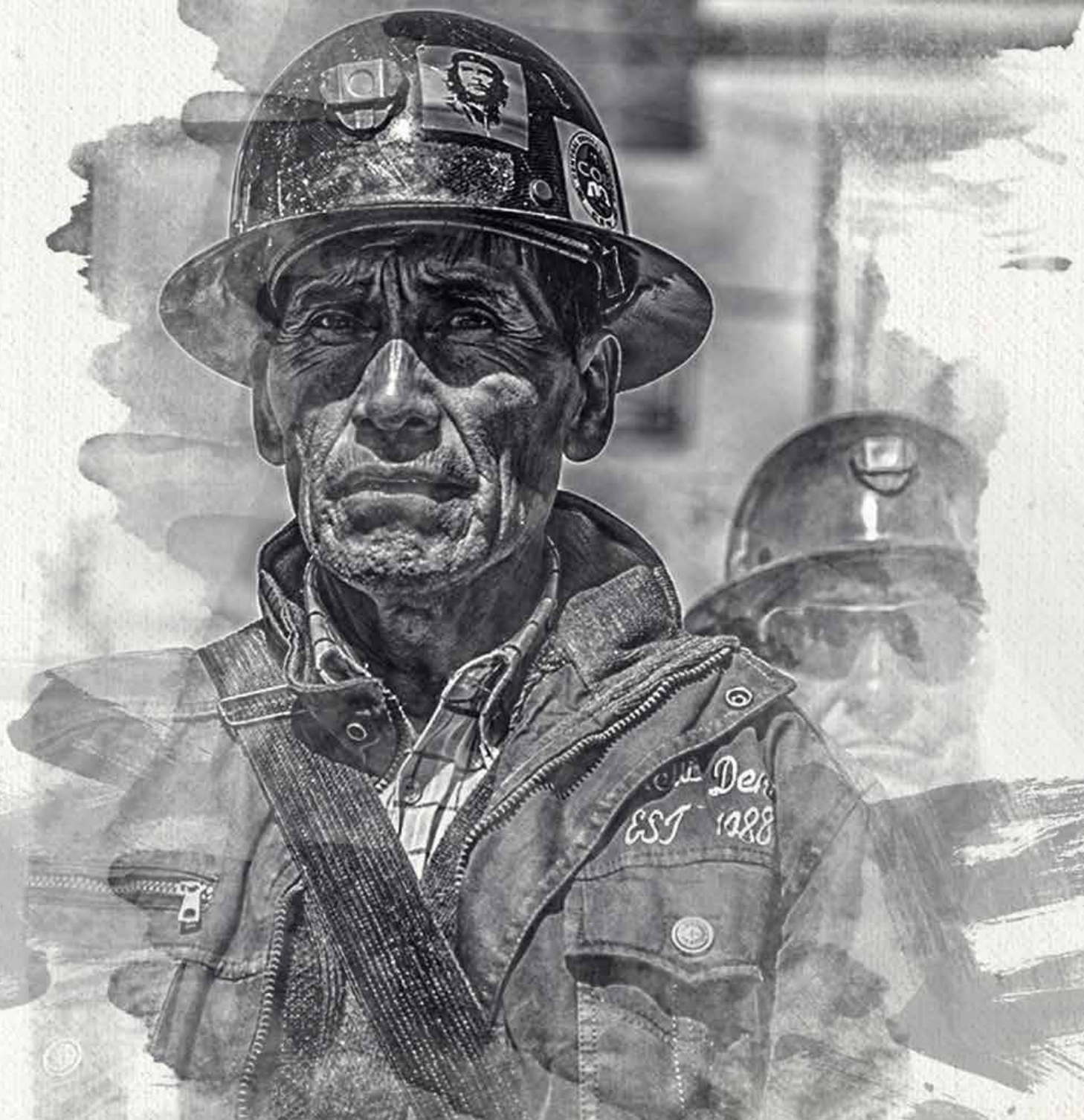


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Editorial #98: Communities

By: Caroline Risacher

The Amazon fires destroyed over 4.2 million acres (1.7 million hectares) of Bolivian rainforest since 15 August. This number doesn't take into account the fires in Brazil and Paraguay and what is still burning today. Man-made catastrophes such as these make us reflect on ourselves, on our individual lifestyle choices and on how we stand as a species. But ultimately, it makes us react as a whole, as a community; it reminds us that we are all connected and that this connection can be felt from across continents.

This issue focuses on communities, groups of people bound by common attitudes, interests, and goals: family, neighbours, friends, members of a political party, vegans and more. Our community helps us survive and gives us a sense of belonging and identity, but the nation-state is in decline, religions are losing their appeal and, filling that void, new global communities have arisen: digital worlds, chosen ideologies, foreign cultures.

To illustrate this, in the most remote corners of the Bolivian countryside one can find images of Korean pop stars

on the notebooks of children who can reproduce choreographies and sing along to Korean pop songs. This may be a symptom of Bolivia suffering from the same disenchantment with authority figures as the rest of the world, but it mostly means that Bolivia is very much a part of the global community.

Veganism is another trend that has reached Bolivia. Perhaps veganism is more than a simple fad, as it operates as a secular religion by promoting a way of life and philosophy. The popularity of plant-based food in La Paz is not just a phase; the movement – and similar conscious-food initiatives – was able to establish itself because of how well it fits in with the local understanding of the world. We may be witnessing a new type of syncretism taking place in which the local and the global intertwine to create something new.

If Bolivia is part of a global community, family remains the chore of the Bolivian identity. The family unit is what defines and forges us. But it doesn't have to be the only community we belong to. Now one's community is not just immediate family and neighbours; our community is where we want it to be with the people we choose to be around.

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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THE CHEVENING PROGRAMME IN BOLIVIA

THE UK'S FLAGSHIP SCHOLARSHIP FOR FUTURE LEADERS

TEXT: BX TEAM / PHOTOS: SERGIO SUAREZ

The UK government's Chevening international awards programme aims to develop global leaders. The scholarship is fully funded, covering flights, accommodation and course fees, allowing recipients to live in the United Kingdom for a year while pursuing a master's degree at a prestigious university. The BX team talked with the United Kingdom's ambassador to Bolivia, Jeff Glekin, and also reached out to past and current Cheveners to talk about their experiences and expectations.

According to Glekin, 'The goal of the scholarship is to identify and nurture future leaders, to help strengthen the relationship between the UK and Bolivia and to create a network of scholars both in Bolivia and around the world who can support one another in their goals.'

The programme started in Bolivia in 1998 and has benefited 148 scholars so far. It is open to any citizen of an eligible country, who must commit to returning to their country of citizenship for a minimum of two years after the award has ended, thus contributing to that country's future growth and development. For Glekin, leadership comes in all shapes and forms and can be found anywhere in Bolivia. The administrators of the Chevening programme are not looking for people with any specific backgrounds; instead, they look for people who have shown real leadership potential, encouraging applicants from as diverse backgrounds as possible.

This year the UK Embassy is launching a mentoring programme to assist applicants to the Chevening programme. 'Those who are most successful are people who can articulate most clearly what they want to achieve for themselves and for their country, and those are the people who can make an impact on the long term,' Glekin said.





VANIA RODRIGUEZ SAAVEDRA
28
FASHION DESIGNER
MSC APPLIED PSYCHOLOGY IN FASHION
UNIVERSITY OF THE ARTS LONDON
LONDON
2019-20

'I'm really excited to have won the scholarship because I'm the first person in a creative field that received the scholarship in Bolivia.... I found one master's programme that was ideal for me because I'm starting to reshape the way the fashion industry is working in Bolivia, and the master's aims directly at that. I think this is going to help me grow in my area of expertise,' Rodriguez said.

She also had some advice for applicants: 'For the creative people who want to apply, consider that they have to be leaders in their industry. They also need to prove how their particular expertise can help the development of the nation; it actually has to help the economy in some way.'



