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WOMEN, INTANGIBLE HERITAGE AND DEVELOPMENT
A FEASIBILITY STUDY

LATIN AMERICA

DORA CARDACI

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Latin America is an extremely varied region, demographically, socio-economically and culturally. The differentiation occurs not only between the more than thirty countries that make up the region, but also within each nation.

Several authors (Riveiro, 1977, Bonfil, 1991) have sought to analyze the principal determinants of Latin American cultural pluralism. They point out that the diversity is due to the different sizes of each country’s total population and territory, to the resources and contrasts peculiar to each nation as well as the historical development and current profiles of the prevailing economic and political structures. However, the original ethnic base of the population acts as a general background, without which it is not possible to understand the cultural diversity found among Latin American nations. (Bonfil 1991:26)

The total population of Latin America is more than five hundred million inhabitants, and included in this number there are more than four hundred different ethnic groups.

Taking into account these complex circumstances, plus the limitations of time and money placed on this feasibility project, the author of this document decided to obtain and analyze information from four countries representative of the Latin American region as a whole: Mexico, Chile, Peru and Brazil.

The four countries selected combine a diversity of situations amongst which the following in particular should be noted:

- A significant American Indian population linked to pre-colonial civilisations
- Minorities of foreign origin, who preserve cultural features deriving from their respective origins: Japanese, Chinese, Germans, Italians, French
• Afro-American cultures with specific characteristics in each zone
• The Creole population, whose culture and way of life has been adapted to a cultural pattern which was previously predominantly European, more particularly Iberian

**Mexico** is representative of the Meso-American region. Together with some other countries in the region (Nicaragua, El Salvador, Guatemala and Honduras), Mexico shares a fundamental problem: The country’s population is sharply polarized. On one hand, one third of all Mexicans are illiterate, on the other, there is a small highly educated urban sector. Mexican women, who comprise half the population (50.1%), have altered their demographic characteristics appreciably over the last four decades. According to the statistics, the women of Mexico are predominantly urban, mainly young adults, and, since 1950, they have reduced by half the number of children they bear during their fertile life.

During the last forty years, the Mexican population has tripled, from more than 27 million people in 1950 to about 100 million in 2000. Mexico has a significant indigenous population, divided into more than 50 groups, each with its own language and culture. It is difficult to determine the exact number of Mexico's indigenous population, as the Census only records those individuals who use indigenous languages. In 2000, it was estimated that there were more than nine million people speaking these languages; in other words, somewhat less than 10% of the country’s total population. Almost all of this population is to be found in certain Federal States (Chiapas, Guerrero, Hidalgo, Mexico, Oaxaca, Puebla, Veracruz and Yucatán), and in these States the indigenous people often amount to more than 25% of the total number of inhabitants.

Collective action by Mexican women dates back to the end of the nineteenth century, to those first organizations with a feminist bent, that arose out of the controversy over whether women should be allowed access to education. More
recently, at the end of the 1970s and beginning of the 1980s, there were many women who organized themselves under different banners: women workers, women politicians and peasants, and the mothers of political prisoners. During this same period, there was also an increase in the feminist movement as a whole, which translated into numerous initiatives. Various non-governmental organisms were created, and these supported the work of the different women’s organizations, as well as strengthening interest in the issue of gender and in the creation of spaces just for women.

In addition, from the beginning of the 1980s, the recession and the financial crisis of the Mexican economy began to have direct repercussions on agriculture. Of the 7.5 million day-labourers working in the rural areas of Mexico, one third are women. This has led to the growing organization of peasant women, and to their participation in the social movement. Meetings, workshops and courses have all served to nourish these organizations, generating conditions for the exchange of experiences, and the constitution of a collective identity.

As with other countries in the Southern Cone of America, Chile demonstrated an early tendency towards urbanization. In 1950, the population residing in the cities was noticeably the majority (60% of the national total). In the process of migration towards the cities, which happened mainly between 1950 and 1970, it was the women who played a greater part than the men. As a result, in 2000, the female urban population was larger than the male urban population. During the last forty years, Chile's women, who make up half the country's population, have experienced a marked modification in their demographic characteristics. Between 1950 and 2000 Chile's overall population increased significantly, from a little more than six million inhabitants to over fifteen million. During this same period, the population composition has hardly changed at all: since 1950, women are more numerically (50.5 %) than men.
There are various indigenous groups in Chile, totalling in 1990 an estimated half million people, and made up basically of Mapuche Indians. Indigenous women demonstrate different demographic characteristics from the rest of the female population, especially as regards their lower life expectancy and the greater number of children they bear.

