were encouraged, through open meetings and visually interactive methods, to assess the most useful practices they can employ to survive in an increasingly challenging environment. The final goal of the project is to present such practices to the national and international level, in order to integrate them in a global environmental policy.

*"When we stop doing things for ourselves and expect others to dance around us, we are not achieving greatness,"*

When it comes to assisting local communities in their development, everyone agrees that a long-term plan that helps them become self-sufficient is much better than addressing a temporary crisis with a quick fix, as summed up in the old saying "Give a man a fish, and you feed him for a day; show him how to catch fish, and you feed him for a lifetime". However, most of the times these top-down approaches are imposed on the community without letting its members decide if it's the best for them and without giving them the opportunity to adapt it to their customs and traditions – something that would make such suggestions a byproduct of the community itself – thus wasting a precious chance to influence neighbouring communities and, above all, to show governments the importance of self-management.



## *Indigenous communities*

The biggest risk that lies in this type of approach is that the line between empowerment and manipulation is thin and blurred, so researchers have to behave in an extremely transparent way, never hiding the impact of their importance to the locals and trying to make sure that any designed solution comes from the community and is perceived as “their own” by its members. Projects like this are not only extremely important for the self-development of local communities, but represent also a precious source of information for developed countries: in a world increasingly threatened by environmental hazards and lack of resources, solutions coming from small, isolated groups that have managed to survive for generations in extremely challenging conditions would be useful to tackle the biggest issues of our time.

Of course, the most delicate (and potentially influencing) part of the project is choosing the best way to communicate these solutions to NGOs, governments and international organizations: to reach the maximum impact they need to be structured in a certain form and, as such, free rein to participants must sometimes be denied. It is of the utmost importance, then, to convince the local communities of the final purpose of such “unjustified influence” by researchers.



*A women-led meeting.*





## Folklore's support

### *THERAPEUTIC RECIPES: HOW INDIGENOUS DIETS COULD HELP FIGHTING ILLNESSES*

Experts suggest to protect and integrate indigenous food in our diets, to improve our health conditions and reduce our environmental impact.



*A street vendor hawks a bundle of yams in Lagos, Nigeria.*

It is no surprise that the effects of globalization are negatively influencing these communities, as well: the destruction of local environments and the diffusion of processed foods, rich in refined fats and oils, is endangering their lifestyle and worsening their health conditions; as observed above, however, the decline of such a rich and healthy food culture will also deny our society the chance to improve our eating habits, which is why many experts are suggesting a public documentation of indigenous diets, in order to make market players (politicians, companies, the public as well) aware of what are the consequences of destroying an environment

**F**aced with a worrying rise in the levels of chronic non-communicable diseases, nutritionists are starting to promote the rediscovery of local and indigenous communities' diets, hoping to tackle health issues and restore society's relationship with our planet. Despite the great variety of diets worldwide – from roots and tubers in Eastern India to caribou, fish and seals in Canada – all of them appear to be varied, tailored to the local environment and extremely effective in fighting malnutrition and disease: foods like caribou or millet are rich in healthy fatty acids, micronutrients and cleansing properties, elements which are severely lacking in diets of modern, high income countries.

A radical change in our diets is necessary to tackle the surging increase of food consumption's levels as well, as documented by international organization (like the UN Environmental Programme). In 2013, animal-sourced food comprised 13 % of the energy in the world's diet, while farm-raised livestock is using up one third of the world's grains, whose production has led to a severe agricultural expansion and the consequent increase in deforestation (80% of which happens for agricultural purposes worldwide). Again, though the indigenous tribes are scattered on the planet and have different cultures and behaviours, they all share a deep connection with the surrounding environment and the knowledge required



## Folklore's support

In recent years, fortunately, marketing campaigns, researches and donor-funded projects have helped growing awareness of the positive effects of less known foods, for example grains such as quinoa, fonio and millet, which are starting to be imported in developed countries and represent the first step towards a full integration of indigenous wisdom in our



*The nutritious and 4,000 year old indigenous drink from Oaxaca, Mexico known as Tejate is a mixture of toasted corn masa, rosita de cacao (found only in San Andres Huayapam), cinnamon, and roasted peanuts and seeds from the locally harvested mamey fruit, along with Quararibea funebris flowers.*



## Folklore's support

### *SAVE THE LAST DANCE: PROTECTING IMMATERIAL HERITAGE*

Poverty and lack of a specific legislation are endangering many Indian cultural forms, including the traditional Purulia Chhau dance, in West Bengali.

