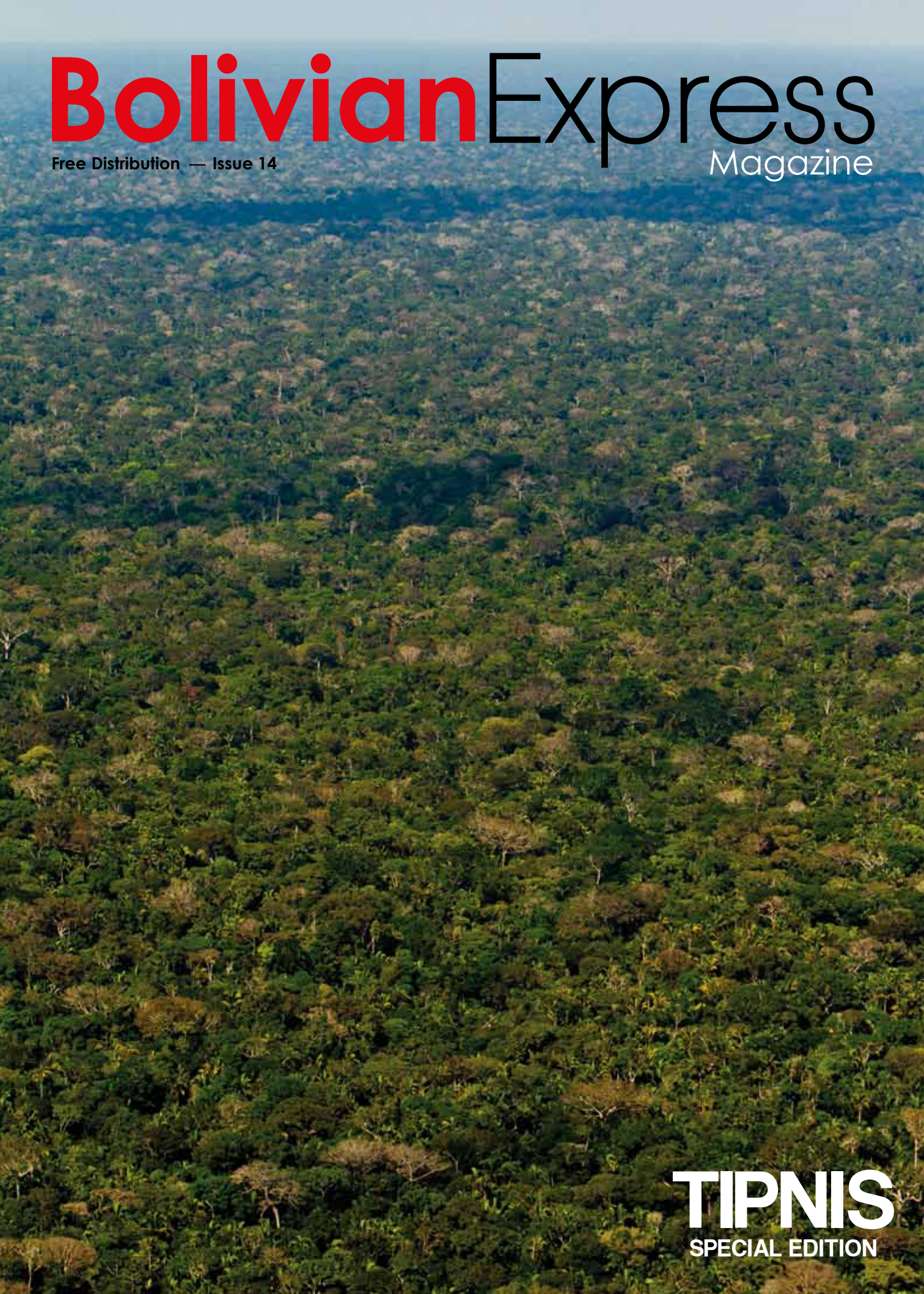
BolivianExpress Magazine

Free Distribution — Issue 14



TIPNIS
SPECIAL EDITION

Bolivian Express
Grupo Express Press

Directors: Amaru Villanueva Rance, Jack Kinsella, Xenia Elsaesser, Ivan Rodriguez Petkovic, Sharoll Fernandez
Editors: Xenia Elsaesser, Amaru Villanueva
Web and Legal: Jack Kinsella
Printing and Advertising Manager: Ivan Rodriguez Petkovic
Social and Cultural Coordinator: Sharoll Fernandez
Design: Michael Dunn Cáceres
Journalists: Georgiana Keate, Omari Eccleston-Brown, Xenia Elsaesser, Sharoll Fernandez
Our Cover: Tony Suárez
Marketing: Jack Kinsella
The Bolivian Express would like to thank: Darko Rodriguez Petkovic, Rodrigo Barrenechea, Mattia Cabitza
Advertise with us: ivan.rp@bolivianexpress.org
Address: Express Press, Edificio Quipus, 5to piso, Pasaje Jauregui
Join us: Cel. 77766791
Website: www.bolivianexpress.org

La Paz – Bolivia, November 2011

GLOSSARY

Paceño/a	someone from La Paz.
Masista	A supporter of the MAS (Movement for Socialism) party.
Pachamama	usually translated as Mother Earth, but more literally as Mother 'World', incorporating the cosmos. a particular view on the nature of the world, particularly time and space, and their ritual representation.
Marchistas	marchers
Cocaleros	coca leaf growers in Bolivia. Morales was a leader of the cocalero movement and still heads their union. Depending on who you ask, a revolutionary, insurgent or terrorist female warrior.
Gente del TIPNIS	people of TIPNIS
Vivir bien	'to live well' as opposed to 'better' which is more associated with exploitative capitalist politics and policies.
Plurinacional	Bolivia was renamed from 'Republic' to 'Plurinational' which recognised the myriad of different groups in the Bolivian polity.
Historias	stories.
Guerra del Pacífico	War of the Pacific
Guerra del Chaco	Chaco War
Guerra del agua	Water war
Guerra del gas	Gas war
Octubre negro	Black October
Movimiento al Socialismo	Movement for Socialism

CONTENTS

EDITORIAL

The Bolivian TIPNIS, denoting Isiboro Secure National Park and Indigenous Territory, is named for its two primary rivers: Isiboro and Secure. Within the park the two rivers meet and converge. And just like these two vigorous bodies of water, in recent months the people of Bolivia have become unified in their defence of the TIPNIS against imminent invasion by a government planned motorway.