Collective action by different sectors of women, designed to combat their situation of poverty, exclusion and subordination, developed early in Chile; from the first organizations of women labourers, and obtaining the right to higher education at the end of the nineteenth century (1877), up to the constitution of a powerful force designed to fight for citizens’ rights. Under the military government (1973-1990), a new type of institution came to prominence, the Development Non-Governmental Organisations (NGOs). The NGOs are non profit-making technique-academic institutions, which arose as a result of the initiative of professionals expelled from their jobs at the public universities. The first NGOs confronted human rights violations; others focussed on the economic survival of the poorest sectors of society, and, from 1977, NGOs with an academic emphasis began to grow in number, as did those supporting organizations at grass-roots level. Feminist organizations ___ from the middle-class and working-class sectors ___ became a Movement, and managed, by means of creative action, to introduce themes from the feminist agenda into women’s debates and into public opinion. In academic centres and NGOs, many female researchers into the female condition, became part of this feminist current, broadening the Movement’s reflection and developing its proposals.

At the same time, women became organised at an unprecedented rate and have established networks within regions, communicating their efforts with each other. The result was a Women’s Movement that was highly visible in its fight for human rights, for democracy and for an improvement in the female situation.
Between 1950 and 1994, the population of Peru grew from seven million six hundred thousand to nearly twenty and a half million people. The composition of the population according to sex, has varied hardly at all during this period, the proportion of women remaining constant (at 49.6%) for the thirty years following 1955, increasing a little (to 49.7%) since 1985. As in the rest of the region, the female population has a greater urban composition than the male population.

There is no reliable, up-to-date information regarding Peru’s indigenous population, even though there is ample proof of their existence. One indirect reference of this situation is the number of persons in the nation using indigenous languages. The 1981 Census reported that approximately four million inhabitants spoke an indigenous language, that is, 27% of the total population. Of this number, fewer than one and a half million people spoke only an indigenous language (Aymarà, Quechua and others), and the rest used an indigenous language together with Spanish.

At the beginning of the 1970s, there began to appear groups of women reflecting on, and broadcasting, women’s issues. Among those groups, one stands out as being the first contemporary feminist group, Acción por la Liberación de la Mujer (Action for the Liberation of Women) ALIMUPER, which fought publicly against the image of women as a sexual objects. The inauguration, during this period, of the United Nations’ Decade for Women, opened a new channel and brought about actions on a different level. At the end of that same decade, the following groups emerged: Flora Tristán, Manuela Ramos, Frente Socialista de Mujeres (Socialist Front for Women), and Mujeres Autónomas (Autonomous Women). These groups were composed of middle-class women who had been activists in left-wing political parties. Currently the feminist Movement has several different independent groups, magazines, newspapers, documentation centres, legal aid and medical services, and NGOs. There are also popular women’s organisations which have arisen closely in relation to the aid programmes being implemented since the 1950s, by
successive governments who were forced to face the issues of poverty and urban migration.

Ethnic diversity is one of the main features of Brazil’s population. Its composition varies according to the region of the country: in the South and Southeast, the inhabitants are mainly white or of mixed race (mestizos); the Negro minority is more significant in the Northeast. According to statistics, Brazilians are mainly urban, fundamentally young adults, and the decline of fertility started in the middle 1970s. The population grew from 53 million people in 1950 to 170 million in 2000. During this period, the composition of the population according to sex has varied slightly, in favour of women. In 1960 women made up 49.9% of the population, and since 1985, they have slightly outnumbered the men, the proportion of women being 50.1%.

As in other countries of Latin America, the development of the Women’s Movement has led to the creation of co-ordinations and networks of groups at grass-roots level. In 1991, the Red Nacional Feminista de Salud y Derechos Reproductivos (National Feminist Network of Health and Reproductive Rights) was created. It was made up of forty groups, NGOs, women’s homes, nuclei of women’s studies from a great number of States, together with a State Council on the Female Condition. Numerous organizations and Brazilian NGOs have also developed links with international networks. This is the case with the Red Feminista Latinoamericana y del Caribe contra la Violencia Doméstica y Sexual (Latin American and Caribbean Feminist Network against Domestic and Sexual Violence), the Red de Salud de las Mujeres Latinoamericanas y del Caribe (Health Network for Latin American and Caribbean Women), and the Red de Educación Popular entre Mujeres (Popular Education Network among Women).