One of the least visible side effect of globalization in India is the increasing risk of extinction faced by many ancient forms of culture, due to a general lack of interest and funds. One of the most endangered one is Purulia Chhau, a traditional masked dance performed by farmers in West Bengal to celebrate the harvest season: during the spring festival of Chaitra Parva, farmers participate in this acrobatic and martial dance, accompanied by the beats of tribal drums, thanking the gods for the harvest and praying for a good one the following year. Despite its strong symbolic and traditional role, the dance is on the verge of extinction, due to a lack of funding and performance opportunities which led to a drop of dance troupes from 300 to 100.

Shubha Srinivasan, a fellow at the Observer Research Foundation Mumbai, notes how intangible cultural heritage, like oral traditions or arts performance, is much harder to preserve than the tangible one (monuments, paintings), which can be protected through the establishment of museums or foundations. Immaterial cultural forms, on the other hand, are difficult to measure and could actually be considered ways of life. Srinivasan visited West Bengal, analyzing Purulia Chhau and other ancient traditions (like a 2,000-year-old Sanskrit theater drama) and publishing the results of her journey in a book, "Masked Identities: Safeguarding India's Intangible Cultural Heritage", which has the objective of sensibilizing the public and the government on the preservation of such rich heritage.



*A Purulia Chhau dancer*



## *Folklore's support*

The masks used for Purulia Chhau are elaborate and colorful, made by families that have been in this business for generations. The small village of Charida alone hosts 25 families of mask makers, each taking great pride in its work and using a particular trademark to exalt the quality and uniqueness of its craft. However, this strong tradition is endangered by poverty and the economic crisis: Purulia is one of the most impoverished part of the country and farmers have to take a loan every year to fund Chhau performances, whose economic return barely covers the length of the three month festival, after which the farmers find themselves in debt again. Despite having ratified an Unesco convention for safeguarding intangible cultural heritage, the Indian government hasn't adopt any specific legislation yet and has invested much less than its neighbouring countries in cultural preservation (China, for example, has a television channel dedicated to traditional art forms, boosting their appeal to younger people).



*A family of mask makers at work*



## Folklore's support

### *RENEWING THE TRADITION: HOW TO MAKE BATIK'S CREATION SUSTAINABLE*

Indonesia' ancient tradition is being "upgraded" thanks to eco-friendly techniques, in order to reduce its high environmental impact



*Traditional Batik stamps*

**I**n 2009, Unesco introduced Batik, Indonesia's most highly developed art form, in the list of masterpieces of the intangible heritage of humanity: this technique, arguably older than written records, was employed to make dresses for Majapahit emperors between 1200 and 1500 and it is still a popular element of Indonesian culture. However, Batik's making has a tremendous environmental impact, due to its high kerosene and electricity cost, as well as water's consumption and the use of toxic dyes.

These side effects have been fought thanks to the Clean Batik Initiative (CBI), a four-year programme aimed at promoting sustainable practices, especially in small and medium batik's enterprises. The project started in 2010, funded both by the Indonesian-German Chamber of Commerce (Ekonid) and the EU Switch-Asia Grant programme, moving from the Yogyakarta province to the traditional batik-producing areas of Pekalongan in central Java and Cirebon in west Java.

The core of the programme is a series of workshops on cost management and water and energy efficiency, giving also technical assistance to producers in order to make their activities less polluting: the result so far are pretty encouraging, since 93 of the 100 SMEs in Yogyakarta that joined showed at least 70% progress.

One example of the project's efficiency is its fight against the consumption of kerosene: the traditional stove needed to be lit all day, consuming four litres of kerosene (with an approximate cost of \$3). The CBI, however, developed an electric stove with a thermostat, reducing energy consumption and cost to a fraction of the original levels, a solution so efficient that 64% of SMEs in Yogyakarta are now using this stove. On the other hand, water pollution remains the biggest problem: previously the only method for dyes' disposal was a direct intake in the rivers, a solution which caused extreme environmental damages, sometimes turning entire bodies of water purple. The CBI has built a 15-metre-deep reservoir to contain polluted water and started establishing a recycling system: however, so far there had been only a small reduction (4%) of water usage.

Finally, interest from foreign countries (like Japan) is a great opportunity to broaden Batik's market and pressure producers to use only natural dyes (in Yogyakarta there has been only a 3% reduction in chemical dyes' usage, so far).



