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Editorial #103: Changes

By: Caroline Risacher

Bolivia's reaction to the coronavirus pandemic has been very different to other countries, and it made worldwide headlines when a patient diagnosed with COVID-19 was denied access to several Bolivian health centres for fear of contamination. People blocked access and argued that the hospitals in their neighbourhoods were not adequately equipped to deal with the disease. Whether or not they were making a valid point, these protests revealed a lack of empathy and civic duty that doesn't reflect well on Bolivia and shows that the country is not ready for a major health crisis.

Bolivian doctors have been raising concerns over the preparedness of hospitals and asking for more and better equipment to treat patients as the country's health system is not able to deal with an epidemic of large proportions. In fact, Bolivia – and in particular the east of the country around Santa Cruz – is already coping with its largest dengue epidemic, with at least 47,754 reported cases and 12 confirmed deaths. And there is also the

matter of cultural traditions that would have to change (if not permanently, at least temporarily) such as sharing the same cup of beer at a party, kissing on the cheek and shaking hands to greet people, or licking your fingers to count money.

Because of the current pandemic, Bolivia has cancelled international flights, closed its borders to foreigners and imposed measures to limit social contact. The government has decreed that:

- The work day will be reduced from 8am to 1pm;
- Shops, markets, supermarkets will close at 5pm;
- Urban public transportation will be available only until 4pm;
- Vehicle traffic will be restricted from 6pm to 5am;
- Interstate and interprovincial travel will be suspended.

These measures may seem extreme to people who make their living day by day, but they are still not strict enough for others who argue that a total lockdown is the only way to prevent

the virus from spreading. Some Bolivian cities, such as Oruro and Sucre, are already under quarantine; undoubtedly, everything should be done to avoid an outbreak in Bolivia. However, the necessities of everyday life, and survival, for a large portion of Bolivians raises some very valid concerns on how best to protect the livelihoods of many. Self-quarantining is a luxury for some; being able to stock up for 14 days is not something that everyone can afford. The threat of an invisible disease is hard to fathom for people who may not have social-media accounts and/or a smartphone.

Saving lives should be the priority, and next month the world will have changed. Bolivia will have to face a new type of crisis and maybe (probably) the measures listed above will have already been updated by the time of publication. As we face the unknown and have time to reflect in our quarantine or self-isolation, we should keep in mind that everyone's reality is different and that we could all use more empathy and a change of perspective once in a while.

N.B.

Several Spanish and Aymara words are marked in **bold** throughout this issue. Their meanings can be found in our glossary.

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CHANGING HABITS

CONNECTING WITH MENSTRUATION THROUGH THE CUP
TEXT & ILLUSTRATIONS: EMMA HALL



During their lifetime a menstruating person will use and throw away approximately 11,000 pads and tampons. These pads and tampons come wrapped in pink plastic wrappers, accompanied by plastic applicators and are disposed of in plastic bags for 'hygiene' and 'dignity.' In the face of global environmental crisis and growing consciousness about the lives of plastic waste and its threats to flora and fauna, some women in La Paz are considering an alternative to pads and tampons: menstrual cups.

CONTINUES ON PAGE 10 ▶

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In some ways, Bolivia is a relatively conservative society with a persistent taboo on menstruation making it difficult to find any data on use. Menstrual cups are not widely used in Bolivia, with the majority of women and people who menstruate using generic pads and tampons. The cup can seem like a weird object to many who have used pads their entire lives, as well as the daunting prospect of getting up close and personal with one's genitalia. The women who have begun using the cup are therefore mostly young and living in urban areas but are passionate about its potentials. However there is a new community of Bolivian cup enthusiasts importing cups and spreading information.

Menstrual cups sit inside the vagina creating a vacuum to collect blood and prevent leaking, and they can be worn for up to 12 hours at a time. At the end of the period, the cup is washed and sterilised and ready to use again the next month. The cups provide a reusable solution to menstrual management that Renata Lazcano, who imports cups into Bolivia, is incredibly enthusiastic about. Having become attracted to the product as a way to reduce waste and save money she found that using the cup has improved her relationship to her body and her period. 'It was always something uncomfortable, I worried about leaks and smells,' she says. 'But since using the cup I have started to celebrate my period.' Using the cup has fed a passion for discovering more about periods and the cycles that her body goes through; she started noticing changes in colours and textures in her blood that she has previously ignored. She has even experimented with feeding the blood to her plants engaging with indigenous Bolivian beliefs about the particularly strong connections that women have to the earth through their relationship to **Pachamama**. For Lazcano, what began as a way to reduce her plastic footprint became a way to connect with her body, and doing away with the discomfort of pads revealed a new path to menstrual knowledge. She is passionate about talking to others about the benefits of the cup.