JOSE MANUEL RIOJA ORTEGA
30
INDUSTRIAL ENGINEER
MSC INVESTMENT, BANKING & FINANCE
UNIVERSITY OF GLASGOW
GLASGOW
2019-20

'I would really like to bring back financial technology [to Bolivia],' Rioja said. 'And I think it will be a great experience with a lot of competition. Because it is the people who surround you that make you, so I think that if you compete with people performing at a higher level you will also be able to perform that way.'

'Your own definition of success is going to help you a lot if you are applying to the scholarship or to any job,' he added. 'I follow [revered US NCAA basketball coach] John Wooden's success definition that goes like this: "Success is peace of mind, which is a direct result of self-satisfaction in knowing you did your best to become the best you are capable of becoming." That's what success is for me, and this is how you are going to be happy, because you don't measure yourself only by money or by assets, but by true happiness.'



EDWIN SALCEDO ALIAGA
26
SYSTEMS ENGINEER
MSCENG ADVANCED SOFTWARE ENGINEERING
UNIVERSITY OF SHEFFIELD
SHEFFIELD
2017-18

'I really enjoyed participating in hackathons, which are 24-hour or 48-hour-long competitions where you have to develop a prototype of your idea,' Salcedo said. 'I participated in four or five events outside of [Sheffield], and it was really nice to participate because I met people from different backgrounds.'



PAOLA ANDREA ESCOBARI VARGAS
31
ELECTRONIC ENGINEER
MSC RADIO FREQUENCY AND MICROWAVE
ENGINEERING
UNIVERSITY OF SURREY
GUILDFORD
2016-17

'In the last few years, India's growth in the aerospace sector has been massive, and when I was interviewed for the Chevening I said that here in Bolivia we have the same opportunities as India because we have the human resources to make it,' Escobari said. 'The only thing that we need to do is to train people outside [of Bolivia] to become professionals so they can come back to the country to do it.'



CHEVENING



KARINA BREYZKA GUZMÁN MIRANDA
35
COMMERCIAL ENGINEER
MSC INTERNATIONAL PUBLIC POLICY
QUEEN MARY UNIVERSITY OF LONDON
LONDON
2017-18

'I learned quite a lot from theatre plays,' Guzmán said. 'They give you a taste of culture on a deeper level. In general I really liked London because people help each other, you see many examples of kindness from random people. The experience also expanded completely how I understand things and my priorities as well because sometimes we take for granted some amazing things that we enjoy at home.'

Guzmán had some advice for people interested in the programme: 'Don't be afraid to apply, you have to be stubborn and persistent, and don't let it go, just hold on tight until you finish the process and do the best you can. Be concise on what you want to do. It took me almost a whole year to prepare my application, not because it is difficult but because of the bureaucracy involved.'

'We need to get this wonderful opportunity to everybody, to everyone in the country, because we have a lot of talent,' she added. 'We just need to be able to expand it, and a mission as Cheveners is to try to spread the word to everybody.'

This year's application deadline for the Chevening programme is 5 November. Glekin recommends that applicants spend time thinking about why they might want to apply, what areas they may have to improve in, whether it's the English language or preparing their example of leadership, so that when they do apply they have a clear and articulate application that really stands out.

Learn more at chevening.org

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VEGANISM IN LA PAZ

BOLIVIA GOES BACK TO ITS ROOTS

TEXT & PHOTOS: AMELIA SWABY

As the recent fires in the Amazon make clear, we need to drastically reduce our red-meat consumption to combat the climate crisis. Our food choices have a direct, far-reaching impact; one of the key causes of the fires is the 'slash-and-burn' deforestation techniques used by cattle ranchers. But by reducing our red-meat intake, and generally being more ethical consumers, we can drastically reduce our global impact. Veganism, a lifestyle in which one does not use or eat any animal products, is one route towards this.

The Economist called 2019 'the year of the vegan,' in which more people embraced the plant-based lifestyle. A 2016 Nielsen survey on food preferences discovered that vegetarians made up eight percent and vegans four percent of the population across Latin America. But what about Bolivia?

Bolivia is rich in natural products and cultivates an immense number of traditional grains (including quinoa, amaranth and cañahua) as well as boasting a large variety of beans and seeds.

From vegan fast food to café culture and fine dining, there is a growing number of vegan options in Bolivia to suit any preference and budget. For commercial (as well as ethical) reasons, more restaurants are now offering vegan dishes too; they don't want to miss out on business. Even the supermarkets seem to be catching on and offering more vegan food alternatives, such as plant-based milk substitutes and tofu.

With an ever-increasing number of vegetarians and vegans in Bolivia, La Paz is a haven for vegan eats. Here are a few of the options for eating in and dining out. With so many on offer, which will you try?



THE FINE-DINER: ALI PACHA



Ali Pacha, which means 'universe of plants' in Aymara, offers a gourmet experience with its lunch and dinner tasting menus.

Sebastian Quiroga, the restaurant's owner, founder and executive chef, studied French cuisine and patisserie in London. But it was in Copenhagen where he 'saw the vegetable as the star of the dish itself rather than the meat.' After turning vegan, moving back to La Paz and still working in the fine-dining industry, Quiroga decided to open his own fully vegan fine-dining establishment.

Deciding to open in the central business district of La Paz, far away from Zona Sur, where the newer trendy restaurants are normally located, Quiroga wanted to help revitalise the old neighbourhood. Ali Pacha is located in a restored house, decorated with recycled wood, furniture and even flour sacks for the soft furnishings. For Quiroga, sustainability is not just about food.

The offerings at Ali Pacha depend on what's fresh and available. 'We don't reveal the menu until it is on the table,' Quiroga says. 'So every single dish is explained by the chefs, as well as the pairings of the wines for each course.'

Quiroga says that Ali Pacha's blind tasting menu was designed because Bolivian people – famously preferring a meat-heavy diet –

might be turned off by a menu featuring only vegetables. At the beginning, many customers came purely out of curiosity. The offerings change seasonally, making the most of Bolivian products in their prime, which Quiroga is extremely proud of and wants to showcase in new and creative ways.

Quiroga says that the message behind the food at Ali Pacha is to show Bolivians 'how to be proud of our country and present the plant-based and vegan mindset as more digestible for a carnivore,' to show 'what Bolivian cuisine has to offer and how versatile it is.' He wants to showcase the food to Bolivian people, open their minds and help them get 'to know [their] city in a different way.' He wants his customers to take away the memories of traditional fava beans or quinoa cooked in a completely different way.

'Our ingredients represent Bolivia in general,' Quiroga says. 'Peanuts and peppers were actually discovered in Sucre and brought into the world. We are really proud to be using these plant-based products that are fully Bolivian.'

'La Paz is opening and starting to bloom; there are so many possibilities here,' Quiroga says. 'I think [vegan cuisine] is just going to keep growing.'

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THE BOLIVIAN FAVORITE: LUPITO COCINA VEGANA

Heart-warmingly named after a rescue dog close to owner Luisa Fernanda España Peñaranda's heart, Lupito is more than just a restaurant; it is a community project founded on the principles of 'ethics, love and respect for all species.'

España says that Lupita focuses on 'returning to the Bolivian ancestral customs, such as an abundance of long-forgotten grains' to educate customers on the benefits that different foods possess and how they can live more consciously. Lupita's relaxed setting encourages guests to ask questions and investigate the benefits of Bolivia's natural products.

España and head chef Heydi Chávez fight the preconception that vegan food is expensive by providing a wide range of it which is both nutritious and exciting, making the most of local products found in the market. Each dish they create shows customers that vegan food doesn't equal restriction.

The staff at Lupito is committed to serving customers up nutritious dishes that they will love and which will excite them. Each plate is a demonstration of the possibilities of vegan cuisine, all with a hint of Andean flavours and 'creativity and passion at the heart of each creation.'

Lupito focuses on forging relationships with its customers, who are viewed more like friends. Some older customers and families now even have pensions set up with the restaurant, and they eat there daily at a discount.