In the issue we mark the pitch of Bolivian TIPNIS fever: Georgiana Keate opens by exploring the political and historical context of the protests. On p10 Omari Eccleston-Brown considers how the affair reflects upon unity and division in Bolivian society, and gives us a taste of the emotions afoot when the indigenous protesters arrived in La Paz. We also hear the story of Nazareth Flores Cabajo (p12), a selfless leader who lost her unborn child in the struggle to protect her territory. Finally, on p14 we place the TIPNIS furore within thewider context of Bolivia's protest culture.

But what does this culture imply for Bolivia's future? One response is to worry at its capriciousness: it was the protests of 2003 that brought incumbent president Evo Morales to power; yet today the people dissent again, but with no alternative substitution or credible opposition. This vigorous form of political participation can at times seem to condemn the country to perpetual discontent and paralysis.

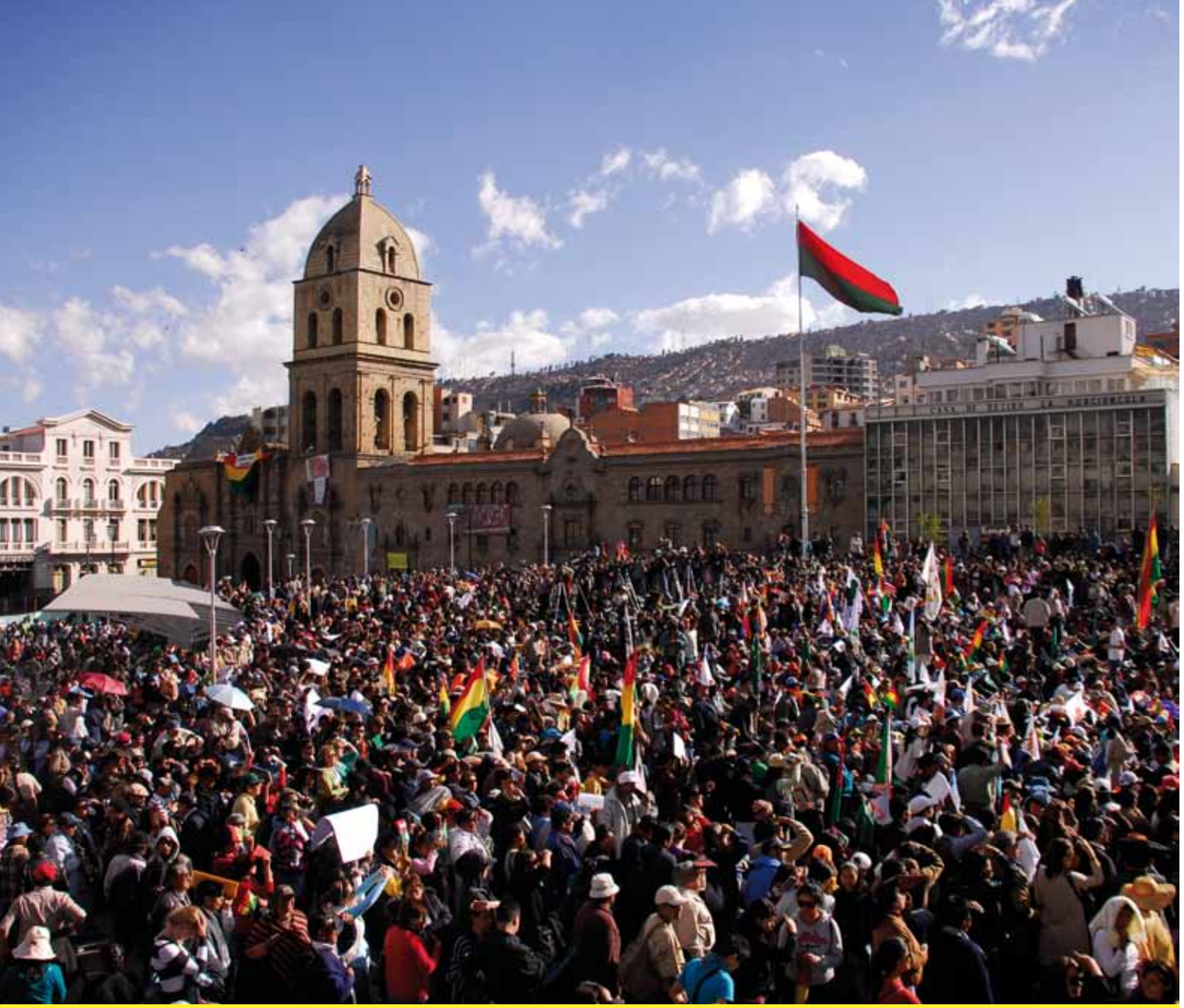
Nevertheless, within certain spheres, Bolivian discontent has proved to be an effective recipe. To give one example, in a recent article for the Harvard Journal Revista, Elisabeth Rhyne, recounts her outrage when the 2003 protesters ransacked a leading Bolivian micro-finance bank. At the time it had seemed to her contradictory and tragic that the people should turn on an institution whose micro-finance initiatives had been so effectively invested in the interests of the poor. Yet she goes on to relate how the aftermath of that popular action has forced her to reassess her romantic perspective on institution's work. Now in 2011, she can admit that the protests ultimately achieved a higher standard of micro-finance service and at a lower cost. Today Bolivia is often cited as a micro-finance success story. Far from destroying the initiatives, the protest culture cemented their success.

We can hope that the same is true for the people's relationship with their president: protests might serve less as unconstructive defiance than as formative steps to influence policy. The role of protests can then become central within an unconventional list of checks and balances. In a state where there is widespread mistrust of media and democratic institutions they become true measures of public opinion.