Lazcano began to import menstrual cups from Chile because she wanted to share her experience with other women and girls and make alternatives to disposable products available in Bolivia. The environmental and physiological impacts of disposables sold in Bolivia, many of which contain chemicals which give the pads particular scents and textures are of huge concern to her. For example, a 2013 report by the Women's Voices for the Earth entitled 'ChemFatale', a New York-based organisation, revealed that the synthetic fragrances in pads can contain carcinogens, allergens, irritants and endocrine-disrupting chemicals. Whilst these chemicals are usually found in micro-amounts, the absorbency of the vagina is a cause for concern by those who use these products every month.

BOLIVIA IS A RELATIVELY CONSERVATIVE SOCIETY WITH A PERSISTENT TABOO ON MENSTRUATION.

Flavia Orozco is an avid user of the cup who, like Lazcano, first heard about it on social media and had animated conversations with friends who used it before becoming a convert herself. She chatted animatedly about the need to smash the menstrual taboo in Bolivia and her faith in the ability of young women to do so. Lazcano echoes these desires with plans to improve sexual health education for girls in La Paz by going into schools to teach them about menstrual cups and their bodies. Orozco thinks that the fires which have burned 4.2 million wild acres in the Bolivian Amazon are motivating more young Bolivians to consider their own personal impact on the planet as well as pressuring their government to act; 'We have responsibility in the cities for the environmental disaster, with social media it is harder to ignore these facts,' she says. Her close friend and fellow cup user Irma Zegarra combines her activism attempting to save the Amazon and promoting cup use amongst her friends. Orozco explicitly linked reducing other plastic waste, such as plastic bags. 'I no longer use plastic bags, but they are everywhere,' she says.

Social media is a huge factor in changing the way that young Bolivian women are thinking about and managing their periods because the freedom to share information online is beginning to break down centuries old taboos. For example Warmi Yasi, a group of feminists in Bolivia, create posts on Facebook designed to inform young women about menstrual cups and other eco-friendly lifestyle initiatives. Whilst changing one's monthly habits might seem like a small effort against the tide of climate change and the oppressive silence around women's health, these Bolivian women are taking collective positive action to try and improve the lives of girls who come after them. Lazcano has found very positive reception from potential clients and friends, and the opening up of conversation about menstruation draws people's curiosity even when they are apprehensive of the cup itself. Orozco is particularly optimistic, expressing that 'we are not just individuals, we are a group and we have the potential to change things by talking to each other.'