España believes there is an increasing collective conscience in returning to past Bolivian cuisine, which is more plant-based, rich in grains and locally sourced than most contemporary foods, for health, environmental or animal-welfare reasons.

In the future, España is looking to grow and improve Lupita on all fronts and continue educating Bolivians on the benefits of Bolivia's plant-based cuisine. 'La Paz is on a positive path,' she says. 'We have planted the seed and are waiting for the impact to flourish.'



QUICK AND EASY: FLOR DE LOTO



This vegetarian and vegan buffet allows diners to explore the variety and freedom of plant-based eating in a very relaxed setting; customers can eat what they want, as much as they want and in any order.

The large selection of hot food changes daily, so customers are always offered something new and exciting to try. Owner Mariana Terán wants to change the mindset that vegetarian and vegan food is boring and lacking nutrients. So, using locally sourced organic ingredients, Terán offers customers a variety of global cuisines, from Asia to Bolivia and everywhere in between.

The restaurant is attached to the La Huerta grocery store, where after enjoying their meal customers can shop and 'take the mindset home with them,' as Terán says.

THE CAFÉ CULTURE ADDICT: CAFÉ VIDA

Nineth Geraldinne Echeverría León started out as just a worker at Café Vida, but in 2016, at only 21 years of age, she took over the business from her mentor, María Borda Kantuta. Initially, Echeverría was reluctant to change anything about the café at all. However, little by little, Café Vida has grown, flourished and expanded – with more plans to expand in the near future – into the haven it is today.

For Echeverría, Café Vida represents 'an alternative place to eat,' where everyone can share and enjoy and feel at home and make themselves comfortable. This couldn't be more true given the sofa bed at the back of the café surrounded by fairy lights; it's the perfect setting to relax after a nutritious lunch.

The café offers a variety of different plates, from smoothie bowls and snacks to burgers and creative sandwiches, all which aim to achieve nutritional balance. The most popular dish, according to Echeverría, is currently the Inca bowl, but she shared that her personal favourite is the vegan burrito.

Echeverría says that La Paz has witnessed an increased level of consciousness about the danger and impact of its current meat-heavy diet, from the number of people interested in learning about a vegan diet and the number of new vegan restaurants opening. More people are open to trying plant-based food, she says. She adds that the younger generation seems to be more driven by ethics regarding environmental and animal welfare, and the older generation is more concerned for health reasons.

Whatever their motive, many are turning to a plant-based diet, moving away from the **pollo frito** available on many street corners and once again incorporating more of Bolivia's natural plant products such as yuca, vegetables, corn, quinoa and potatoes. Echeverría says that vegan food is delicious because each element of a dish has its own distinct taste and isn't simply overpowered by meat. 'There is a whole world of food to explore: spices, different combinations,' she says. 'You just have to be creative and practice.'



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THE VEGAN JUNKIE: AGUACATE



After hearing that the seitan at Aguacate was proclaimed by locals as the best in La Paz, my expectations were high as I travelled to the San Miguel neighbourhood in Zona Sur.

Originally founded in 2016 as a project advocating ethical eating and sustainability, Aguacate became a vegan haven in March 2019. Head chef Carla Rodriguez and owner Lucía Aliaga want to show what can be vegan, taking meaty favourites and things they liked to eat at home and 'veganifying them.'

This is where the taste and texture of the seitan comes to light; Aguacate's meaty skewers, nuggets and sandwiches could fool even the most carnivorous customers.

Awareness of what 'vegan' actually means and that 'it is not just a diet, but a lifestyle,' as Aliaga says, has increased significantly in the last five years. Whilst delivering a nutritious twist on 'vegan junk food,' Rodriguez and Aliaga take advantage of the numerous aspects of local and natural Bolivian products, one example being the yuca cheese on Aguacate's pizzas which, like the majority of the food and drink here, is made in house from scratch. I'm usually wary of vegan cheese, but I think that its taste and texture (including its melting ability) were amazing.

Rodriguez and Aliaga are challenging the fixed 'meat mindset, taking advantage of the opening which has recently exploded worldwide; and promoting a vegan diet and more ethical lifestyle. 'We want Bolivia to follow a different path, away from industrialised meat production,' Aliaga says. The concept of sustainability is very important for Rodriguez and Aliaga, and Aguacate has no plastic on site and customers are encouraged to bring their own reusable takeout containers.

'As Latinos, we can see the impacts of the [meat] industry,' Aliaga says. 'The destruction of the Amazon is geographically so close to us. We have a lot – we need to value it and find new ways of developing which allow us to maintain it.'



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FOR THE HOME COOK: TIERRA VIVA

Paola Cespedes Inclan opened Tierra Viva, on Calle Victor Sanjinez near Plaza España in La Paz's Sopocachi neighbourhood, to offer more vegan and vegetarian products to meet the ever-growing demand. She combined forces with a friend who wanted to offer products without gluten, meaning the shop offers healthy, low-sugar and natural products which are all vegetarian or vegan and gluten-free.

In the last two years, Cespedes has noticed a big increase in the number of vegans in La Paz, and people who are curious about the vegan lifestyle and come to her for nutritional advice. However, supermarkets do not carry many vegan or natural products, and what they do sell is usually expensive. Cespedes and Tierra Viva are countering this with accessible and locally sourced products.

'There is an increasing level of consciousness regarding the planet, when it comes to many aspects of life, not just food,' Cespedes says. 'The youth, above all, they are leading the way.' Additionally, she says there is 'an increasing desire to reclaim the cultural customs of the country, to turn back to our local foods of each region, to turn back to the food of our past.'



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FORGING A NEW HOME

THE PALESTINIAN DIASPORA IN BOLIVIA

TEXT: JOSHUA NEAMAN / IMAGES: COURTESY OF ANTONIO JADUE

In 2018, to no small fanfare, the Bolivian government announced the official opening of the Palestinian Embassy in La Paz. The move was heralded by Bolivian President Evo Morales as signaling a new era in diplomatic relations between the two countries, paving the way for ever closer ties and mutual support. However, it also spoke to a far longer history of Palestinian presence in Bolivia which has resulted in upwards of 15,000 people of Palestinian descent living in the country today.

The history of the Palestinian community in Bolivia begins at the turn of the 20th century, at a time when Palestine was still under the dominion of the Ottoman Empire and ruled from Istanbul. Around that time, young Palestinian men began arriving in Latin America, travelling by boat to reach the great port cities along the continent's Atlantic coast, especially in Argentina. These immigrants were usually the elder sons of Palestinian families, literate and well educated, sent off in search of economic opportunity and hoped-for prosperity.

Often whole clans would travel this way, with men accompanied by cousins from other branches of their extended family. For example, the al-Hadwahs, a notable family from Beit Jala, then a small farming village rich in olive groves and orange trees perched on the hillsides northwest of Bethlehem, sent six of their sons to seek their fortune in the New World.

Along the way, Arabic surnames became Hispanicised. Sabbagh changed to Sapag or Sabag, Salamah to Seleme or Salame. Hazboun, the surname of one of the largest and most notable families of Bethlehem, morphed into Asbún, under which name the family's most famous son, Juan Pereda, would become President of Bolivia in 1978.

Sometimes immigrants would adopt completely new family names. David Mansour changed his name to Mendoza in honour of the Argentine city in which he first settled before he eventually moved to Vallegrande, Bolivia. His son Rafael would go on to become a noted entrepreneur most famous for founding the Bolivian Professional Football League and his time as president of The Strongest, one of the country's most successful sides.



The six al-Hadwah sons, having arrived by steamer in Buenos Aires in the first half of the 20th century and adopting the name Jadue, then carried on east. Five went to Chile, where amongst their descendents are numerous notable figures, including Óscar Daniel Jadue, mayor of Recoleta, and Sergio Jadue, former president of the Chilean Football Association. However, the sixth cousin, Jhamil Jadue Saffadi, travelled on to Bolivia.