The values that these protests express are certainly inspiring: the people of Bolivia are prioritising their indigenous cultures and rights of self-determination over the economic development and gain promised by a highway. Where previously Morales himself symbolised indigenous power and protection of the environment, now a new symbol has taken root in the Bolivian national psyche: TIPNIS. As such, it is not surprising that the ancient rainforest might strike a more profound chord than any politician ever could. These are mighty roots that shared by all Bolivians: within TIPNIS territory diverse rivers and ecosystems, Andes, Amazon, and now sentiments, merge into one. Recent developments have given rise to many more questions than answers, yet one thing is certain: Bolivia's policy makers must prepare to negotiate a literal as well as figurative jungle, because the TIPNIS is here to stay.

By Xenia Elsaesser

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



TIPNIS

FOR THE LAST FEW MONTHS IN BOLIVIA, TIPNIS HAS BEEN ON EVERYBODY'S TONGUES. IT HAS COME TO REPRESENT THE CENTURIES-OLD FIGHT FOR INDIGENOUS RECOGNITION AND RIGHTS. FOR TWO MONTHS, PEOPLE FROM INDIGENOUS COMMUNITIES - BE THEY PREGNANT, CHILDREN, INFIRM OR OLD - HAVE BEEN MARCHING FROM THEIR PROTECTED HOMELANDS TO THE SEAT OF POWER IN LA PAZ, 500 KILOMETRES AWAY AND 4000 METRES UP.

TEXT: GJEORGJANA KEATE

PHOTOS: MARIO LANDIVAR, IVAN RODRIGUEZ PETKOVIC

FOR TWO MONTHS, PEOPLE FROM INDIGENOUS COMMUNITIES - BE THEY PREGNANT, CHILDREN, INFIRM OR OLD - HAVE BEEN MARCHING FROM THEIR PROTECTED HOMELANDS TO THE SEAT OF POWER IN LA PAZ

In August, the government announced a plan to build an industrial highway right through the middle of the Isiboro Sécure National Park and Indigenous Territory, known by its Spanish acronym TIPNIS. To be financed by Brazil, the highway was central to Morales' 'proceso de cambio', a concept used widely by the government and its supporters, and which amalgamated a new approach to economic and social development through nationalisation, industrialisation and the protection of indigenous ways of life. The government argued the road would boost Bolivia's economy by connecting agricultural and commercial areas whilst also improving public services for inhabitants of the park.

As the first indigenous president, Morales has made an interesting figure on both the national and international stage, producing both smiles and scowls from different quarters. While his promotion of coca production, nationalisation of natural resources and opposition to transnational corporations have provoked unfavourable reactions from the US and business elites, his unique approach to climate change and development has won him the title of 'World Hero of Mother Earth' by the UN General Assembly, and he is recognised as a celebrated protector of indigenous rights at home.

In the last few months, however, the tenuous balance between rights, environmentalism and development has come close to collapse, rocking the entire nation and exposing Morales' often contradictory policies. In fear of increased drug trafficking, deforestation and damage to their flora and fauna, over one thousand people from the TIPNIS area set off in mid-August to protect not only their way of life but their very survival. Once the spectre of

police repression raised its ugly head in late September, the **marchistas** found overwhelming support from the Bolivian public, 45% of whom sabotaged their ballots in defence of the TIPNIS during the judicial elections in mid-October.
At the heart of the storm, there appeared to be a schizm between Morales as an indigenous leader and socialist leader. Part of the controversy over TIPNIS has been the 'colonisation' of the area by working class **cocaleros** who make up a significant proportion of Morales' support-base. Speculation in the media ranged from claims of the existence of oil reserves in the region, to debates around Brazil's manipulation of the situation, and allegations that the road would disproportionately benefit coca commerce.

A week before the arrival of the **marchistas**, pro-government movements came out in support of the highway and the 'process of change', bringing the two factions close to conflict as La Paz teetered on the brink of chaos.
However, public support was overwhelmingly in favour of the TIPNIS

AT THE HEART OF THE STORM, THERE APPEARED A DIVISION BETWEEN MORALES AS AN INDIGENOUS LEADER AND A SOCIALIST LEADER

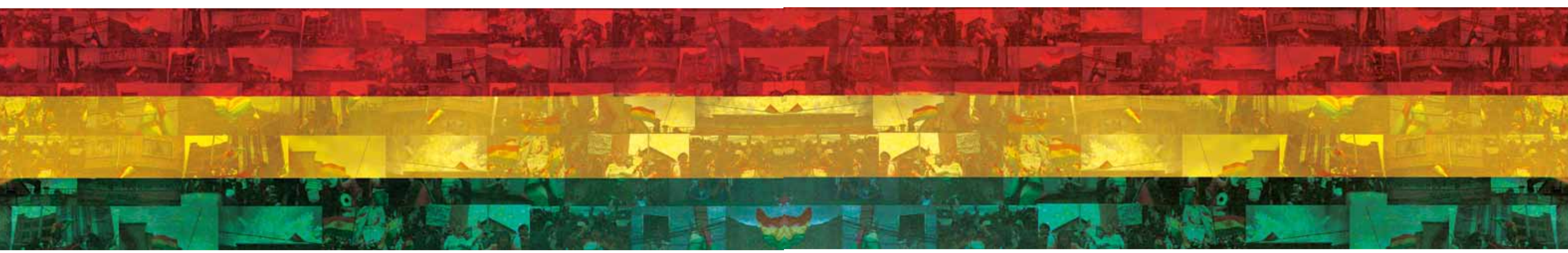
communities, which soon became a national symbol, forcing Morales to defend his environmental credentials in the face of overwhelming pressure. By the time they arrived in La Paz, tens of thousands of protesters from all sections of Bolivian society poured out onto the streets to greet the weary **marchistas** like heroes. At the welcome ceremony in the Plaza de San Francisco, the leaders referred back to the landmark indigenous march in 1990 which secured rights for their communities for the first time. Many claimed this was only their second-ever march, this time demanding that the rights they had already won be respected.

One leader of the march, Fernando Vargas, held up Bolivia's emerging solidarity for environmental concern. He told me that even if their own President was going to go back on his word, they would not be "accomplices of world destruction". When asked what this issue really meant to one marcher, Jose Sadivav of CONAMAQ replied: "TIPNIS means history. From ancestry, we have chosen to live with Mother Earth. It is who we are". He acknowledged the impact of the **marchistas**' bravery on environmentalists and minority cultures alike all over the world. "I think we have set an example. This will always be worth fighting for."