## Safeguarding cultural property

### *A BASTION FOR CULTURE: SAVING THE FUTURE BY PROTECTING THE PAST*

The 40th Anniversary of the World Heritage Convention saw Unesco increasing its efforts against the destruction of cultural heritage, which causes deeper wounds that it seems.

**R**ecent conflicts worldwide are severely endangering ancient locations, imbued with cultural importance, which are all Unesco World Heritage Sites: the city of Timbuktu, for example, has been occupied by Tuareg rebel forces, which opened fire near the city's Grand Mosque on multiple occasions. The monument shares this dreadful fate with the ancient citadel of Madiq and the surrounding villages in the North of Syria, where the civil war continues and such areas are often heavily bombed with explosive shells. Even though it may seem exaggerate to call for actions against cultural crimes in a period plagued by economical and geopolitical crises, the protection of the traditional heritage is strongly entwined with those problems: any attack against a cultural landmark of a certain society is an attack against its very identity, bringing the conflict to an escalation and making any hope for reconciliation much harder in the future, since the destruction of a particular site will be a constant visual reminder of the violences of the past. As such, positive actions need to be undertook now, while tension are high, in order to hope for a future and stable peace.

Successful projects have been launched in the past, like the rebuilding (sponsored by Unesco) of the Old Bridge in Mostar, Bosnia and Herzegovina, destroyed during the war in the 1990s, or restoration of the Koguryo tombs complex in North Korea, supported by South Korea (a sensational event, considered the traditional hate running deep between the two bordering countries). The concept of shared responsibilities and cooperation is at the heart of World Heritage's notion itself, which stems from the international campaign to save the Nubian monuments and the Abu Simbel temples, launched in 1960. The symbolic meaning of this project was glaring: only a decade after the horrors of World War II, global solidarity saved a group of statues, pursuing a



*The minaret of a clay mosque in Timbuktu, Mali.*

2012 marked the 40th anniversary of the World Heritage Convention, which was met by Unesco with renewed intensity in its efforts to involve national and supranational actors in the fight for worldwide cultural protection, focusing in particular against pillaging and smuggling of cultural treasures. As such, Unesco increased its cooperation with national authorities, the World Customs Organization and Interpol, and the International Council of Museums, as well as auction houses.



## *Safeguarding cultural property*

### *PROTECTING SYRIAN HERITAGE SITES: THE BLUE SHIELD BESEECHES OBAMA*

The feared allied intervention in Syria pushed many organizations to ask President Obama to ensure the safety of Syria's various cultural sites.

**D**uring the most intense period of the Syrian Civil War, when the military intervention of Western powers was considered impending, many American and international organizations, spearheaded by the Blue Shield, asked President Obama to protect the country's archeological sites, considered to be some of the oldest on Earth. This group of organizations hoped to convince the President to issue an executive order that would force federal agencies to ensure that allied and rebel force would refrain from damaging any cultural site during the military assaults; some of the locations date back 6,000 years to the Neolithic Age, while others contain artifacts and remnants of buildings from Roman, Hellenistic, Hittite, Byzantine and Babylonian periods.

The Blue Shield, which can be considered the equivalent of the Red Cross for the protection of cultural heritage worldwide and which was founded in 1954 during the Hague Convention on the Protection of Cultural Property during Armed Conflict, underlined the richness and diversity of Syria's cultural heritage, from medieval religious sites to sculptures and Islamic manuscripts contained in museums and libraries. This valuable patrimony has been already wounded and scarred since the beginning of the conflict, in 2011: last April, an internationally protected site at Ebla, in western Syria, featuring ancient tombs and 5,000-year-old cuneiform tablets, was occupied by rebels and turned into a stronghold, while looters entered the sites and raided them. Moreover, Unesco used satellite images to show how many sites in Aleppo had been ransacked and the artifacts contained were smuggled in the black market.



*An ancient theatre from the Roman period.*



## *Safeguarding cultural property*

The plea was not the first acknowledgement of the importance of cultural protection: ever since the invasions of Iraq and Afghanistan, the Defense Department began to integrate such goal with the normal training of American forces: war games that simulate battles on archaeological sites and decks of “cultural heritage awareness playing cards” that introduce soldiers to the ruins they might encounter during the campaigns are some of the techniques adopted.



*The archaeological site of Palmyra, hidden in the desert*





## Safeguarding cultural property

### *CULTURAL HERITAGE: RESTORING THE TRUE IDENTITY*

Spain's success in recovering part of its national heritage from a private company is just one example of last decade's trend.