The majority of early Palestinian immigrants to Bolivia settled in the west of the country, along the Andes in cities such as La Paz, Oruro, Cochabamba and Potosí. This

contrasted with immigrants from other parts of the Arab world, who tended to settle in the east of the country, working as miners or merchants. Jhamil Jadue settled in Vallegrande, in the western mountainous region of the Santa Cruz department.

Jhamil's grandson, Antonio Jadue, recalled that in those days, with men arriving alone without close relatives, it was very hard to maintain the cultural traditions and practices of their homeland. 'Keeping up their traditions was very hard since they arrived alone,' he said. 'They had to adapt to the Bolivian way of life.' As such, it was very hard to preserve the Arabic language, the cooking of traditional food and other customs for early immigrants, and amongst the first generations of immigrants Palestinian identity became weaker and weaker. Antonio reflected that, 'We lost two generations of Palestinians.'

Parents often did not make an effort to pass on their customs and language, and in this way the children born in Bolivia from Palestinian immigrants became isolated from their cultural heritage. This left what Antonio called a 'great hole', where men and women of Palestinian descent often would not even know of their roots, let alone communicate with their grandparents or greatparents in their mother tongue.

Antonio's father, Jaime, one of seven sons, was therefore unusual in that he made a special effort to teach his sons about their backgrounds, believing that 'once you lose your sense of identity you are nobody.' As a child growing up in Sucre, Antonio learnt about the history and traditions of his grandfather's land, while his father also encouraged him to come together with others of Palestinian origin in cultural or sporting events, often organised through clubs which brought together those of Arab

descent living in Bolivia. These experiences proved formative for the young man, instilling within him 'a love for Palestine, for our land, our roots.'

Growing up, Antonio also became an indirect witness to momentous events taking place in the Holy Land on the other side of the globe. His father would often host immigrants who had recently come to Bolivia, providing them with advice in their new surroundings. He had a strong sense of duty, feeling that it was his responsibility to lend support to the newcomers. The stories of these new arrivals gave Antonio a glimpse into what it was like for those still living in Palestine.

These men and women left a very different Palestine than the homeland that Jhamil's generation had left. The collapse of the Ottoman Empire, in 1918, dramatically changed the political landscape in the Middle East, with the British gaining control of Palestine. When, in 1947, the British announced their intention to withdraw, the country erupted into violence, as the Arab and Jewish communities competed to fill the political vacuum.

In the ensuing war, the new state of Israel, declared on 14 May 1948, roundly defeated the Palestinians and their backers in neighbouring Arab states, expanding beyond the borders allocated by a UN plan. In the process, over 750,000 Palestinians were either forced to flee or violently expelled from their homes by Israeli troops in what became known as al-Nakba, or 'the Catastrophe.' This created a wave of immigrants to Bolivia and other Latin American countries who arrived not as economic migrants but as refugees. In 1967, another decisive Israeli war victory led to the occupation of the remaining Palestinian lands in Gaza and the West Bank, which still continues today and has prompted another tide of refugees to flee the country.

Stories of al-Nakba made a deep impression on Antonio, despite not having experienced them first-hand. As a young man, Antonio became deeply dissatisfied with lack of awareness of the ongoing Israeli occupation and humanitarian crisis in Palestine. Though he belonged to the Bolivian-Arab Youth, an organisation that seeks to preserve and encourage Arab culture amongst the diaspora living in Bolivia, he came to realise that 'meetings of young people in Bolivia wouldn't help anybody,' he said. 'The meetings closed, and nothing more would happen.' There was a need to assist those living under occupation.

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As such, Antonio decided to found the Colectividad Palestina de Bolivia (CPB), which would not only represent the Palestinian diaspora in Bolivia but also play an active political role to improve the situation in Palestine itself. After consulting with similar groups in other Latin American countries, Antonio and his colleagues founded the CPB in 2000, at which point Antonio said 'the Palestinian cause awakened in Bolivia.'

Since its creation, the CPB has focused on raising awareness of the situation in Palestine amongst ordinary people in Bolivia, working not only with the Arab community but within wider civil society, for example local church and faith groups, to educate and inform Bolivian society about the Palestinian cause.

However, it is on the international stage where the CPB's development has been most impressive. As the organisation grew, it began to participate first in regional forums with similar bodies from around

Latin America, and then in global pro-Palestine conferences. For example, as a representative of the CPB Antonio has travelled to conferences in Lebanon, Turkey and Morocco, amongst many other countries. He admitted that the work, especially the travel, can be draining, but he says that his overwhelming emotion is one of pride in being able to 'raise the Palestinian flag high wherever I go.'

THE COLECTIVIDAD PALESTINA DE BOLIVIA NOT ONLY REPRESENTS THE PALESTINIAN DIASPORA IN BOLIVIA; IT ALSO PLAYS AN ACTIVE POLITICAL ROLE TO IMPROVE THE SITUATION IN PALESTINE ITSELF.

The CPB also played an important role in the opening of the Palestinian Embassy in La Paz in 2018. In 2017, at a meeting with

Palestinian National Authority Foreign Affairs Minister Riyad Al-Malki in Chile, Antonio discussed the opening of an embassy in Bolivia, saying that it was 'illogical that a country that provides such support for the Palestinian cause does not have an embassy,' while the continued lobbying of the CPB was a key driving force as the plan gathered momentum.

The opening of the embassy highlights that it is not only the history of Palestinian immigration to Bolivia that binds the two countries together; they're also bound politically, becoming closer allies. As Antonio notes, Evo Morales is 'the first president to lend his unconditional support to the Palestinian cause,' arguing the country's case in the United Nations and signing numerous bilateral agreements. The latest of these was signed on 22 July, pledging closer cooperation on development issues and signalling that in Bolivia Palestinians have found not only a welcoming host country but a stalwart ally on the international stage.



LOS LUSTRABOTAS

THE MEN BEHIND THE MASKS

TEXT & PHOTOS: AMELIA SWABY

Los *lustrabotas*, or *lustras*, are a familiar sight around La Paz, offering all passers-by a shoeshine and polish, trainers and sandals included. You will find *lustrabotas* in every plaza and street corner of the city, but these workers, often young men, are both visible and invisible at the same time. I was swiftly corrected by one gentleman I spoke with: *lustrabota* is a derogatory term; the correct, dignified name is *lustracalzado*.

Many *lustras*, especially the younger ones, wear balaclavas and baseball caps to hide their identities; apart from protection from the city's cold and the chemicals they work with, *lustras* wear them to avoid the social stigma and discrimination attached to their profession. Many want to remain anonymous while they work hard to support their families or pay for their studies.

But I wanted to know what the *lustrabotas* thought. I wanted to hear the unique history behind each *pasamontaña*. As expected, I was turned away by lots of *lustras* who didn't want to talk, but there were many who, when they started talking, wouldn't stop. This cemented the fact there is a huge difference between *lustras* and the negative stereotypes they face.



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RAMIRÓN, 31 YEARS OLD

Ramirón has been working as a lustra for more than 22 years, with other jobs on the side. 'I earn very little,' he said, 'only [enough] to keep me going, but it isn't enough to survive off.'

'The mask is for different things,' he added. 'One is so that people don't recognise you, as many of us hide [being a lustra] from our families... It is because of the discrimination... If my girlfriend knew I was a lustra, she would never accept me.'

ILDER, 25 YEARS OLD

As I interviewed Ilder, he polished the shoes of five customers. Some of them made small talk, but most kept silent, not even asking for the service but simply placing their feet on the shoeshine box, headphones plugged in, staring down at the man squatting uncomfortably below.

One of the customers stated that lustras were very common in La Paz, just another part of life. One customer, smartly dressed in a business suit, added that he gets his shoes shined an average of three times a week at a minimum of two bolivianos a polish.

Ilder seemed happy with his business, offering that he earns 'a lot – daily I earn 150 bolivianos,' the equivalent of £17.90/US\$20. Originally from the countryside, Ilder moved to La Paz for work. He now lives in El Alto and often travels to the city centre where business is more steady.