The **gente del TIPNIS** have successful challenged the government to stand by his commitment to the 'suma qamaña', known in Spanish as '**Vivir Bien**', or to 'live well' in English– a concept that Morales himself has proposed to the UN. It gives Mother Nature, life, consensus and respect for differences a priority and most of all, seeks to discover a balance, standing in opposition to the 'live better' philosophies of capitalism. As the **marchistas** return home, the people of La Paz thanked them for their courage and bravery. They have ensured that Bolivia remains to set an example.

A UNITED FRONT

TEXT:
OMARI ECCLESTON-BROWN



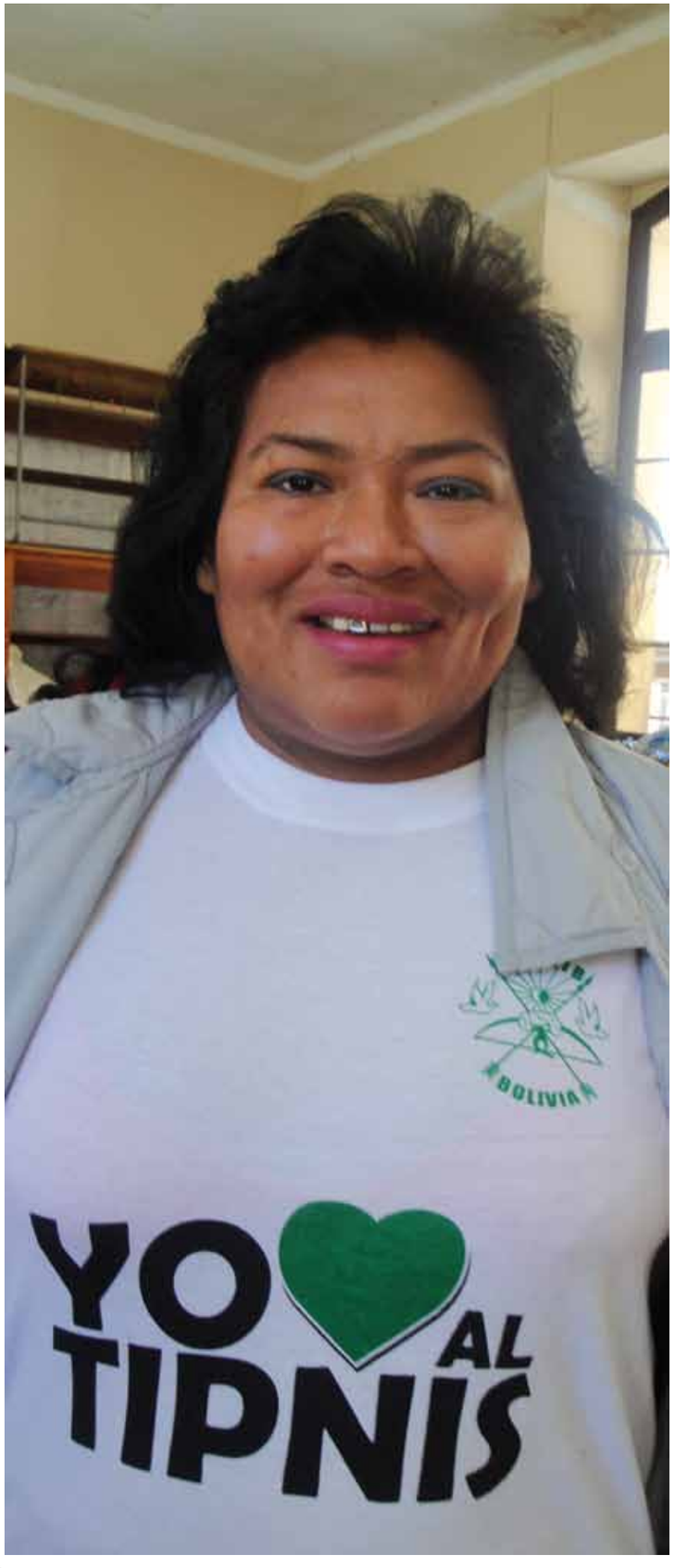
There's a certain legend here that goes "Bolivia doesn't exist". It's a fantastical story which I've heard several times, but never told in quite the same way. But more or less it goes like this: after a drunken state affair turned sour, President Malgarejo, one of Bolivia's most notorious dictators, paraded the English Ambassador around the main square in La Paz on a donkey and then threw him out of the country. Upon hearing the news, with one fell stroke of her royal pen an enraged Queen Victoria scratched Bolivia from the world map forever. Many Bolivians believe this amazing story to be true. Speak to them and they will swear that Bolivia is still languishing from that one indiscretion to this day. Nevertheless, talk to most Bolivians and you'll most likely hear that the country's purported non-existence takes a different, more subtle form. "Bolivia isn't unified. Firstly, because its many indigenous peoples, who actually make up the majority, were excluded and marginalized for years," said Gonzalo Colque, the director of Fundación Tierra in La Paz.

"Secondly, because there's a lot of historical social conflicts. The relationship between Bolivia's different native communities has always been complex and strained," he added. Officially, Bolivia is made up of 36 separate indigenous communities. In 2009, President Evo Morales completely rewrote the constitution and rechristened the country the 'Plurinational State' to embrace them all. Despite this show of oneness, many Bolivians still don't believe the country pulls together as a whole. Many don't even accept the term 'Bolivian'. Bolivia does exist, but it's a nation divided along invisible lines: east and west; loose borders that separate one ancestral community from the next; and perhaps most strongly, the breach between the tropical lowlands and the cold and blustery highlands.