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THE VILLAGE OF SAN LORENZO

A NEW TOUR AGENCY OFFERS VISITORS A WEALTH OF CULTURE, FOOD AND NATURAL BEAUTY

TEXT: RINALDA AAY

PHOTOS: RINALDA AAY, GEORGE FEARNLEY AND RHIANNON MATTHIAS



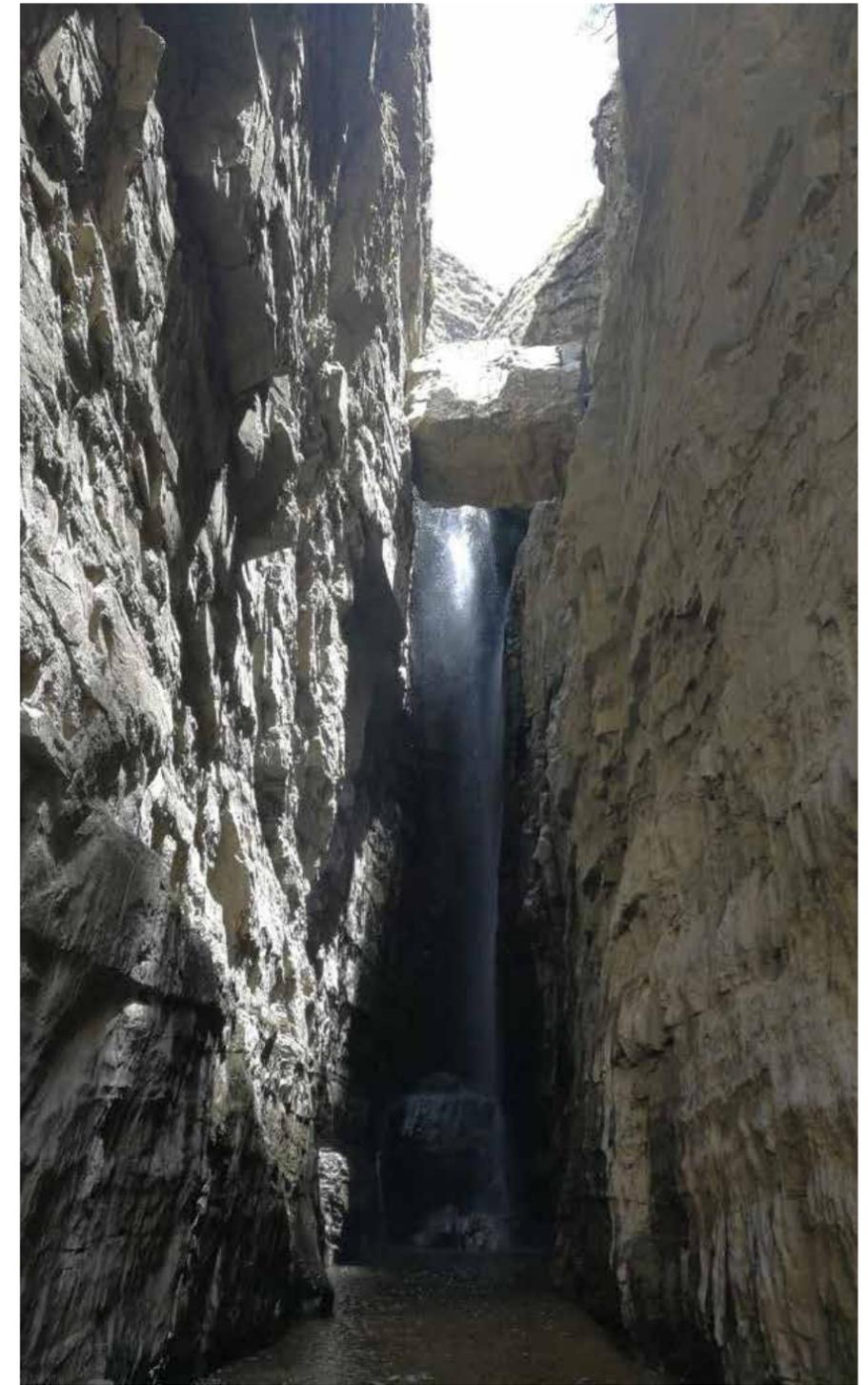
Fifteen kilometres north of Tarija, the capital of Bolivia's wine region, lies San Lorenzo, a quaint, colonial-era village with a population of around 3,000 people. In the late 18th century, it was home to Eustaquio Méndez, a prominent military leader in Bolivia's war of independence. La Casa del Moto Méndez, the local museum, displays some of his weapons and personal belongings.

Chances are, though, if you're a tourist passing through Bolivia, that small claim to fame will seem insufficient to draw you out to San Lorenzo. María Isabel Valdez Gutierrez, Nely Tinta Fernandez, Ramiro Pocoaca Torrez and Carlos Antonio Vasquez know this, but they also know that San Lorenzo and its surroundings have much more to offer. This is why they began a private, nonprofit tour agency, the Agencia de Turismo Encanto Mendeño.

Among this group of San Lorenzo locals (some have lived there all their life; some have moved there more recently) are housewives, mechanics, farmers, merchants and dentists, but all have one thing in common: they know and appreciate the beauty of San Lorenzo's location, culture and people, and they want to share it with the world.

'San Lorenzo is a town full of tradition and culture,' says Nely Fernandez. 'It has amazing tourist attractions such as natural landscapes and also warm people. But before us, there was no organisation to receive visitors comprehensively.'

I had the privilege of being a part of Agencia de Turismo Encanto Mendeño's first tour group. Had I not



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been told that this was their first tour, I would never have known. From the minute we were picked up from our Tarija accommodation in a faded blue truck until we were seen safely onto a minibus back at the end of the day, the trip ran confidently and smoothly (although 'smooth' is not a word that could apply to the drive itself).

The agency offers a variety of tours around the San Lorenzo area, including but not limited to activities such as hiking, horse riding, sport fishing, camping, condor watching and seasonal berry tasting. My group selected a one-day hiking tour followed by a horse-riding experience, and it wasn't a day we will soon forget.

Following breakfast in San Lorenzo's markets, back at the tour agency, we were offered a traditional breakfast drink – a wine shake made of raw frothed eggs and wine. While this was undeniably a shock to my Australian senses, there was a sense of being included in something unique and personal.

To get to our next stop, we piled back into the truck with Nely and Ramiro and trundled off to see a waterfall called Chorro de Marquiri. Located on

a property named Reserva de Sama, the falls were our reward at the end of a 40-minute hike through stunning mountain vistas. Next came a lunch of fresh food cooked by Ramiro over open fire and coals.

'In all our tours we offer local and typical food, traditional from San Lorenzo,' says Nely. 'At the same time, we consume the products that are cultivated near the town.'

Our guides also shared with us a wine handmade in the Méndez province, and taught us the traditional way of drinking it. The wine is poured into a **mate** (a natural container made from a plant called porongo) and passed around the group with the words **te invito** (I invite you).