He firmly stated that he hadn't experienced any kind of discrimination and that he wears his mask only to protect himself from the fumes of the shoe polish.

RAMIRO AND RENI

Ramiro was one of the few lustras I spoke to who wasn't wearing a mask. This said, as soon as I pulled out my camera, a scarf appeared and he quickly covered his face.

We were joined halfway through the interview by his friend Reni, who threw fuel onto the fire. The pair were adamant, venomous even, that lustras who cover their faces are all robbers by night and gave other lustras a bad name. They even suggested that the younger hooded lustras frequently carry knives and hold up shop owners just for sweets. This was obviously a huge generalisation, but it's easy to see how ingrained the discrimination against lustras is, even from those who are in the profession themselves.

Nevertheless, Ramiro said that discrimination should not exist, saying that 'at the end of the day I dedicate myself to this job to survive.'

Both Ramiro and Reni said that these supposed crimes committed by *lustras* are fuelled by poverty. To which Reni added: 'The police don't do anything. There are no police around. There is no justice in Bolivia. They think we are all very poor, but we are not. We are not all the same. We are not all robbers.'

Reni ended with the remark that 'people should work honestly and not rob. If they do, why do they need to wear a mask?'

IGNACIO, PLAZA MURILLO

The discrimination against lustras was also evident when speaking with Ignacio, an older man who believed he was an original in the trade. Having not moved from his established spot with a permanent shoe shine chair for over 21 years, he now blames the 'hooded, mobile *lustras*' for stealing his business. He believed that these masked men give the trade a bad reputation, although people still hired them.

He said he had not had a customer for three days and that he often sleeps in his shoe shine chair, as there is no money, no jobs and nobody to help him.

NICO

A lack of work drove Nico to this lifestyle. For him, the mask is just for protection against the cold, sun and noxious fumes from the shoe polish. 'Lots of people don't understand, they think that wearing a mask is something bad.'

'A lot of people discriminate against us, as they judge us on how we look... They look down on us, they devalue our jobs...but we are all equals.'

Nico accounted for the discrimination he and other lustras face to a 'lack of education, discipline and respect.'

He furthered his bleak outlook on humanity by stating that 'people will do anything to eat, to survive, they don't feel anything.'



His hopes for the future? It seemed there were very few.

'This discrimination won't change in the future,' he said. 'I always say, the whole world, humanity, the planet is not ours, it is the gods. Everything is in the hands of the gods. Only the gods can change anything.'

He continued: 'Nothing will change. People cannot change. No one can change a country. No one. Only the gods, they know everything.'

I asked what the government could do to fight the discrimination he faced. 'Nothing,' he quickly responded. 'The people can't do anything.'

JUAN, 35 YEARS OLD

Juan started working as a *lustrador* at age 15. Now, 20 years later, he described how the lack of work in Bolivia meant he had to continue in this profession in order to provide for his family.

For him, the mask and hat are simply protection against the elements and chemicals in the polish. But he too has encountered discrimination. 'People think we are bad boys, from the street, robbers,' he said. 'We are not.'

It appeared that Juan had a loyal clientele. He chatted and laughed with them jovially as he worked. This was a very different feel to the majority of *lustradores* I had spent time with.

Despite his cheerfulness and warmth, Juan's tone quickly saddened on the mention of his sons. 'I want my sons to do better than me,' he said. 'I do this so they don't have to.'

RAMON, 20 YEARS OLD

The eldest of four brothers, Ramon said, 'I work to provide food for my family and my studies. Life is tough.'

Despite his resentment at being a *lustrador*, Ramon said he hadn't experienced any discrimination and that the mask, once again, was for protection from the fumes from the polish. He didn't want to have his photo taken.

RONAN, 16 YEARS OLD

'My family knows what I do, but my friends don't,' Ronan said. 'That's why I wear the mask.'

Ronan saw working as a *lustrador* only as short-term occupation, saying, 'I use the money to pay for my studies, and for football. My dream is to be a footballer.'

There are organisations in La Paz actively fighting against the discrimination that marginalises *lustradores*, such as El Hormigón Armado, a local newspaper which highlights the struggles that *lustradores* face and provides career opportunities and educational funding for them.

For more information about the *lustradores* of La Paz, visit El Hormigón Armado at hormigon-armado.wixsite.com/lustradores/hormigon-armado-eng.

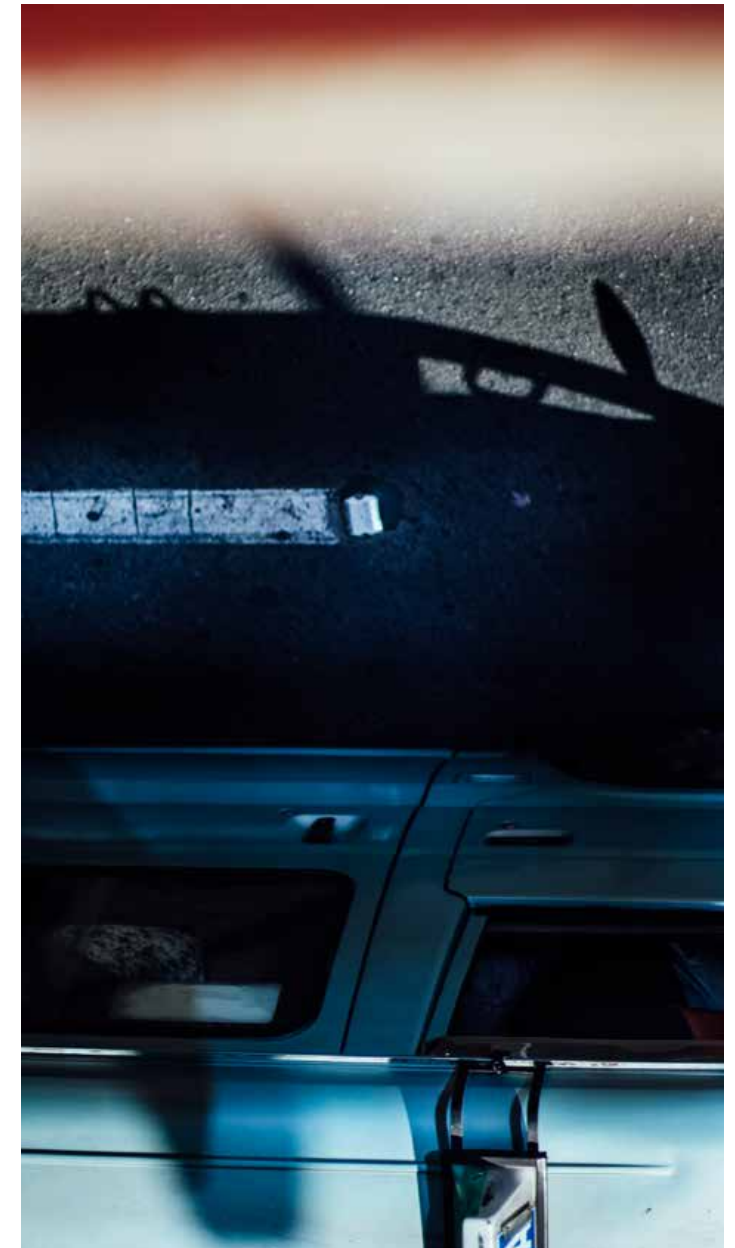


TRANSIT CLASHES

LA PAZ'S VENERABLE GROUND-TRANSPORT SYSTEM MODERNISES, BUT AT A COST

TEXT: CAROLINE RISACHER / PHOTOS: AMELIA SWABY AND LOLA NEWELL

Back in August, the inauguration of a new PumaKatari bus line connecting the southern neighbourhood of Huayllani to the centre of the city sparked a violent confrontation between the users of the new buses and the owner-operators of the familiar passenger minivans that comprise the bulk of the city's traditional mass-transit system. Protesters blocked streets, burned tyres and even threw rocks at the new buses. Social media was flooded with angry messages condemning the actions of the protestors. With the launch of the ChikiTiti system (which means 'Andean cats' in Aymara) – a smaller and faster line of buses integrated with the larger PumaKatari buses – and the growing discontent users are experiencing with the old-fashioned minivans, it seems unlikely that tensions will be resolved any time soon.