In summary, Latin America has a long history of collective social action by women, rooted in mutual help and female rebellion against margination and
subordination. This social action varies from philanthropy, union and professional action, to matters to do with subsistence, feminism and politics. Different springs nourish today’s Women’s Movement: the action of women from the working-class sectors; the action of feminist groups linked to a left-wing tradition, and working with NGOs or in academic institutions; and the traditional political spaces which also include significant groups of women. This is the context in which this document considers the data on institutions, organizations, networks and bibliography, collected for this feasibility study. Later, on analyzing the information set out in Appendices 1, 2 and 3, reference will be made to said context, in those cases where it is considered necessary to explain the significance of the data found.

**METHODOLOGY**

As established in the 1989 UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore, *the essential ephemeral nature of the intangible heritage makes it highly vulnerable*. There is an urgent need to stop further losses. *The “living human treasures” and the collecting, recording and archiving of this heritage are the most effective ways of safeguarding it.* This implies the utilization of qualitative techniques (particularly of the ethnographic type), in the compilation of the information. Even though the author of this paper acknowledges the virtues of qualitative methodology, given the limitations mentioned earlier (budget and time, the vast expanse of territory and the cultural diversity of the region), she opted for the revision of secondary sources of information:

- Bibliographic data bases
- Secondary periodical publications
- Catalogues, indices, bibliographies
- Electronic data bases on networks, projects, NGOs, government and academic institutions
The analysis of the information thus obtained, made it possible to identify the principal social actors, affairs and problems in the Latin American region, that refer to the role of women in the production and conservation of intangible cultural heritage. In the case of Mexico, wherever possible, the data found was enriched with the opinion of those responsible for the organizations related to the issues being addressed in this paper.

**MAIN AREAS of this STUDY**

This document has adopted the UNESCO definition of intangible heritage: *that it embraces all forms of traditional and popular or folk culture. These creations are transmitted orally or by gesture, and are modified over a period of time through a process of collective re-creation. They include oral traditions, customs, languages, music, dance, rituals, festivities, traditional medicine and pharmacopoeia, the culinary arts and all kinds of special skills connected with the material aspects of culture, such as tools and the habitat.* (UNESCO 2000)

Moreover, the role of women is also crucial in other areas, such as in socialization of the children (transmission to the children of indications as to behaviour, value systems and religious beliefs), and in the creation and re-creation of knowledge for the preservation of the ecosystems.

This study is centred on the compilation of information about institutions, projects, organizations, networks and bibliography relevant to the traditional knowledge and practices of women with regard to:

- Protection of the ecosystems
- Traditional medicine
- Traditions related to the creation of artisanal type cultural products (weaving, ceramics and others)
• **The knowledge and techniques for the protection of the ecosystems**

Until recently, the term most commonly used to designate the accumulation of materials extracted from nature, by means of primary productive processes, was *natural resources*. With the development of ecology and, most of all, the appearance of the concept of *ecosystems*, the appropriation of nature no longer implies the handling of isolated elements, but of entities connected to other components of the natural world. The appropriation of nature now implies the handling of processes and combinations.

In recent decades, the acute ecological crisis, generated by current models of rural production (farming and animal husbandry, fisheries and mining), has meant, that special attention is now being directed on to the traditional ways of using nature, thus according a new importance to rural cultures. As a consequence, all the baggage of knowledge, and of productive technologies and strategies, of an empirical nature, that exists in the collective memory of rural producers, is now slowly being brought to the fore. In more recent times women too have begun to receive recognition as being a central part of this process.

The debate on women and the environment arose in the mid 1970s. In the highly industrialized countries, the theme was associated with the participation of women in ecological, pacifist movements, and the movements’ criticism of feminism which, until that moment, did not have a position with regard to the environmental crisis. In Latin America, the debate was linked to problems deriving from the forestry and agriculture sectors. Some women authors have pointed out that it is possible to identify three main conceptual and methodological orientations as to how to approach the women-gender-environment relationship:

1) **Ecofeminism**
2) **Women and the environment**

3) Gender, the environment and sustainable development (Velázquez, 1997, Rico, 1998)