After lunch, we visited more waterfalls, referred to as Chorro Negro and Chorro Blanco (Black Waterfall and White Waterfall) by our guides. This time, we carried with the group a plastic bag for collecting rubbish along the way, reflective of the agency's dedication to respecting the land on which they live and work.

'The businesses' good practices play a fundamental role, because we have to

guarantee that our activities minimise social and environmental impact,' explains Nely.

The agency also collaborates with various members of the province, promoting their individual goods and services. One such service that my group experienced at the end of our tour was the horse-riding experience. We began at a property near the border of the town and were guided on horseback into the centre of San Lorenzo, where our tour concluded.

The Agencia de Turismo Encanto Mendeño is a small business committed to incorporating all that San Lorenzo has to offer into innovative, environmentally conscious and locally driven tourism experiences. As Nely states: 'We aim to contribute to the town's diversification and motivate a greater flow of visitors in all seasons, to contribute to the economic and social development of the communities involved.'

Not only this, but the agency is highly knowledgeable about the local area and completely open and welcoming, making for an informative, adventurous and thoroughly enjoyable tourism experience.



CHANGING THE WORLD THROUGH GASTRONOMY

MANQA TRAINS AND HELPS FIND EMPLOYMENT FOR A NEW GENERATION OF YOUNG BOLIVIAN CHEFS AND ENTREPRENEURS

TEXT: GEORGE FEARNLEY
PHOTOS: COURTESY OF MANQA



Manqa is a project to generate opportunities for underprivileged young people through the medium of gastronomy whilst supporting small, local producers in the sprawling city of El Alto, Bolivia. Over a period of five and a half months, students are given 800 hours of training in cooking techniques, hospitality and entrepreneurship, among other skills. Upon graduating, they receive a certificate granted by the Bolivian Ministry of Education. The only cost for those who enroll on the course is for their aprons (which they get to keep at the end).

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The first school was opened on the 4th of July, 2014, in El Alto, the city that sits on the lip of the altiplano above La Paz. ICCO Cooperation (a global NGO) and 'Melting Pot Bolivia' (founded by Claus Meyers of NOMA and Gustu fame) started the project in 2013 in Bolivia. Initially Manq'a was set up to help underprivileged young people living in El Alto find work and teach them how to eat a more nutritious diet. This was a response to the high levels of obesity, malnutrition, violence and unemployment present in the youth of Latin America. In 2014, it was estimated that 27 percent of women in Bolivia of child bearing age were considered so anemic (likely as a result of a poor diet) there was a significant risk of passing on an iron deficiency to their unborn children. Part of the founders' proposal was that everything cooked and eaten in Manq'a schools had to be Bolivian and healthy, and it had to be sourced from small, local producers. There were initially three schools in the city of El Alto, but after some financial backing the number grew to 10.

While it was starting up, it became evident Manq'a had potential beyond its initial purpose. 'We noticed lots of the students attending classes at the schools were coming from families who owned small businesses or who were interested in starting a new business for themselves,' says

Wara Gonzalez, project coordinator at Manq'a. Young entrepreneurs enrolled at Manq'a are trained under a different scheme to those in the gastronomy school that includes youth entrepreneurship classes, help and advice in creating business plans and acquiring seed money, assistance in the implementation of businesses and mentoring. On top of this, funding was secured to give young people a hand starting their new business or give them the opportunity to expand an existing business.

THE PROGRAMME LOOKS TO CULTIVATE PRIDE IN ITS STUDENTS FOR THEIR HERITAGE AND THE CULTURE THEY COME FROM.

This also led Manq'a to the concept of **inserción laboral** (labour insertion), in which the organisation consults with local companies to help identify areas where workers of a particular skill set are in high demand, helping Manq'a graduates find employment. After identifying areas where there are vacancies, Manq'a proposes basic training in that particular field and the student completes a two-to-three-month internship with a relevant company. Finally, the students are given jobs at that company where they interned, or another in the same field. Once employed, Manq'a's role is to ensure favourable working conditions for alumni. This alliance means 'businesses become participants and co-responsible for the development of the young people they employ,' explains Gonzalez.

Students are encouraged to take a fresh approach to the food they prepare. 'Before, the attitude was always to use traditional products and stick to the recipe,' says Gabriel Vargas Quenta, the head chef at Manq'a's Sopocachi restaurant. 'Here at Manq'a, we give students the confidence to play with recipes and the way food is presented on the plate.' However, while a new take on things is encouraged, tradition is also valued. Manq'a urges people to share their knowledge from working in a small family business or cooking traditions passed down through the generations. 'For example, I remember asking one of the students, "Why are you toasting this?" and they responded, "Because in the countryside, when we toast this with some pine or eucalyptus, it ends up having more flavour,"' says Quenta. Many of the students coming to the schools already have an abundance of knowledge and experience, and they are encouraged to demonstrate this in the schools.