CONTINUES ON PAGE 24

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The city's old minivans, **micros** and **trufis** are competing with the municipal buses and the state-owned **teleférico** system. Syndicates have a monopoly over the best routes and can mobilise strikes and blockades very quickly and efficiently. Each driver usually owns their own vehicle, and it's not simply a job that they can quit and walk away from, finding employment elsewhere; it's a way of life that they fiercely defend. The recent violence is certainly not warranted, but in situations such as this, when each group antagonises the other, it may be important to remember that as public-transport users, inhabitants of La Paz and human beings, we should try to empathise with one another and think of transit and economic solutions so that we can live together in harmony.



LA CASA DE LES NINGUNES

EXPERIENCING AN ALTERNATIVE, COMMUNAL WAY OF LIFE

TEXT: ADRIANA L. MURILLO A. / ILLUSTRATIONS: ALEJANDRO ARCHONDO VIDAURRE

The recent ecological crisis brings feelings of anguish and uncertainty, leaving us to wonder if anyone can fix this disaster – governments, industries, society? But these options don't quite fit the reality we live in. It's our daily bad habits that are responsible, in part, for the environmental crisis that is affecting us. We cannot change everything at once, but we can change some things little by little. There is a current trend called mindfoodness, or conscious food, which is a way we can change our bad habits and improve our way of life.

The Casa de Les Ningunes, based in Sopocachi, La Paz, is a clear example of how a small community is trying to make an impact on everyday attitudes in relation to the environment. The Ningunes' project was initiated by a group of environmentalists who wanted to put into practice ideas of how to live more consciously, not only in regard to environmental issues, but also in an economical and cooperative way of life.

The Ningunes' name is inspired by a poem by Eduardo Galeano called 'Los Nadies.' The poem refers to the society's outcasts, the Nobodies. 'Over time I have understood that the name holds a lot of the essence of the house and the project because it is not just someone's project,' Nina Villanueva, a member of Les Ningunes, explains. 'It is not in someone's name or has acronyms or has a surname – the house is really for everyone and nobody.'

The philosophy behind this community goes beyond just asking for the ban of plastic straws in coffee shops; they live by principles and structures that they constantly work to improve and redefine. The contribution of Les Ningunes aims to be part of a cultural revolution in eating habits and food consumption. Gabriela Sáenz, also a member of Les Ningunes, says that everyone coexisting in the house has a role. They may live together and share a space, but their coexistence is based on respect and agreements: 'When it

comes to food, we divide the tasks to cook and wash, and everything is for everyone,' Saenz says. 'Cooking and eating conscious food is one of the main principles that the house follows.' Ningunes members also organise activities such as workshops, talks, meetings and assemblies that allow them to manage their internal micropolitics in order to improve their work together and coexist harmoniously.

The house works according to roles, principles and agreements, helping members organise themselves but also allowing them to have their own space. The group's structure is based on the Tamera community in Portugal and the Transition Network in England. 'This house groups people of different ages, backgrounds, nationalities, sexual and life orientations; we are not a sect with a guru, but we are a community with an intentional relationship,' says Villanueva. 'It often feels like a family, but it is not. If we like each other, it's because we want to. Nobody is here because they

have to, but because they choose this coexistence. We decided to work and live together.'

Another central tenet of the collective is to be self-sufficiency. The house has a garden in which organic products are grown, and which is watered by a rainwater irrigation system. All the garbage is separated, composted and recycled. This lifestyle involves hard and constant work and sustains itself by activities such as catering services, conscious Thursday lunches and the rental of its spaces for meetings and/or workshops. 'Les Ningunes wants to be self-sustaining, but that has always been as part of the challenge – to find a balance between expenses and activities,' Sáenz says.

Les Ningunes have been contributing significantly to the growing conscious-food trend in La Paz, where many restaurants, cafés and private chefs have joined the movement by cooking delicious, nutritious and environmentally friendly dishes.



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TAKING TO THE POLE IN LA PAZ

EMPOWERMENT AND COMMUNITY

TEXT & PHOTOS: RHANNON MATTHIAS



When one thinks of female empowerment, perhaps pole dancing is the last thing that springs to mind. Pole dancing (the preferred term by practitioners is pole sports, or poling) has long been seen as playing into the hands of misogyny, a symbol of exploitation and hypersexualisation. Yet at the Turmalina Pole Sport y Movimiento studio, there's an atmosphere of community and positivity. As strong women and men fight against gravity in between the spins, inversions and holds, there's laughter and high fives.

Turmalina opened its doors in 2012 as the first pole school in La Paz. Cecilia Ardaya, its founder, is a biochemist and dancer originally from Cochabamba. She took up poling 10 years ago and fell in love with it after her first class, saying that it allowed her to reconnect with her body. With two master's degrees under her belt, the one thing that was missing was a space to practice pole.

Initially, the studio was located in Miraflores, with a small student base mostly made up of people with dance backgrounds. After relocating it to the centre,

Ardaya rechristened the studio Turmalina. Classes are taught in a light and modern space with eclectic decorations ranging from Tibetan prayer flags, unicorn stickers and a wall covered in certifications and awards. Now the majority of dancers are students and professionals, who work or study full-time and attend classes in the evening, trading in their work clothes for hot pants and knee pads.

As one student explains, the studio provides a respite from the city and allows practitioners to move their deskbound and stagnant bodies in innovative ways. Valentina, a student who has been practising for four years, explains how pole sports has provided her with an arena in which the anxieties and stress of the outside world disappear; she is able to concentrate and focus in a space where she can be her most authentic self.

'People have this idea that the pole is something women take up in order to impress their husbands,' Ardaya says. 'Of course, some people may have those intentions, and that's fine. Pole is an art form, and it forces you to concentrate and focus, because if you don't you can seriously hurt yourself.'

A Turmalina instructor says that the students shed layers in during the pole classes – both their clothing and their emotions – and see themselves in a completely new light. There are three pole styles: artistic, fitness/sport and exotic. Exotic pole is more sensual, involving floor work, flexibility and the so-called 'stripper heels.' It's a great way for a woman to explore her body and femininity. 'Even the provocative moves that are sometimes part of pole routines shouldn't be seen in a negative light,' the instructor says. 'It boosts your self-esteem and teaches you to accept your body.'

As one of the first polers in La Paz, Ardaya has faced some undesirable reactions, ranging from men asking her 'How much for a dance?' to judgement from other women. The stigma against pole artists is misplaced, to say the least, as pole fitness is a discipline which has been reappropriated and largely defined by women who perform it for their own benefit. Male pole artists face a different kind of prejudice. They comprise just a small part of the community, but few of them are open about their pastime. This judgement stems the pole's association with strip clubs, where women perform for the pleasure and entertainment of (mostly) men. But as Ardaya explains, pole-based movements can be traced back to ancient India, where yogis practised yoga postures on thick wooden poles known as mallakhambas.

Pole requires a tremendous amount of strength. Each move – of which there are over 100 – entails a great deal of pain and determination, as dancers use skin-to-pole contact and muscular tenacity to fight against gravity. Pole artists require much upper-body strength, which requires commitment and patience. Many Turmalina@s (as they call themselves) also practice gruelling conditioning and stretching exercises daily. 'In pole you do things that you could have never even imagined; each class is a challenge,' Ardaya says. 'As you complete these mini-challenges in pole it spills over into other areas of your life, and helps you gain self-esteem. I notice the changes in people who start out being visibly shy and unsure of themselves, but with time you see them come out of their shell. Their postures change, you see the confidence reflected throughout their body and in their demeanour.'