*Ecofeminism* has arisen as a pioneering current in studies on women and the environment. Within this current, the view is held that women are *closer to nature*, and that, in consequence, they have a *special* knowledge that will allow them to *save the planet*. From this point of view, the word *women* is understood as a unitary concept, centred on the fact of being mothers and the care-takers of life, without recognizing the heterogeneity existing within this category. The category “woman” is determined, among other factors, by belonging to a particular ethnic group, race, social class and age. The author of this document thinks that the ecofeminist argument is somewhat essentialistic (to the extent that it does not recognize the factors which differentiate individual women from each other), and biologistic in that it assumes the *special* relationship between women and nature exists only because of the reproductive functions of the female body, which would mean that women should have a natural psyche different from the psyche of men. This perspective is, therefore, static, given that it does not incorporate historical changes or their impact on the dynamic of interaction between people and their environment; nor does it take into consideration the historical, social and cultural contexts in which the genders are constructed, in other words, what it means to be a man or woman within a given time and space.

Another current of interpretation made of these problems, is the so-called *Women and the environment*. In Latin America, this has become known particularly through the work of the group *Mujeres por un Desarrollo Alternativo* (Women for an Alternative Development), and it has had a considerable impact especially among Non Governmental Organisations (NGO). This influence is expressed particularly in the documents for the NGO Forum held in Nairobi, as a result of the 1985 United Nations Conference on Women.
This current is markedly influenced by ecofeminism, most of all because it considers that women have a great affinity with nature; that women are closer to nature than men; that women are more altruistic than men in the use of resources and in the protection of nature; and that women constitute the main volunteers in the fight against any deterioration in the environment. In consequence, women are analysed on a micro-social level as daily administrators of natural resources. This way of considering women does not take into consideration the gendered or ideological construction of the social roles, nor the fact that, just as women are not responsible for the global crisis in the environment, it is neither possible nor fair to expect women to resolve it.

Focussing solely on the roles women play, conceals the theme of power, that is, how these roles are regulated and the social value the roles have. This means that insufficient analysis is made of what obstacles women face when they try to participate actively in decisions regarding the handling and administration of natural resources. This position has led to the inclusion of a women’s component in environmental programmes, or to the fact that the programmes work only with women, as it is understood that women’s problems can be addressed in isolation, without needing to analyze the links between women, men and the environment.

Finally, in the 1990s, a particularly Latin American current of thought began growing, linked to the Gender in development approach. This current is known as Gender, the environment and sustainable development.

By speaking of gender rather than sex, various authors – the author of this paper included – seek to indicate that their thoughts about male/female differences have undergone changes. The nomenclature is meant to indicate that many differences commonly attributed to a woman’s biological nature, are instead attributable to a woman’s position within the social structure, and to
society’s expectations for appropriate female behaviours. (Sigel 1996). By utilizing the concept of gender instead of sex, the aim is to stress that what is female and what is male are neither bipolar nor fixed categories, but rather socio-cultural constructions. Gender alludes to the mechanisms by means of which biological differences are transformed into social inequalities. The inequality of gender is a specific dimension of social inequality.

The concept of gender leads into a discussion not only of women, but also of the social relationships that they establish with the system of power in which any particular group operates, and helps to overcome the dominant essentialism in the lines of thought set out above. The Gender, the environment and sustainable development approach allows an identification of the differences existing among women, emphasizing the socio-historical and cultural character of the processes of subordination and negotiation in which women find themselves operating. This makes it possible to assert that not all women experience environmental degradation in the same way, and that environmental problems do not have the same impact on all women. In the view of this approach, women are not only victims of environmental change, but also experts, users and consumers of the natural resources. Women are recognized not only as people with experience and creativity in community work ___ who are able to suggest mechanisms to achieve sustainability in the environment ___ but also, in some cases, women are recognized as being the agents of environmental degradation too.

One sector of the bibliography collected for this study (Appendix 1), reflects that female Latin American researchers (Mexicans, Chileans and Brazilians especially) have, based on this perspective, published diverse articles and books which are the product of research which, in general terms, has been organized into two areas.
The first area is the gender-environment relationship, not only in those aspects associated with the reproductive behaviour of women or the situation of poverty in which they find themselves, but also in their activity in group initiatives which seek to delay the ecological deterioration in their local sphere. Among other studies in this area, are to be found studies related to the views men and women from Michoacán hold regarding water and soil use, and regarding the use and handling of natural resources, both in the urban and rural environments (Pérez, 1998; Arizpe et al, 1994; Rico, 1996).