However, a recent indigenous anti-road march that trekked the 500km from the heart of Bolivia's Amazon basin to its capital high in the Andean mountains challenged both the government and these age-old perceptions. The march was successful: Evo Morales' government was forced to U-turn and cancel a planned highway through the Isiboro Sécure Indigenous Territory and National Park (TIPNIS), the protestors' ancestral home. But it also had an important by-product as well– it united Bolivians in a sense of joint purpose. On the 25 September, about five weeks after they set out, the marchers' way was blocked by 500 police officers and they were gagged, beaten and bound.That was a Sunday. By the Monday a nationwide strike had been called in outrage at their treatment. Great swathes of the country were galvanized overnight. Despite their differences, one thing that unquestionably binds Bolivians is their intolerance of violence against their own. Stay here long enough and you'll discover that no-one needs to die for them to cry massacre, as they have done in this case. The TIPNIS cause has turned into more than just a defence of the environment, it's become a rallying point for disparate groupsacross the length and breadth of the country who demand self-determination and greater respect from the government. When the marchers finally arrived in La Paz after 65 long days tens of thousands of jubilant Bolivians welcomed them into the city as heroes. Citizens gathered into a long, snaking human corridor guiding the weary men, women and children all the way to the President's doorstep. It's a day that will stay with me for many years. I suspect it'll stay with the marchers for the rest of their lives. In the middle of the cheering crowds I asked one of them, Javier Collar, how he felt. The black flag he'd carried the whole way in honour of his leader who'd died in a plane crash at the beginning of the march still sat heavy on his shoulder.

"Many of us did probably think that we were divided. But what we go through in the lowlands is the same as they go through here in the highlands. The virtue of this march has been that it's reminded us of that reality, that Bolivia is one Bolivia, one heart," he said, smiling through the tears building in his eyes.

BOLIVIA DOES EXIST, BUT IT'S A NATION DIVIDED ALONG INVISIBLE LINES: EAST AND WEST; LOOSE BORDERS THAT SEPARATE ONE ANCESTRAL COMMUNITY FROM THE NEXT; AND PERHAPS MOST STRONGLY, THE BREACH BETWEEN THE TROPICAL LOWLANDS AND THE COLD AND BLUSTERY HIGHLANDS.



NAZARETH FLORES CABAO: A MARCHER'S STORY

Nazareth Flores Cabao is the Vice president of CEPIB, Central de pueblos indigenas de Beni. She is of Itaioma heritage and comes from Magdalena, a town in Beni near the Brazilian border. She recently arrived in La Paz with the TIPNIS marchers. Here she tells us her story.

TEXT: SHAROLL FERNADEZ - XENIA ELSAESSER
PHOTOS: MATTIA CABITZA

We began planning the march in April. As soon as we found out that they were going to build the road we began our community meetings to figure out how we could stop it. No one paid any attention to us. So we organised our meetings and soon signed our first document: a declaration that the highway should not cross the TIPNIS.

The TIPNIS is the last green lung in the world left to us. It's not that as indigenous communities we don't want roads or communication. We do. We've been waiting for years to become better connected to the outside world. But building that road would be like breaking the heart of the TIPNIS in two.

I left my family behind to march, and that caused my mother a lot of pain. She's diabetic, and during the march she had to be hospitalised. She was so upset, she called me up in tears and wanted me to come home…but how could I when I'm one of the main leaders? I had to be
here.

I don't have any children, but I was going to have my first baby during the course of the march. I lost him.

I think things first started going badly for my pregnancy when the police clamped down on us. It was at the beginning of the march: they grabbed everyone, and made no allowances for the old, women, children, no one. They said horrible things to us. If we didn't give in we were beaten, but as the leaders we had to defend what we were doing. We shouted that we weren't going quietly, our march was peaceful, and they were violating our constitutional right.

They grabbed me. They knew I was one of the leaders because they ordered me to be taken first. First they took away our mobile phones, then I was taken to the roadside and told to sit down. When I didn't listen they kicked me in the stomach. There were other people lying there, and the police were standing over them with their boots on their necks. After that they picked us up and threw us into the van. We were tied-up like animals, and fell in there on top of each other. It was terrible: there were children separated from their families and crying for their mothers. They said you could hear the sobbing from far. It was after that fear and stress that I began to feel the first pains in my stomach. But we continued our march.

I realised I was going to lose my baby when we got to Chuspipata. They were supposed to take me in an ambulance, but there was a whole group of sick women and children there, so I said I'd let them go instead. But when we got to Chuspipata I fainted. After that I can't remember much more, I think it was foggy, and raining. I couldn't go to the doctor because there were so many sick people already….then I had this meeting I had to go to. Finally it was three in the morning, I was alone in my tent, and I realised I was suffering a haemorrhage. But
there was nothing I could do.

All I could think was that my baby definitely wasn't there, because of the amount of blood everywhere. There are no words for what I felt then. Losing your baby is a terrible thing. I hope that this sacrifice I made as a human being, and as a woman, will come to something.