**T**he last decade has been characterized by a rising number of episodes of sunken archaeological treasures' plundering, driven by profit. To fight this phenomenon, the United Nations hosted a convention on protecting underwater cultural heritage in 2001, which was however met with lukewarm enthusiasm, as the ratification by only 15 states worldwide testifies. One of the biggest cases of archaeological plundering happened in 2007, when a commercial operation from Florida, Odyssey Marine Explorations, managed to haul tons of gold and silver from a ship considered to be the *Nuestra Señora de las Mercedes* galleon, a Spanish vessel sunk by the British fleet near the coast of Portugal in 1804. The company claimed ownership of the finding, prompting the quick reaction of Spain, which announced legal actions, affirming a sovereign nation's right over its cultural heritage. After a five-year court battle, a U.S. federal judge awarded the treasure to Spain in February 2012 and ordered Odyssey Marine to relinquish the treasure to Spanish authorities, on the ground that the ship remained the property of Spain.



*The Nuestra Señora de las Mercedes' shipwreck.*

The case, however, was interesting also because many suggested a possible intervention by Peruvian authorities, under the ground that the gold was mined in the country's mines during the Spanish conquest of South American. While technically Peru was not independent in 1804 (just a part of Spanish Empire), other episodes suggested that such a course of action could be undertaken, claiming that the Spanish had taken the gold by force and without the consent of the local population. In 2005, the Italian government returned to Ethiopia the 1,700-year-old Axum obelisk, stolen during the Fascist regime; moreover, it promised to return a second-century Roman statue of Venus to Libya, where it was pillaged during the Italian occupation.

Spain's success in court will probably pave the way to several State-based claims, hoping to restore invaluable parts of their national heritage, which was either lost for centuries underwater or pillaged by other nations during the wars of the Modern Age.

# gLAWcal activities in 2013 and 2014

## Papers

TRANSNATIONAL DISPUTE MANAGEMENT, Special Issues “The New Frontiers of Cultural Law: Intangible Heritage Disputes”, in Volume 11, Issues 2, March 2014, ISSN 1875-4120

### DESIRABILITY OF COMMODIFICATION OF INTANGIBLE CULTURAL HERITAGE: THE UNSATISFYING ROLE OF IPRS

(Paolo D. Farah and Riccardo Tremolada)

#### Abstract

“The increasing sensibility regarding cultural heritage provides momentum to better define a legal framework for the protection of these peculiar intangible goods. It is indeed fundamental to ascertain whether the current intellectual property rights (IPRs) regime represents an adequate model of protection *vis-à-vis* intangible cultural heritage. A plethora of caveats must be taken into consideration, starting from the desirability of the commodification of intangible cultural heritage, *i.e.* its exploitation in commercialization through the IPRs regime, but also the outlining of the legal instruments needed for guaranteeing adequate advantages for the countries and communities representing the sources of origin of the intangible goods.

Our analysis begins framing the crucial issues detected in literature regarding intangible cultural heritage and then proceeds to investigate the ways in which the actual IPRs regime grants protection to intangible goods. Our evaluation supports the idea that without a many-faceted remodeling, current intellectual property laws represent an unsatisfactory footing to protect intangible cultural heritage, as one can infer from the inefficacy of IPRs under the patent and copyright regimes to ensure protection of cultural heritage, besides falling short of fostering an appropriate comprehensive social policy.”

RIVISTA DI DIRITTO INDUSTRIALE, Issue 2, Part I, 2014, ISSN: 0035-614X, Giuffrè, pp. 21-47

### DIRITTI DI PROPRIETÀ INTELLETTUALE, DIRITTI UMANI E PATRIMONIO CULTURALE IMMATERIALE

(Paolo D. Farah and Riccardo Tremolada)