The second area refers to the construction of gender identities for the different groups of women and men, in relation to the environmental changes and the obstacles that women face when they want access to, or want to control, the environmental resources, or to take decisions with regard to the direction of proposed sustainable development. (Valdés, 1992; Arizpe, Paz, Velázquez, 1993)

However, one part of the documentation set out in Appendix 1, does not correspond to the *Gender, the environment and sustainable development* approach. These works emphasize the role of women as the possessors and transmitters of knowledge regarding the use of natural resources, but do not analyze or question the economic, social or cultural determinants (among which is the lack of gender equality), of environmental problems.

The greater part of the bibliography encountered has been produced by women academics that work at public universities or research centres in the different countries. Academics at these types of institutions are developing some inter-disciplinary projects financed, in certain cases, by international foundations or agencies such as the Rockefeller Foundation or the United Nations Programme for the Environment. Such is the case with the Lead Programme, which is devoted to the training of professionals in the environment and sustainable development. This programme has bases in several countries,
among which are Brazil and Mexico, and included in the programme’s curriculum is the theme of women and their role as protectors of the ecosystems.

The Colegio de la Frontera Sur, with campuses in the following Mexican States: Campeche, Chetumal, Chiapas and Tabasco, has also been carrying out a teaching and research programme on gender, conservation, sustainable harvest and economic growth, the use of ethno-biology, and the use of traditional midwives and healers from the Maya, Tzotzil, Tzeltal and Tojolabal ethnic groups. Ecosur has prepared informative materials, on video, in the languages of these ethnic groups, and is promoting the establishment of communal ethno-botanical gardens.

Nonetheless, there is not tabulated information regarding how many Latin American universities include these issues within their research and teaching programs.

The list of NGOs given in this document, shows that a large number of them were created in the 1980s, and that, in numerous cases, these organizations began working on the preservation of traditional medicines and healthcare for women, subsequently leading on to the theme of women and the environment.

As mentioned above, the United Nations’ Decade for Women, and particularly the Conference held in Mexico in 1975, contributed to the creation of numerous NGOs and networks which seek to better the situation of Latin American women. Among the most important networks in the Latin American region, are the Red de Defensa de la Especie Humana (REDEH) (Network for the Defence of the Human Species) which is based in Río de Janeiro, Brazil; and the Red de Género y Medio Ambiente (Network for Gender and the Environment). The latter Network comprises about 25 NGOs and researchers
linked to groups of a community, fishery and forestry nature, plus groups of rural and urban women belonging to several different Latin American countries.

The safeguarding of women’s knowledge and techniques for the protection of the environment, is a cause for concern of the Red Fronteriza de Salud y Ambiente (Frontier Network for Health and the Environment). This Network, which was created in 1985, addresses matters to do with protection of the ecosystems along the extensive frontier between Mexico and the United States. This is because, on the Mexican side, there are North American industries which are hazardous to the health of the workers and communities nearby. In this case, the Network works together with the urban population, presenting legal suits or staging education programmes on environmental problems.

Among the NGOs recorded in Appendix 1, are some which are based on the current of ecofeminism. Such is the case with the Grupo Ecológico Semente (Semente Ecological Group), which has its headquarters in the city of Fortaleza in the north of Brazil. This group edits a magazine which is distributed throughout Latin America. In the south of this enormous country, Brazil, more specifically in Paraná, is to be found the organization: Articulación del Movimiento de Trabajadoras Rurales (Union of the Rural Workers’ Movement). This Movement, which was created in 1988, gives training in environmental protection to a specific productive sector of women.

The NGOs are usually devoted to political activism and to providing training by means of short courses, whilst the academic institutions generally operate in the field of research and teaching at a higher level. This in no way signifies that the two work totally independently. On numerous occasions, women feminists belong to networks or NGOs in their respective countries, and, at the same time, collaborate in the publication of bulletins or leaflets that are produced by academic institutions.
The KNOWLEDGE and PRACTICE of TRADITIONAL MEDICINE

The recovery of the knowledge and practice of the so-called Latin American traditional medicines has been a task undertaken principally from the anthropological point of view. Up to the 1950s, the culturalist approach dominated in anthropological research. Studies of that era, which were based among other concepts on that of cultural backwardness, are characterized by suggesting a dualist view of the world: the primitive and the developed, the irrational and the rational, the magic and the scientific. Since the 1960s, the limitations of this approach have begun to become apparent, because it was only micro-analytical and descriptive of small rural communities, so, researchers begun to try to understand the agents of popular healing, by analyzing both their functions and the structural factors to which they were linked. Among these factors, it is worth mentioning the health system, predominating religions and the cultural values of the different social classes. For many years, however, no analysis was made of those factors which create situations in which women lack equality.