Although there's still some scepticism as to the validity of poling as an art form and sport, its potential to strengthen and empower is reflected in its popularity. Thanks to the boldness and determination of women like Ardaya, poling has become a bona fide fitness trend around the world. The Turmalina team has produced many instructors – both male and female – some of whom have gone on to open up their own schools in other parts of the city. In fact, there are now three other pole schools in the city, one of which was opened by a former Turmalina@. The future of pole looks bright and the community continues to grow with over 11 official schools throughout Bolivia.

Studios like Turmalina provide a safe space for women and men of all ages, body types, fitness levels and gender identities. While there, students are able to come out of the shells that society imposes on them. Women can exhibit sexiness and strength without fearing the ridicule, disrespect, harassment or violence so common in the outside world. People of all gender identities and sexual orientations are given a welcoming space in which they can be their authentic selves, without facing judgement for being 'too feminine' or 'too masculine.'

The security of this space is particularly important in patriarchal and conservative society where women face excessive **machismo**. Violence towards women is a pressing issue in Bolivia, and advertising and media further solidify negative stereotypes about women and femininity. 'When people say that pole is misogynistic, I often feel that there are other things that are widely socially accepted and far more harmful to women, like advertisements or the pressure to get married,' Mel, a Turmalina@, says.

'POLE IS AN ART FORM, AND IT FORCES YOU TO CONCENTRATE AND FOCUS, BECAUSE IF YOU DON'T YOU CAN SERIOUSLY HURT YOURSELF.'
—TURMALINA'S CECILIA ARDAYA

The pole community helps women build healthy relationships with their own bodies and sexuality. Studios like Turmalina boost women's pride in themselves. But poling isn't just about building strength or self-esteem; it's about practitioners supporting and teaching one another, lifting each other up – sometimes quite literally – and being taught how to lift up oneself too.



A BRIEF HISTORY OF SINGANI

THE TRADITIONAL BOLIVIAN LIQUEUR IS INCREASINGLY RECOGNIZED ON THE WORLD STAGE

TEXT: BX TEAM / PHOTOS: COURTESY OF CASA REAL SINGANI



Singani is a grape-based liqueur produced in a few selected Bolivian high valleys. It was declared a 'Domain of Origin' by the Bolivian government in 1992 and is considered a part of the country's cultural patrimony. Less internationally known than grappa, brandy or pisco, it stands on its own merits despite still being classified as a brandy for international trade purposes.

The origins of the drink can be traced to the 16th century somewhere in the south of the Potosí department. The Spaniards found that the wine they were used to drinking wasn't suited to area conditions – because of the altitude and rainy season affecting the making and conservation of wine – and that they needed a stronger beverage that was more resistant to the extreme climate conditions. It is believed that the name singani originated from the place it was first produced, although it could also refer to the Aymara word *siwingani*, for sedge.

Singani rapidly gained popularity throughout the Bolivian territory. This was helped by the success of the chufly drink, which still remains a Bolivian favourite in bars and house parties alike. The cocktail appeared in the 18th century when English rail workers who were craving ginger ale and gin replaced the gin with singani. Because it felt like a shortcut, they named the drink 'short fly', railway jargon meaning precisely that, which became 'chufly' when

pronounced by the local population.

Singani's production process involves several distillations and the addition of water in some cases to obtain varying levels of quality. Singani de altura/gran singani is made from a distillation of a base wine. Singani de primera and singani de segunda is made from grape marc, a byproduct of winemaking. All singani is then aged between six months and one year in French oak or copper barrels, and the finished product has an alcoholic content of 40 percent.

Singani is closer to grappa in its fabrication and, despite their geographical proximity, differs with pisco in significant ways. Except for the fact that they are both made from grapes, there is little in common between the two. Pisco has a slightly higher alcohol content (between 42 and 48 percent); it can be made from eight grape varieties that are blended in various combinations; and only one distillation is required.

Nowadays, singani is produced in the valleys south of Potosí and near Tarija. The high elevation (muscatel grapes are only grown in Bolivia at an altitude greater than 1,600 metres above sea level) and traditional method of fabrication, which is still very similar to the original one, give the liqueur a very fruity, complex and intense flavour. Singani is certainly not a 'Bolivian pisco'; it has a very unique and distinctive taste that deserves its own international classification and appreciation in the world market.

BX-98 RECOMMENDATIONS

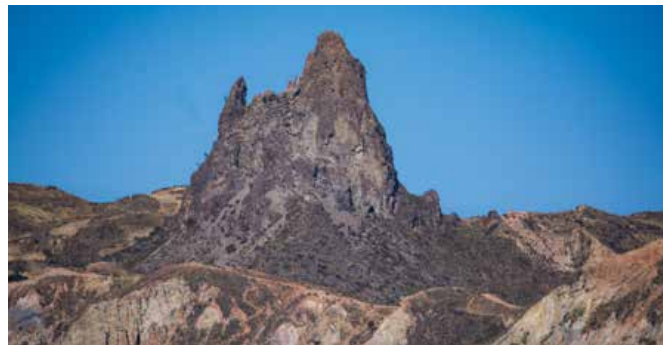
DESTINATION

MUELA DEL DIABLO

DESCRIPTION: This rock formation in the south of the city is one of the most iconic sights in La Paz. Muela del diablo means 'devil's molar' and its shape is what remains of an extinct volcano. It is an accessible hike from the city which can take from 2-3 hours to the full day..

HOW TO GET THERE: Take the minibus #922 or #207 to Los Pinos-Pedregal. Once in Pedregal you can walk or take a taxi to Chiaraque, the little town at the bottom of Muela Del Diablo. From there it's a short hike uphill. It is possible to climb the Muela but this should be attempted with care and only under the right conditions.

PHOTO: Jaime Cuellar Imaña



HOTEL

LAS OLAS

DESCRIPTION: On a hill overlooking Lake Titicaca, Hostal Las Olas offers individually designed suites using as many natural and local materials as possible and respecting traditional ways of construction. Comfort, details, art and nature converge at this affordable hostel.

ADDRESS: Michel Perez street 1-3, Copacabana
WEBSITE: www.hostallasolas.com.com
PHOTO: Hostal Las Olas



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ARTESANÍAS PALOMITA

DESCRIPTION: Founded in 1985 by Carmen Prieto de Clavijo, it's the first costume rental store specialised in traditional clothes from the Potosi Department; it played a pioneering role in the recuperation of **Chola Potosina** traditional costume, which has become a landmark of Potosi.

OPENING HOURS: Monday to Friday 10:00 – 13:00 / 15:00 – 18:30
 Saturday 10:00 – 13:00
ADDRESS: Av. Serrudo #152, Potosí - Bolivia
CELL PHONE: +591 63708590
FACEBOOK PAGE: @artesaniaspalomita
PHOTO: Artesanías Palomita



RESTAURANTS

LA CASA DE LES NINGUNES: JUEVES DE COMIDA CONSCIENTE

DESCRIPTION: Once a month La Casa de Les Ningunes opens their doors to share food and knowledge with the community. Under the principles of the conscious food movement and in collaboration with local gastronomic entrepreneurs, they create a delicious menu with tasty and healthy food, combining local and native ingredients to create a unique experience.

ADDRESS: Sopocachi, Rosendo Gutiérrez street, #696
OPENING HOURS: 12:30-14:30
PHOTO: Movimiento Comida Consciente



COFFEE SHOP

HIGHER GROUND CAFE & WINE BAR LA PAZ

DESCRIPTION: A Melbourne-style cafe in the centre of La Paz, this place offers a selection of selected coffee, international teas, Bolivian beers, wines and spirits. The food is fresh and flavourful and you'll find familiar dishes with a Bolivian twist.

ADDRESS: Tarija street #229
OPENING HOURS: 6:30-22:00
PHOTO: Higher Ground Cafe & Wine Bar La Paz



SHOPPING

VAGABOND

DESCRIPTION: Vagabond, a Bolivian leather goods producing company born by the philosophy 'Be Free - Live Simply', allows you to experience the joy of every-day activities through simple pragmatic design of all the pieces that are thoughtfully handmade.