It is in this vein too that the programme looks to cultivate pride in its students for their heritage and the culture



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they come from. Manq'a is the Aymara word for food. It was chosen to reflect the backgrounds of a majority of the young people who enroll on the course. Often when students arrive, they don't value their ancestral roots. Gonzalez recalls a conversation with a former Manq'a pupil: 'He told me he used to take his girlfriend out for burgers, because that was considered cool. Now, he takes her out for very traditional foods like **pesque de quinoa**, for example.' Through studying at Manq'a, students strengthen their connection with their heritage so it becomes a source of pride. The course lasts five months at Manq'a so that it isn't too much of a financial burden on students who have to take time off work to attend. 'In that period of time, it is really the process of empowerment that is the focus,' explains Gonzalez.

The philosophy adopted by Manq'a is one that is being adopted more and more around La Paz. Cafes, cafeterias and restaurants are serving Bolivian food made from Bolivian products. If you go into a cafe now it is likely that the coffee you drink has come from somewhere in Los Yungas, the more tropical region a couple of hours drive north of La Paz. This gastronomic revolution is getting well-deserved attention, with the BBC recently describing La Paz as the 'next food hotspot'. Something that Manq'a claims it has directly inspired and is now being adopted by other businesses is its collaboration with other companies. It has now established what it calls 'Friends Network of Manq'a', consisting of more than 80 companies who agree with the ethos of Manq'a and

want to support it by providing opportunities for the young people who have graduated. 'There is no competition, since the companies involved are working towards a common goal,' says Quenta. 'Manq'a looks to help people who would otherwise have a very slim chance of entering the world of gastronomy.'

The success of this model has led to two schools being opened in Colombia to help young people who have been displaced by that country's long armed conflict. Additionally, the Bolivian Ministry of Education has requested that Manq'a help transfer its business model to the alternative-education centres, because it works without requiring lots of investment to get going. 'The schools are very simple,' explains Gonzalez. 'They have very simple, basic equipment. The young people of Manq'a learn how much they can achieve with just the basics. They learn they don't need a huge amount of money to create and cook.'

To date, 3,600 people have been trained at Manq'a, with 58 percent currently employed. 156 alliances with external companies have been forged. Over 150 local producers are provided an income by working with Manq'a, and 52,000 lunches have been served through the schools and the restaurant. It seems Manq'a and everything it stands for is having a tremendous impact in Bolivia, and there is no reason to think this won't continue into the future.