The role of women in healthcare, and in the recovery and practice of traditional medicine has been being analyzed particularly since the 1970s, and from the viewpoint of different approaches. Women in Health and Development was the expression utilized in Latin America for many years, to accompany initiatives from the health sector, promoted by the United Nations Decade for the Advance of Women. (1975-1985). As has been pointed out by some women authors (de los Ríos 1993), from this perspective, women should be integrated into development in a double sense. In the first place, women should be the means to guarantee biological reproduction and survival of their children through care and feeding. In the second place, women should be a low-cost resource participating in the development of health programmes and services that would benefit the population as a whole. In neither case was there any analysis of the
effects of development, of discrimination or of the inequality of opportunities in the situation of women.

This position has been indirectly reinforced by so-called maternalist feminism. From this point of view, women share a collection of values based on the experience of being women, specifically the experience of maternity and of the care of others which is given within the family ambit. As is the case with ecofeminism analyzed above, women would be linked together by a similarity or by a common essence. This situation does not permit an understanding that the category “woman” has been socially and historically constructed, that there does not exist only one way of being a woman, and that, in addition to the gender differences, there are also racial, ethnic, social and age differences too.

The adhesion to so-called non-allopathic medicines and the vindication of the role of traditional female healers by a significant number of groups of Latin American women responds in numerous cases to essentialist positions. Allopathic medicine (or conventional medicine) is associated with male power and rationality, and the alternative therapies practised by female healers are associated with a certain “anti-logos” which would be closer to what is understood as female. The preference of collectives and networks for therapeutic resources utilized since ancient times by female healers and witches, is frequently based on a reconstruction of the history of women which revives this type of knowledge, considering it a wisdom which is properly female, and which has been silenced, repressed and ignored by conventional Western medical science. In some cases, there is an automatic transfer of the vindication of European and North American feminism to the Latin American context. (Cardaci 1995)

The role of certain groups of Latin American women in the conservation of the knowledge and practices of traditional medicine is, without a doubt, very important. However, the recuperation of this type of intangible cultural heritage
should not be carried out by denying the value of allopathic medicine. This principle has been taken into account by the *Gender approach in health*, a tendency developed in Latin America especially in the 1990s.

Unlike the *Integration of women in development* approach, the *Gender perspective in health* seeks to impact on the causes affecting whether women have access to, inequitable control and exercise of, the factors that would satisfy their fundamental human needs. As a result, this perspective is based on micro- and macro-social analyses that show how an individual’s material condition influences their conception of health and illness, while the individual’s social location, especially their class, ethnic and gender positions, contribute both to how they define responsibility for health and to how they conceive of health itself. (Cardaci, 1999)

According to this position, in the case of studies like this one, the author considers it vital not to suggest any opposition between traditional medicine and biomedicine, or to indicate which aspects of traditional medicine or of the role of women as healers, facilitate their processes of autonomy and empowerment.

The data obtained for the present feasibility study (Appendix 2), indicate that the greatest number of organizations dedicated to the safeguarding of the knowledge and practice of women, with regard to traditional medicine, are those which fall within the classification of NGOs. The greater part of these NGOs aim to change the condition of women, from within currents such as feminism, or from other political positions.

As to the geographic location of this type of organization, the majority of them are to be found either in the capital cities (Mexico D.F., Lima, Santiago de Chile), or in cities of at least three million inhabitants (Guadalajara, Río de Janeiro, San Pablo). The NGOs work in the recovery and preservation of the resources and techniques of traditional healers, from one or more ethnic groups.
In Mexico and Central America, the predominating cultural resources are from the Mayas, Nahuas, Tojolabales and the Otomíes. In Chile, Peru and in the Andean zone in general, the predominating cultural resources are from the Aymarás, Quechuas and the Guaraníes. In the case of Brazil, are those from the principal groups in the Amazon region.