#### Abstract.

Nell'attuale contesto globale, la tutela del patrimonio culturale immateriale richiede una definizione chiara del regime giuridico applicabile nonché un vaglio circa l'adeguatezza della protezione del patrimonio culturale immateriale offerta dai diritti di proprietà intellettuale alla luce delle specificità geografiche e culturali in cui si opera. La possibilità di proteggere e salvaguardare il patrimonio culturale immateriale è di vitale importanza per alcune comunità, le quali palesano l'esigenza di mantenere controllo su tali espressioni, il cui utilizzo da parte di soggetti esterni ha spesso una portata identitaria e spirituale con riflessi sul benessere generale. L'utilizzo improprio e l'appropriazione illecita del patrimonio culturale immateriale costituiscono dunque fenomeni che non costano in un mero pregiudizio economico, bensì rappresentano una sorta di violazione dei diritti umani ovvero un oltraggio all'identità della comunità stessa. In quest'ottica un aspetto controverso riguarda la mercificazione del patrimonio culturale immateriale che risulta dall'applicazione del regime dei diritti di proprietà intellettuale. Il presente articolo persegue l'obiettivo di individuare i principali problemi posti in rilievo dalla letteratura giuridica circa il patrimonio culturale immateriale analizzando le modalità tramite cui gli attuali diritti di proprietà intellettuale garantiscono la protezione dei beni immateriali costituenti il patrimonio culturale di specifiche comunità tradizionali. Alla luce delle questioni emerse nel campo di diritti d'autore e dei brevetti, si rileva che in mancanza di un'adeguata modifica dei principali strumenti giuridici utilizzati per la tutela dei diritti di proprietà intellettuale, l'attuale regime giuridico non sia in grado di garantire una protezione efficace nei confronti degli aspetti non fisici del patrimonio culturale immateriale.

## ***gLAWcal activities in 2013 and 2014***

### ***Conferences and Workshops***

- **Paolo Farah** has presented a paper on “**Desirability of Commodification of Intangible Cultural Heritage: The Unsatisfying Role of IPRs**” at the *Conference “Art and Heritage Disputes”*, Maastricht University Faculty of Law, The Netherlands, 24-25 March 2013
- As part of the Research Project LIBEAC “Liberalism In Between China And Europe”, Workpackages 2 & 4 in the framework of the EU Commission FP7-PEOPLE-2012- Marie Curie IRSES, gLAWcal co-organized the **Workshop on “Political, Philosophical and Legal Aspects of Liberalism in a Comparative Perspective”**. The Workshop was held at Peking University, School of Government, Center for European Studies, 22<sup>nd</sup> July 2013, 9:00 – 12:30, Beijing, China The workshop was organized in collaboration with University Institute of European Studies (IUSE), Turin, Italy in consortium with Aix-Marseille University (AMU), France; University of Piemonte Orientale Amedeo Avogadro, Novara, Italy; Charles University, Prague, Czech Republic; Resurgences, Marseille, France; Peking University, Beijing, China; Tsinghua University, Beijing, China; Hokkaido University, Hokudai, Japan.  
[http://www.glawcal.org.uk/files/LIBEAC\\_workshop\\_short\\_leaflet.pdf](http://www.glawcal.org.uk/files/LIBEAC_workshop_short_leaflet.pdf)

Among other speakers, gLAWcal' staff gave their contribution to the discussion.

**Prof. Paolo Farah** gave a presentation on “**Globalization, Liberalism and Western Concepts of Intellectual Property Law : A Need of Protection of the Rights of Indigenous People and the Cultural Diversity in Contemporary World**”

This Special Issue of the Newsletter of gLAWcal with focus on: "Indigenous communities. Folklore's support. The safeguarding of cultural property in times of war and peace" has been realized by gLAWcal—Global Law Initiatives for Sustainable Development in collaboration with the University Institute of European Studies (IUSE) in Turin, Italy and the University of Piemonte Orientale, Novara, Italy which are both beneficiaries of the European Union Research Executive Agency IRSES Project "Liberalism in Between Europe And China" (LIBEAC) coordinated by Aix-Marseille University. This work has been realized in the frame of Workpackages 2 and 4, coordinated by Aix-Marseille University (CEPERC)

GLAWCAL → GLOBAL LAW INITIATIVES FOR SUSTAINABLE DEVELOPMENT

### WHO ARE WE

gLAWcal is an independent non-profit research organization (think tank) that aims at providing a new focus on issues related to economic law, globalization and development, namely the relationship between international economy and trade, with special attention to a number of non-trade-related values and concerns.

Through research and policy analysis, gLAWcal sheds a new light on issues such as good governance, human rights, right to water, rights to food, social, economic and cultural rights, labour rights, access to knowledge, public health, social welfare, consumer interests and animal welfare, climate change, energy, environmental protection and sustainable development, product safety, food safety and security.

**All these values are directly affected by the global expansion of world trade and should be upheld to balance the excesses of globalization.**

**Owner and Editor:** gLAWcal - Global Law Initiatives for Sustainable Development

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