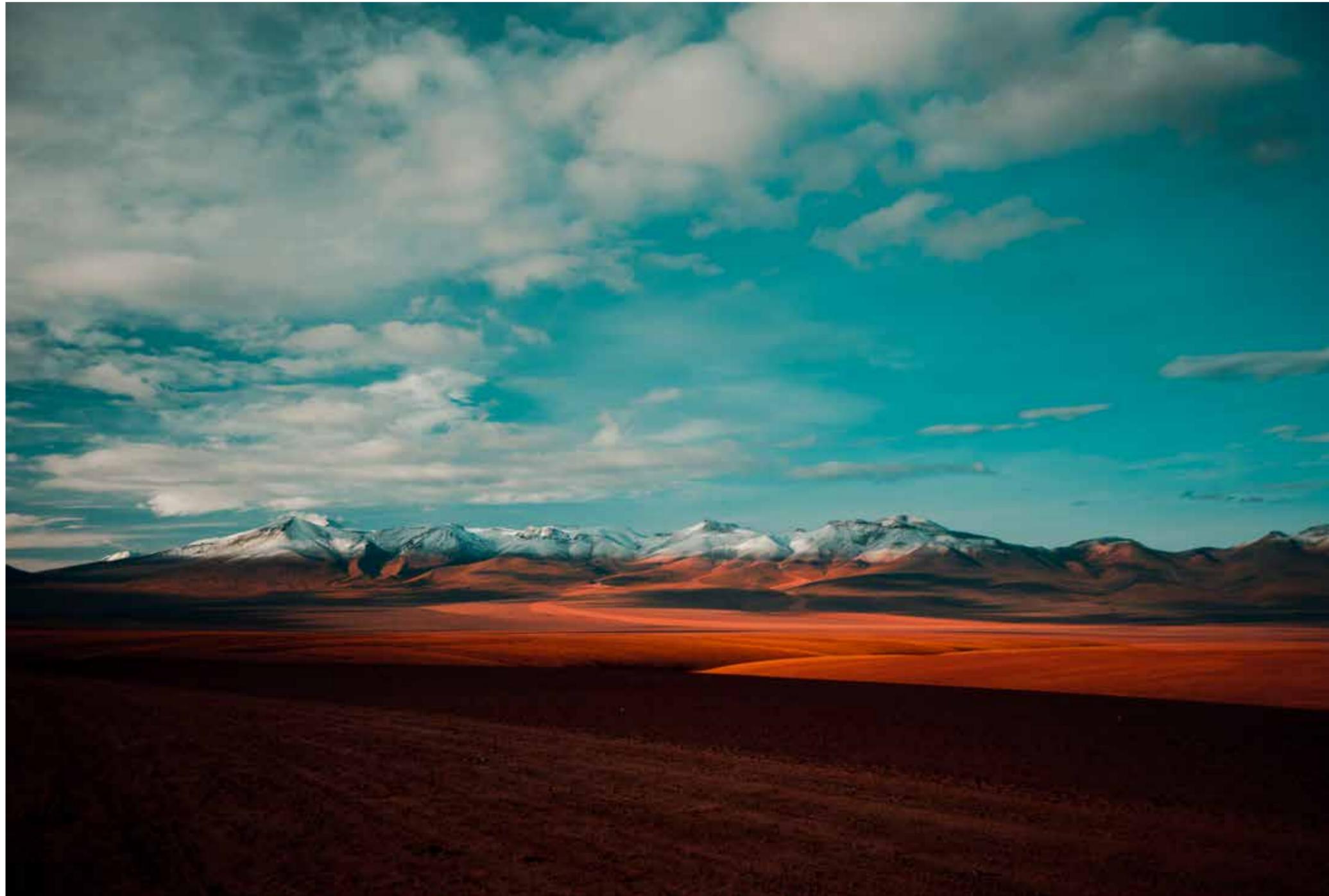
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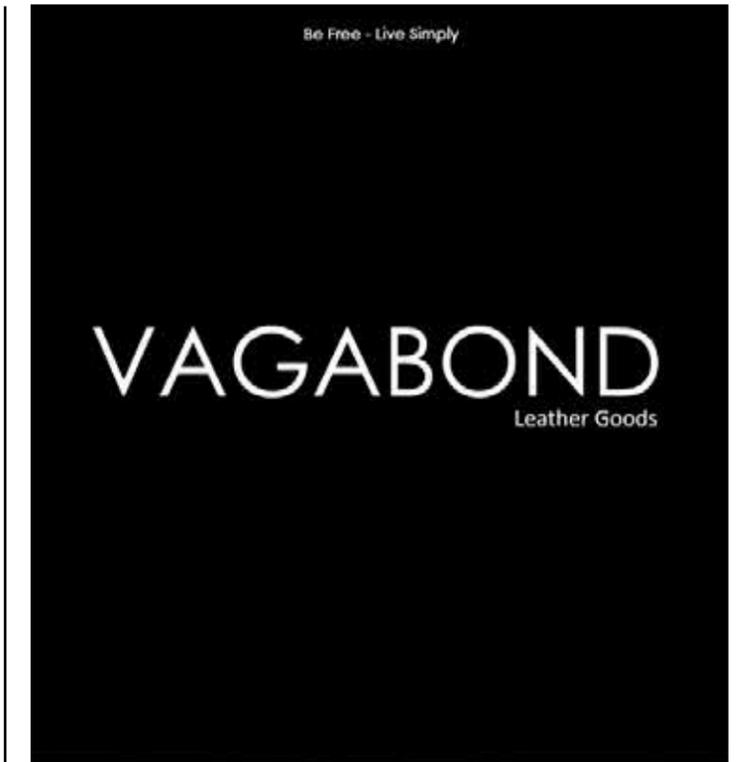


Desert in the Sur Lípez Province and mountain range on the border Bolivia/Chile.

TOURING THE UYUNI SALT FLATS

TEXT: BX TEAM
PHOTOS: CHANGTSE QUINTANILLA

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Fumarole in Sol de Mañana. Sol de Mañana is a geothermal area in Sur LÍpez Province located at 5,000 metres in altitude.



Mirror effect. The mirror effect only takes place during the rainy season (between December and April) when some parts of the salt flats get covered in water.



Vizcacha. The vizcacha is a rodent native to South America which, despite looking a lot like a rabbit, is not that closely related to it. It is usually found near rock formations.



Starry night.



In Bolivia **carnaval** is anticipated with excitement weeks before its arrival. Foam sprays and confetti are put on display as the celebratory buzz is felt all across the country. It should come as no surprise that Bolivia's lively, large-scale carnival celebrations assume a significant importance to the country's culture and society. The celebration in Bolivia is often associated with the world famous carnival in Oruro, which draws up to 400,000 yearly visitors. Nevertheless, the carnival in La Paz is just as fun and vibrant, being one of the biggest events of the year in the city. The four day programme entails folkloric dances, fancy-dress parades and other festivities which kicked off on the 22nd of February this year.

causing mischief, equipped with foam spray cans, water balloons and water guns. Major squares in the city act as combat areas where you would be lucky to escape without being left soaking wet. The main event of the **carnaval paceño** is the *Jisk'a Anata* parade that takes place near Avenida Camacho, in the centre of the city. Thousands of dancers will tire themselves as they perform hours of folkloric dancing in colourful traditional clothing. A clown-like character called **Pepino** takes the centerstage during the celebration. *Pepino* is considered to be the king of the *carnaval paceño*, and will therefore have to marry the crowned queen of the carnival. After the main events of carnival have taken place, **cholitas** mourn at *Pepino's* funeral, wearing black **polleras**. As the carnival-filled days come to an end, he is buried just to be dug up again in time for next year's February festivities.