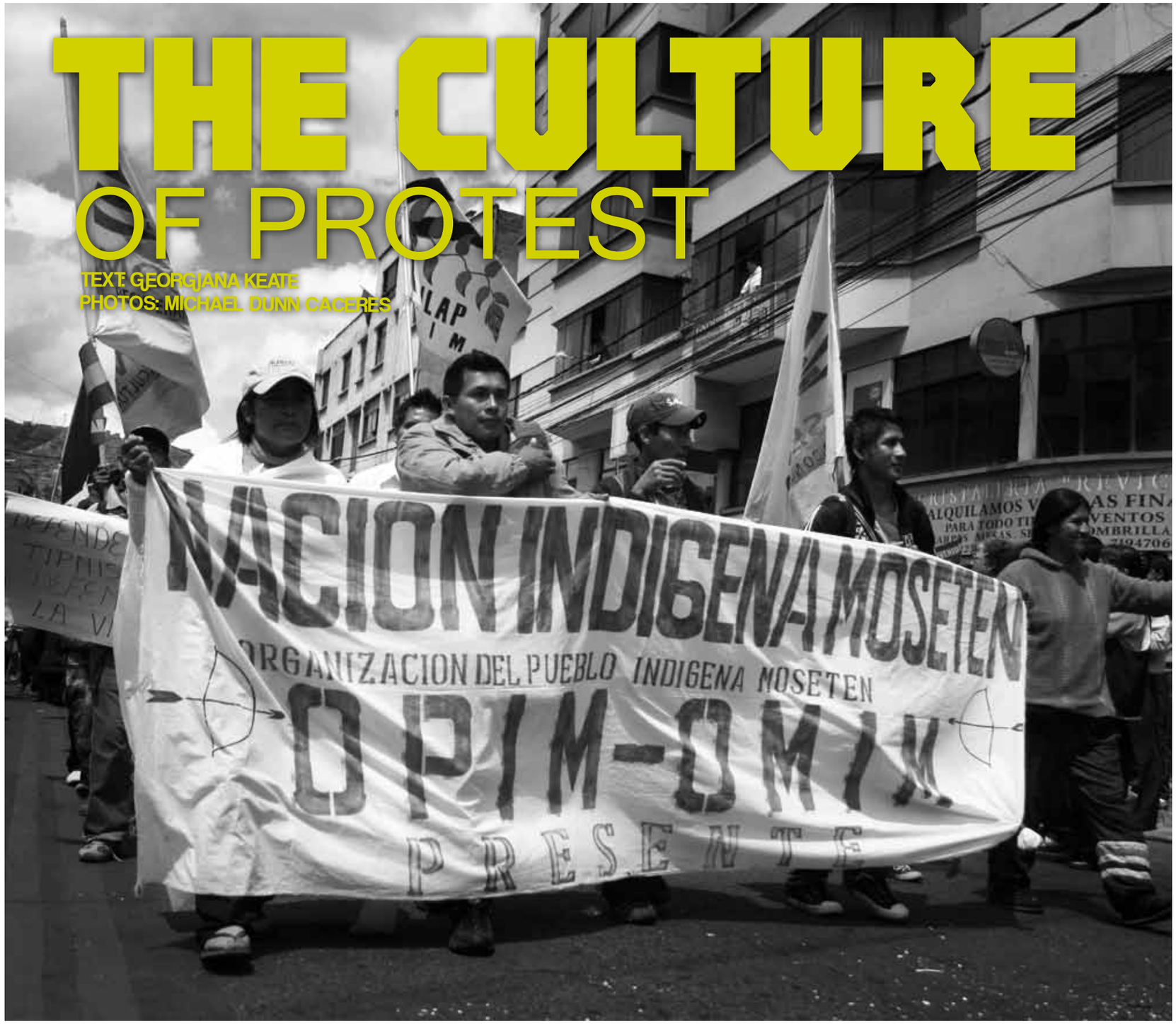
I decided to carry on marching, and did not relinquish my position. The public were very benevolent to us on the march, but even that could be problematic, because then we had to transport what they gave us. Caritas helped us out with transport for some time, but there were so many of us that it was never going to be enough. And the people were often dissatisfied despite the fact that the committee was trying our hardest. But they had no idea what we were doing, and what had to be done in order to get the bare minimum of support. We were running around all the time trying to get things done. During the day we never got any rest because donations would arrive until late in the night. Then we'd often had to be up at five or six in the morning to sort out logistics and share out what food we had.

Once I had to stay behind with a woman whose arm had been broken. We managed to find some transport and eventually caught up again. When we reached the other marchers we saw that there was no water. But everyone was crying out for water. So when we got the next camp I had to direct the leaders to get water immediately, and we went and found some to give out. It was such a painful experience for me, seeing all my companions marching on and crying out for water. I think that the
reception we received in La Paz was like a consolation for all the suffering we'd had on the road, the hunger, the thirst. I'd heard that **Paceños** are all **masistas**, that people wouldn't receive us well here.
But I think that people were outraged at what had had been done to us en route, to practically defenceless marchers.

From this experience, I've learnt that you have to fight for your rights. The indigenous people are conservationists. We won't tolerate colonisers or anyone else coming in here to tear down our forests.
Otherwise we'd have nothing left. If necessary I would do it again. And I'd say to anyone else whose human rights are being violated that you have to fight. As human beings we have to fight for a heritagethat's not just about us Bolivians, but about the inheritance of the earth.

THE CULTURE OF PROTEST

TEXT GEORGIANA KEATE
PHOTOS: MICHAEL DUNN CACERES



You leave your house and home behind, taking nothing but the clothes you are wearing, your children and a bundle of possessions you hope might sustain you. Then you walk for two months. You have little idea where you might find food or shelter but you do know the road will be difficult and long. The air is humid and hot, you encounter police violence on the way and then you climb up and up and up, suffering from exhaustion, altitude sickness and hunger until you see a bustling city where you hope your prayers might be answered. Why?

The history of protest in Bolivia is an illustrious one – you could even say it is one of the many national symbols of the new **Plurinacional** state. The recent TIPNIS march on La Paz has gone down as one of the country's most important protests in recent history yet it is far from being an anomaly. Barely a day passes without one and everyone in Bolivia are witness to how the power of social protests can change everything from one day to the next: from overturning legislation and bringing down the Head of State. So what is this force that drives the people politics on the streets?

To understand protest as the heart of Bolivia's evolution, it is useful to refer back to two of the country's

most critical historical events – the **Guerra del Pacífico** and **La Guerra del Chaco**. In the first, against Chile, Bolivia lost its Pacific coast; in the second, against Paraguay, the Bolivian army (in some cases literally) died of thirst due to the unforgiving climate of the region and their unfamiliarity with the geography, surrendering the Chaco region in the process. These two wars stand among countless other losses of territory and natural resources, ingraining a sense of loss and anguish deep within the national psyche (not to mention the Spanish conquest, in which the country lost vast mineral resources and countless lives). Bolivia has been defeated in every war it's ever fought in, and indigenous communities have traditionally been those who've incurred the greatest losses.

THE HISTORY OF PROTEST IN BOLIVIA IS AN ILLUSTRIOUS ONE YOU COULD EVEN SAY IT IS ONE OF THE MANY NATIONAL SYMBOLS OF THE NEW PLURINACIONAL STATE

It was out of the ashes of the Chaco war that the Bolivian National Revolution in 1952 arose, and with it, a construction of Bolivia's nationhood that attempted to incorporate the Aymara and Quechua communities that made up over 65% of the country's population. It is at this juncture we can start to see the emergence of a form of political participation rooted in the reassertion of sovereignty and indigenous identity.