ADDRESS: San Miguel, Gabriel René Moreno and Ferrecio corner, #1307
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PHOTO: Vagabond Bolivia



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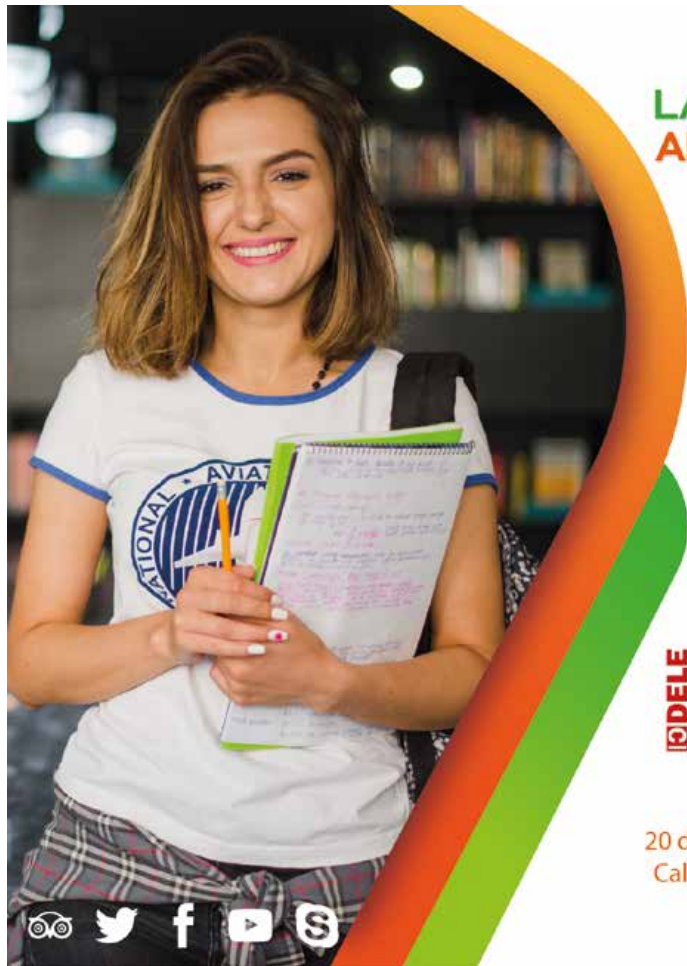
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GLOSSARY **BX98**

BolivianExpress Magazine

CHOLA	Bolivian woman of indigenous decent, also referred to as cholita
LUSTRABOTA	Shoe-shiner
MACHISMO	An attitude, quality, or way of behaving that agrees with traditional ideas about men being very strong and aggressive
MICRO	Public buses
PASAMONTAÑA	Balaclava
POLLO FRITO	Fried chicken
POTOSINO/A	From Potosi
TELEFÉRICO	Cable-car
TRUFI	A mode of public transportation using automobiles



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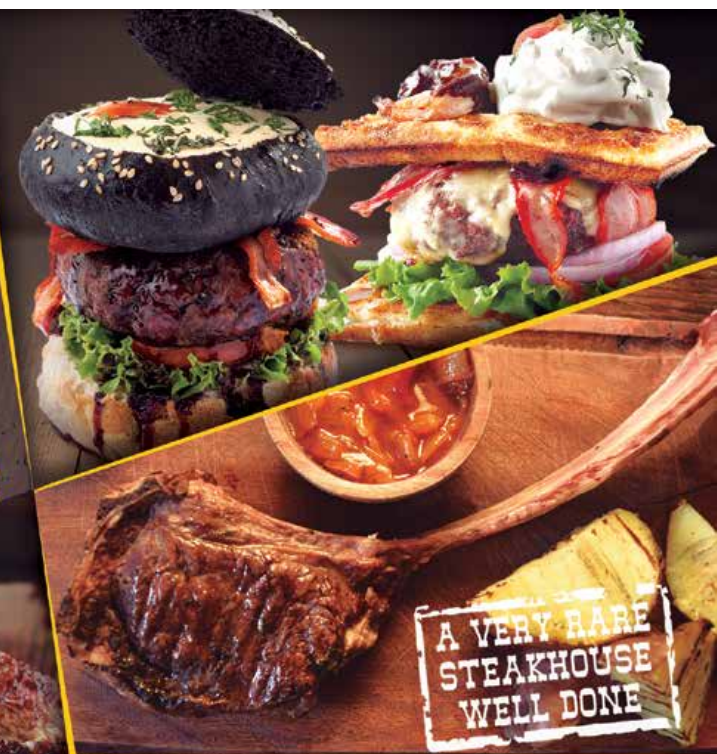
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CULTURAL AGENDA

SEPTEMBER - OCTOBER 2019

LA PAZ

GENERAL STRIKE FOR THE FUTURE OF THE PLANET

8:30-11:30
September 27
Fridays For Future Bolivia
Monoblock, Universidad Mayor de San Andrés

EL BAILE DEL ENCUENTRO

Tocaña Afro Bolivian Community
7:30-18:30
September 28
Contact: +591 72503884
Tocaña, Yungas

TINTA AMAZÓNICA, UNITED BY THE CHIQUITANIA

Charity event specifically for fire-surviving animals
10:00-20:00
September 28
Bs. 600 by tattoo
Eternal Tattoo - Calacoto, Julio Patiño avenue, street 16 #1000

TRAIL RUNNING 10K - 30K

9:00-12:00
September 28
Bs. 150 or 180
Contact: +591 77721049
Cohana, Lake Titicaca

KAWSAY FESTIVAL

The Festival will present extensive information and offer of activities to acquire personal and family care habits in order to improve the quality of life.
9:00-17:00
September 29
Parque Bartolina Sisa

PLOGGING 5K: RUN AND CLEAN FOR THE CHIQUITANIA

7:00-9:00
October 6
Contact: +591 77741010
Chaskis Runners

NUNA FEST 2019

Performing arts festival
20:00
October 8: 'El titiritero'
October 9: 'En Camino'
October 10: Comedy, stand up night
October 11: Lola Cabaret
October 12: Gustavo Orihuela Quartet and Pedrito Jimenez Group
October 13: 'Suyana'
Teatr NUNA, calcoto 21st street #8509

COCHABAMBA

4TH VERSION OF THE CULTURAL, ARTISAN AND GASTRONOMIC FAIR

Local food festival
11:00
September 29
Mancomunidad Sivingani

OLLANTAY URBAN FESTIVAL

Hip hop, breaking, graffiti, skate, parkour
September 19-22
Organized by Proyecto mARTadero
Ollantay Parque Urbano

24 HRS. CÓMIC COCHA 2019

Comic contest
8:30-9:00
October 5-6
mARTadero - 27 de Agosto and Ollantay street

PLOGGING 5K: RUN AND CLEAN FOR THE CHIQUITANIA

7:00-9:00
October 6
Contact: +591 77741010
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SANTA CRUZ

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September 20-29

EMOVERE

Painting, photography and performance
09:00 - 12:00, 15:00 - 20:00
Free
September to November 23
Centro Cultural Simón I. Patiño Santa Cruz - Calle Independencia esquina Suárez de Figueroa

PLOGGING 5K: RUN AND CLEAN FOR THE CHIQUITANIA

7:00-9:00
October 6
Contact: +591 77741010
Chaskis Runners

EL PECADO QUE MORA EN MÍ

Theater play
20:00-21:30
October 11
Bs. 10
AULA MAGNA - Campus Universitario de la U.A.G.R.M.



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📍 Linares #880 entre Sagarnaga y el pasaje Melchor Jimenez

📍 Calle Linares #956 entre calle Sagarnaga y Viluyo

📌 Munay outfit design

📌 Munay (outfit design)

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- Nueve generadores eléctricos
- Seis generadores de vapor
- Nueve transformadores de potencia
- Tres torres de refrigeración con agua
- Una planta de tratamiento de líquido desmineralizado

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