During the carnival, children and adults alike, dress up and roam the streets,

CARNAVAL PACEÑO

THE LIVELY CARNAVAL FESTIVITIES COLOUR THE CITY OF LA PAZ

TEXT: CLAIRE SANTEN
PHOTOS: CLAIRE SANTEN, ARTURO ORGAZ ARAMAYO

IN COLLABORATION WITH:



by BolivianExpress





EL MUSEO DE ARTE ANTONIO PAREDES CANDIA

EL ALTO'S CULTURAL HUB OF ART AND LITERATURE

TEXT: ABBY THAYANANTHAN AND ANNELI ALIAGA
PHOTOS: CARLOS VILLAGÓMEZ, MAX SIVANI, VLADY FERNÁNDEZ

Antonio Paredes Candia, or affectionately known as Tío Antonio (Uncle Antonio), was a Bolivian writer who dedicated his life to the study of Bolivian culture and folklore. He was born on 10 July 1924 and passed away on 12 December 2004. Paredes is principally known for contributing to Bolivian literature, writing 113 books throughout his life. He wrote books drawing on **costumbrista** and anthropological themes, depicting popular Bolivian storytelling traditions and local customs. Paredes is one of the most widely read Bolivian writers, but was also known for his love of art and his prestigious art collection. Nowadays, all of the pieces from his collection are on display at the Museo de Arte Antonio Paredes Candia. Inaugurated in the year 2002, the museum is situated in Ciudad Satélite, a neighbourhood of El Alto with stunning views of La Paz and which serves as the border between the two cities. It also happens to be one of the highest art galleries in the world, at 4,080 metres above sea level. Alongside the Museo Jivasanki, the Museo de Arte Antonio Paredes Candia is one of the most important cultural spaces of El Alto, boasting a collection of over 500 pieces of contemporary art.



But the Museo de Arte Antonio Paredes Candia is not exclusively dedicated to exhibiting artwork. As a writer, Paredes also had an impressive collection of original works of literature, which have also been donated to the museum. According to Anabel Vaca's article 'Paredes Candia cumpliría 95 y su museo apunta a crecer en El Alto', published in *Página Siete*, the museum is home to 14,915 books. Hundreds of newspapers which belonged to the writer have also been archived and preserved in the museum's library. In addition to the literary and visual culture on display, many of the writer's personal possessions, gifts from people he met on his travels and archaeological artefacts can also be found at the Museo de Arte.

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On a personal level, Sur Calith, the museum's coordinator, recalls how Paredes was a charming man who continuously told anecdotes. 'Walking the streets with him meant hearing all about Bolivian history,' she says. He is remembered as a kind, humorous man, who had an immense affection for children and animals; he was entirely devoted to his pet dog and longtime companion Isolda. He remained unmarried for all of his life, but he adopted the son of his childhood friend. For this reason, he would frequently devote himself to writing children's literature. His love for children is also reflected in one of his most celebrated works, written in 2001, *Ellos no tenían zapatos* (*They Didn't Have Shoes*). The

cities and popular local customs.

Antonio Paredes Candia is considered to be an icon in Bolivian culture. He is a source of pride for El Alto, a Bolivian city that has often been overshadowed by La Paz for its academic and artistic value. Calith believes that Paredes's life and works should be an inspiration for all Bolivians. He was driven and tirelessly worked throughout his life in order to achieve his dream of opening his own cultural museum. He single-handedly earned his glory, never receiving any sponsorships, paid publicity or grants. Sixteen years after his death, the museum is still in Bolivia's cultural spotlight for its unique collection and popularity. This may be, in part, due to the mythical belief that Paredes's ghost wanders the museum halls at night, protecting his personal collection of art and literature. After all, Paredes was buried in the Museo de Arte's back courtyard.

book is a social critique and satire in favour of disadvantaged Bolivian children that sheds light on child abuse, the social dynamics in Andean

PAREDES IS A SOURCE OF PRIDE FOR EL ALTO, A BOLIVIAN CITY THAT HAS OFTEN BEEN OVERSHADOWED BY LA PAZ FOR ITS ACADEMIC AND ARTISTIC VALUE.