The years following the Revolution were just as turbulent, both socially and politically. Coups, counter-coups and transitory rebellions marked the path to democracy in the 1980s, followed by a growing national sentiment against the privatisation policies of the 1990s. However, it was the 2000s that defined Bolivia in terms of protest – the now-infamous **Guerra del Agua** and **Guerra del Gas** are ingrained in the contemporary national consciousness; the common thread running through them based around self-determination and control over basic natural resources.

The UN states that access to water is a basic human right. What happens, then, when this element of survival is under threat? For the Bolivians who found water was no longer running in their taps in 2000, they took to the street, ultimately forcing the government to rescind concessions to the foreign firm Aguas de Tunari. Three years later, a government plan to export gas reserves via Chile to the US sparked the fire of protest once more, spreading through most of Bolivia's Andean cities. And this time, the result was even more drastic.

Octubre Negro, in 2003, is one of Bolivia's darkest memories in recent times. As protesters in El Alto blocked access to a petrol plant that provided for the entire area, police opened fire leaving over 60 lifeless bodies on the streets. The outcry was enough to send the then President, Gonzalo Sanchez de Lozada, fleeing to the United States. Again, the plan was reversed and on the wave of continued protests, Evo Morales, the first indigenous President, and his party, **Movimiento al Socialismo** (MAS) was elected in 2005.

However, it is clear that this progression of Bolivian politics is not simply a tussle over capitalist or socialist policies; it is more about survival, the right for self-determination, and control over the country's lifelines. From the defeat in the Guerra de Pacifico, loss has been a recurrent trope in Bolivia's history and protest has become a national method of protection. When it comes to lifelines, the most important road connecting the country to the ports of Peru and Chile goes through El Alto, meaning that it takes only a single road block to cut off the seat of government in La Paz from the outside world and hence from food and energy supplies.

Only last December, as the government announced petrol prices would almost double, protests escalated so intensely that the resignation of Morales was called. As no stranger to the power of the people himself, he was forced to reconsider. And of course, TIPNIS, last month, was another reminder that the spirit of protest is as alive as ever in Bolivia. In a sense, protest has come to resemble a form of popular direct democracy where the people take part in referendums by filing out onto the streets, instead of by balloting votes at polling stations.

What is striking about the historical protests such as those over water and gas (and recently the TIPNIS), is the transition from localised to national protests. They become more a symbol of the meaning of citizenship and what they want Bolivia as a nation to be – a respecter of rights, the environment, ownership, political participation and most of all, survival.

MONTHLY REVIEW

LA CASONA

Av. Mariscal Santa Cruz, next to Walisuma
La Paz, Bolivia

TEXT: ROBBIE MACDONALD

The 'working lunch' menu seems to be much more of a common practice here in South America than the other continents. Some countries are starting to be infiltrated by western customs and cutting lunch breaks to an hour or so, but here in La Paz two easy going hours still seems to be the custom for most companies. And so arises the lunch time set menu at many of the Zona Central eateries. A planned menu that can be quickly ordered and produced quickly for the worker who wants to enjoy a proper set of courses, but doesn't have the lounging time enjoyed after an evening meal. There are several different price ranges, starting from just 12 Bs. The one we picked, upon recommendation, was La Casona's menu for 30 Bs, perhaps a price aimed at the executive luncher, but reasonable all the same.

It is a cavernous little venue; plenty of exposed brick and arched cellar ceilings give a rustic feel, while sharply dressed staff reinforces a cosmopolitan aura. It was evident that there were two types of diners present: those enjoying a long meal, and those on a working lunch choosing the set menu. After falling into the second group the service becomes rapid, but not hurried. We are instructed to browse the salad bar for our starter. It is a mix of potato, pasta, coleslaw, plantain and barley. It was slightly tepid in temperature (generally expected for salad bar) but nicely herbed. No sooner had we finished the last piece of pasta the plate was whisked away and we were given a chowder de choclo (white corn). It was deliciously creamy and packed with vegetables. Perhaps slightly too heavy for the delicate appetite, but in Bolivia the words delicate and appetite rarely come together. The main was a choice of four platters; I opted for medallions of Llama. It was twice the size of what I was expecting. The llama was served in blue cheese sauce, which I was also not really expecting, but it actually worked quite well with the meaty flavor of the llama. Chips and boiled vegetable complimented the meat to make what seemed like a South American flavoured roast dinner. Lastly was a perhaps the most erratically decorated fruit salad I had ever seen. A small bowl of fruit placed on a huge plate garnished with chocolate mousse, icing sugar and cocoa powder.

Bolivian Express
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Cultural Calendar

Cultural Calendar November 2011

CASA DE LA CULTURA (CULTURE HOUSE)
Ballet: 'Criso Del Ande' (The Crucible of the Andes)
After three years of constant training, the cast, led by Robert Moruno, will be a tribute to the Bolivian dance cueca with choreography from various regions in the country. Nearly 50 students will appear on stage. 72514018 Inf.
Saturday 26 - Hrs. 19:30

BALLET: 'ENCANTOS DE MI TERRA'
(CHARMS OF MY LAND)
The band, Los Canarios del Chaco and the singer Esther Marisol will perform under a amateur cast. The audience can experience various folk dances led by Max Canqui. 65598024 Inf.
Sunday 27 - Hrs. 19:30

'YO BAILO EN EL MUSEF' (I DANCE IN THE MUSEF)
is the name of the festival which is part of the Multicultural Dance Workshop, organised by the museum. The experience of Shirley De La Torre as director provides an attractive spectacle. Information 2408640.
Monday 28 - Hrs. 19:30

DANCE: "ORIGENES" (ORIGINS)
Gider Beltran, former member of renowned folk ballets, displays his knowledge in the show 'Origenes' (Origens), celebrating the first year of its creation. Dances for all tastes. 70594522 Inf.
Tuesday 29 - Hrs. 19:30

ESTUDIO INTEGRAL DE LA DANZA
(COMPREHENSIVE STUDY OF DANCE)
John Guibarra directs the adaptation of choreographed works, 'Enchanted Garden' and 'Holy Esmeralda' with fragments of the Inti Raymi story, based on the legend of Antonio Diaz Villamil. 76242806 Inf.