MUNAY

outfit design

-  Linares #880 entre Sagamaga y el pasaje Melchor Jimenez
-  Calle Linares #956 entre calle Sagarnaga y Viluyo
-  Munay outfit design
-  Munay (outfit design)

BX-103 RECOMMENDATIONS

ACTIVITIES/NATURE

VALLE DE LAS ÁNIMAS

DESCRIPTION: A mere one-hour bus journey from the city just east of La Paz's Zona Sur, the spires of el Valle de las Ánimas hang over a carved-up valley, resonating with a mystical quality up to 3,900 masl. This majestic geological landscape is often overlooked by visitors to this sprawling city without knowing that the beautiful 'Valley of the Souls' is actually one of La Paz's city protected areas.

HOW TO GET THERE: One of the alternatives is to take a minibus that goes to UNI and get off at the bridge, then you have to walk along the river path for about 45 minutes. It is recommended to contact a tour guide.
PHOTO: Renata Lazcano



RESTAURANTS

IMILLA ALZADA

DESCRIPTION: Located in the Cota-Cota neighbourhood in the south of La Paz, this new pizzeria has an outdoor space, craft beers and cider, and a selection of Bolivia's best wines. Their mind blowing pizzas made with sourdough are so well balanced that you will enjoy every bite and count the days until you can come back.

ADDRESS: Alvarez Plata Street #50, Cota Cota, La Paz
OPENING HOURS: 17:00-22:00 from Wednesday to Friday, 12:00-22:00 on Saturday and Sunday
PHOTO: Imilla Alzada



FOOD

CAFÉ VIDA

DESCRIPTION: Vegan food restaurant with Bolivian supplies. Natural, fresh and organic. Veggie bowls, main courses, smoothies, desserts, vegan cakes, and we have gluten-free options!! Clean, healthy and delicious! If you are willing to spend a moment calmly and rest...this is a good place! We will wait for you!

ADDRESS: Sagárnaga street #213, between Murillo and Linares street
OPENING HOURS: 11:00 to 19:00
PHOTO: Café Vida



ART MIKO ART GALLERY

DESCRIPTION: Nanai use organic, non-toxic, plant based oils and butters, hydrosols and essential oils, and extracts. They create bug repellents, deodorants, tooth powders, shampoo bars, sunscreens, and balms to pamper and protect your skin and body.

OPENING HOURS: Monday to Saturday from 15:00 to 19:00
FACEBOOK: @Nanaicosméticaorgánica
ADDRESS: Cochabamba. Calle Aniceto Padilla #406
PHOTO: Bug repellent by Andrea Peralta



ECOLOGGE COLIBRI CAMPING

DESCRIPTION: Nestled on a beautiful mountainside high above the Valley of Flowers in Jupapina, just 30 minutes from the centre of La Paz, but a world away from the hustle and bustle of the city. It's the perfect place to relax, enjoy and explore the beauty and warmth of the real Bolivia. Colibrí Camping offers you nature, tranquility and community.

WEBSITE: www.colibricamping.com
CONTACT: 76295658
PHOTO: Colibrí Camping



WILDLIFE SANCTUARY

LA SENDA VERDE

DESCRIPTION: La Senda Verde is home to more than 800 animals from almost 60 different species. They provide daily educational tours of the refuge to local and foreign visitors. Their mission is to save wild animals from cruelty and suffering, and inspire people to appreciate and take better care of nature.

WEBSITE: www.sendaverde.org
LOCATION: Yolosa, Nor Yungas. Subtropical region east side of the Bolivian Andes.
OPENING HOURS: 8:00-17:00
Photo: La Senda Verde



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| | |
|-------------------|---|
| ALTIPLANO | High plateau |
| CARNAVAL | Carnival |
| CHOLA/CHOLITA | Bolivian woman of indigenous decent, also referred to as cholita |
| INSERCIÓN LABORAL | Labour Insertion |
| MATE | Type of tea |
| PACHAMAMA | Mother Earth |
| PEPINO | Character from the carnival paceño who represents the mischief, joy and debauchery characteristic of Carnival |
| PESQUE DE QUINOA | Quinoa and Cheese Pudding |
| POLLERA | Multilayered skirts worn by cholitas |
| TE INVITO | 'I invite you' |
| PACEÑO/A | From La Paz |

CULTURAL AGENDA

MARCH - APRIL 2020

DUE TO THE CURRENT CIRCUMSTANCES, THERE WON'T BE A CULTURAL AGENDA IN THIS ISSUE. WE ARE ENCOURAGING EVERYONE TO STAY HOME AND PRACTICE SOCIAL DISTANCING TO HELP CURB THE SPREAD OF COVID-19.

WE HOPE TO SEE YOU NEXT MONTH!



Photo: Changse Quintanilla



Photo: Arturo Ojeda Alamo
Location: Manhattan, New York