MUNICIPAL THEATRE
THURSDAY 24 AND FRIDAY 25 - HRS. 19:30
Festival Lationoamericano de la Clase Obrera
(Latin American Festival of the Working Class)
The ninth international production comes with blockbuster movies, music, painting, photography and other expressions of the arts under the organisation of Marcos Loayza. The event will feature representatives of organisations and social movements. 71305666 Inf.
Tuesday 29 - Hrs. 19:30

DUO DE GUITARRAS CRIOLLAS
(CREOLE GUITAR DUO)
In honour of his native Potosi, Eduardo Yanez and Alfredo Harriague will offer a concert of instrumental music that includes the country's folk themes. 72536988 Inf.

ESPACIO SIMON I. PATINO
Exhibition of reproductions of works by Andy Warhol, the 'Pop Art' icon. Sponsored by the US Embassy as part of the Internacional del Cartel BICeBé. Av. Ecuador 2503, esq. Belisario Salinas. Inf. 2410329.

MUSEO NACIONAL DE ARTE (NATIONAL ART MUSEUM)
Photography exhibition of the artist Paula Modershon. Sponsored by the Goethe Institute. Temporary room. Commerce Street esq. Socabaya. Information 2408600.

MUSEO NACIONAL DE ARTE
(NATIONAL ART MUSEUM)
Exhibition of the iconography and imagery in the 19th century. An approach to five works from the collections of the Casa de la Libertad (House of Liberty). Dec 22nd, 19.00 – lecture on the subject of Michela Pentimalli.

SIMON I. SPACE PATIÑO, HOUSE
Freedom and National Art Museum.
Socabaya esq Calle Comercio.

MUSEO DE ARTE CONTEMPORANEO 'PLAZA'
(MUSEUM OF CONTEMPORARY ART 'SQUARE')
The artist from Sucre, Manuel Molina, arrived in La Paz for the exhibition of his works in oil painting, drawing and watercolour. July 16, 1698 Av. Information 2335905.
Thursday 24 to 23 Dec.

MUSEO TAMBIO QUIRQUINCHO
Retrospective of the work of the master, Juan de Dios Mealla Diaz. Evaristo Valle Street esq.Plaza Alonso de Mendoza. Information 2390969

TIPNIS FACES

A PHOTO ESSAY BY IVAN RODRIGUEZ PETKOVIC

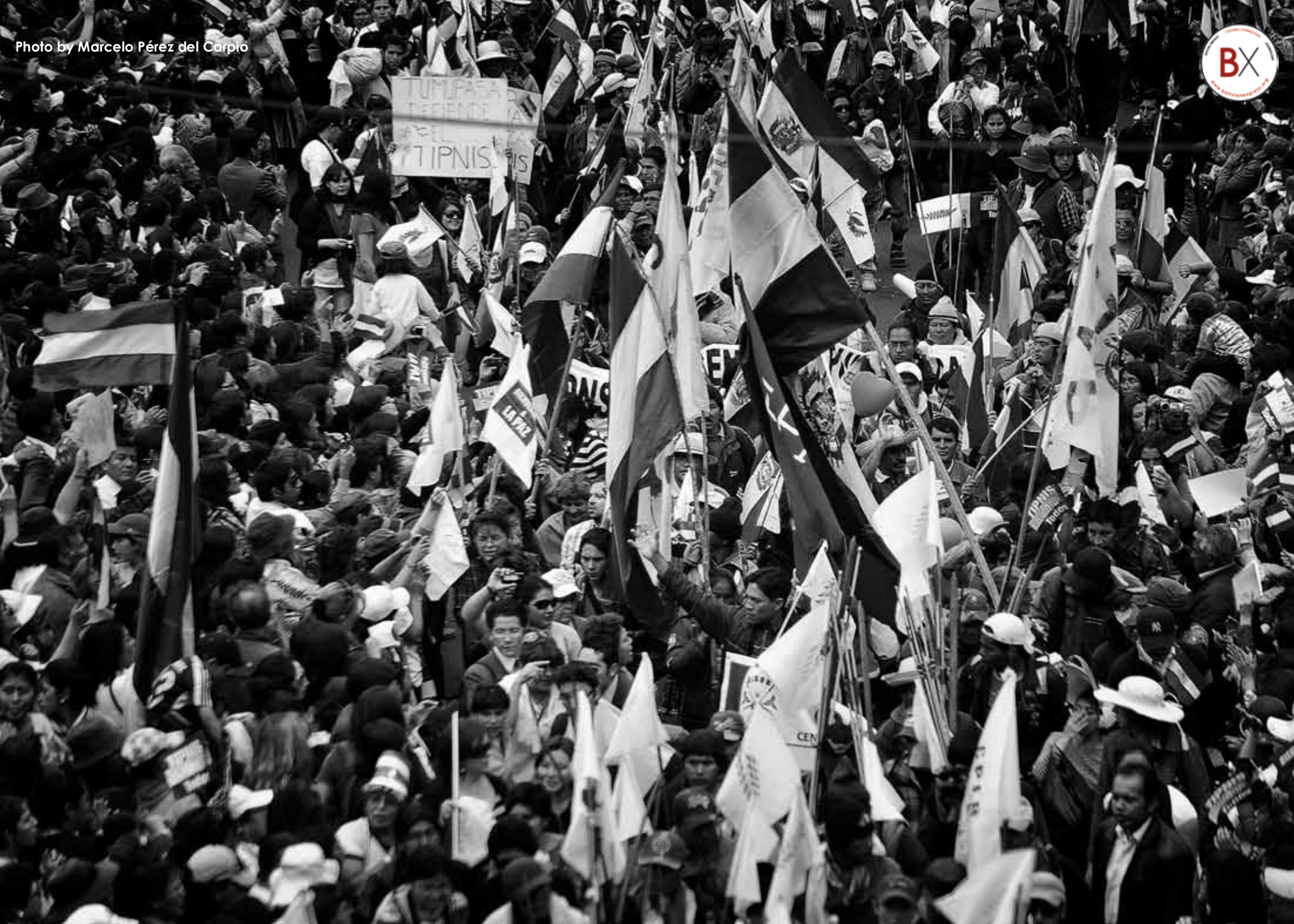
Photo by Marcelo Pérez del Carpio