It is important to point out that the NGOs are organized into national, sub-regional or Latin American networks. The networks ensure that the groups do not lose their autonomy, and that they gain in information, exchange of experiences, and in opportunities to participate in specific training programmes. One example of this work is the Red de Salud de las Mujeres Latinoamericanas y de El Caribe (Health Network for Latin American and Caribbean Women), which has its headquarters in Santiago de Chile, and has approximately 2000 contacts in the region.

The NGOs are especially dedicated to giving healthcare, to providing short training courses, and to distributing leaflets and manuals. The information shows that research and teaching at a higher level, is carried out in the universities; and that the greater part of the works set out in the bibliography appendix, come out of these universities.

In the universities (particularly in public institutions) research is carried out into:

a) The role of women in the use of herbalism, and of the therapeutic resources of Nahua, Inca, Aymará and other medicines;
b) The knowledge and practice of midwives, sobadoras (female healers whose treatment consists of vigorous rubbing), hueseras (a type of female chiropractor), and other popular healers.

The greater part of the studies and research results is based on disciplines such as medical anthropology, social medicine and public health. With regard to
the main approaches, publications were encountered based on a review of a collection of theoretical texts dealing with the theme, or based on the development of empirical research. These latter publications provide qualitative and/or socio-demographic data about small groups of women, but never about the total population.

Even though it was not possible within the scope of this project to carry out an in-depth analysis of all the bibliography found, it can be stated that some articles solely describe the practices of the traditional healers (generally those of midwives), and that only exceptionally examine the relationship between female and male healers.

- **Traditions related to the creation of artisanal type cultural products**

    Historically, in Latin America, the concept of *national culture* is linked to the process of the formation of nations, nationalities and national identity, all of which issues arose out of the fight for independence from the Spanish and Portuguese Empires. During this process, which was not without its conflicts and contradictions, each country made a selection of those products and traditions that would represent, and become part of, the common identity of that nation. The result was a repertoire of monumental assets elevated to the category of national heritage, and a lack of regard for both “lesser” heritage and the intangible assets of the diverse cultures that make up the Latin American countries.

    Initially, the notions of national culture and national heritage were constructed emphasizing that which would be common to each country, leaving aside or even hiding the contradictions and differences. The recognition of the cultural diversity of Latin America, the assessment and criticism which has been voiced recently of
the traditional categories of culture and heritage, have all served to enrich and broaden the notion of heritage, both in the field of renewable and non-renewable natural resources, as well as in the field of culture and the arts. According to this new way of thinking, cultural heritage should not be restricted to material assets inherited from a glorious past (pyramids, monuments, works of art). It should also include any cultural element — whether tangible or intangible (customs, knowledge, systems of meanings, and forms of expression) — relevant in terms of the scale of values of the culture to which it belongs. This enriches the notions of culture and heritage, and incorporates the idea of living cultures.

Just as ideas about national culture and heritage in Latin America are connected to the process of a nation’s formation, interest in handicrafts is closely linked to indigenism. Since the 1920s, the national governments in those countries which had a great cultural tradition previous to the Spanish Conquest, have been involved in projects to recover their country’s indigenous cultures, as a fundamental element in the consolidation of that nation’s identity. The aim has been to convert the original ethnic groups, together with their cultures, traditions and products, into a source of national pride, and for the groups to be accepted as a basic element of “mestizaje” (race of mixed blood).

Costumes, dishes, festivals and handicrafts of indigenous origin, have all been added to the country’s colonial art and traditions which are of Spanish or Portuguese origin. The cultural manifestations which are of indigenous origin, have become what is now known as Popular Art or Folk Art. Over a long period of time, this recognition sparked a rivalry between Art with a capital “A” and art with a small “a”, between cultured art and folk art, between Art and Handicrafts.

In the second half of the twentieth century, official organisms were created, in the different countries, to promote artisanal activity by means of programmes, which provided technical, financial and commercial assistance. Wherever indigenous people are settled, handicraft support groups have proliferated, and in
the capital cities, folk art museums, handicraft shops and official support organisms have all appeared.

Handicrafts are generally defined as products in which manual labour is directly involved, and which are created for the daily use of those people who produce them (whether individuals or communities). However, objects produced with a symbolic purpose, which may be destined for ornamentation, or for civic or religious festivities are also classified as handicrafts.

For a long time, interest in handicrafts was centred on the end-products; in other words, on their aesthetic value, their symbolism, their originality and their significance as part of the identity of a country or of a regional culture. However, studies on handicrafts, and the distribution of same, have led researchers to wonder about the processes involved in the producing of these handicrafts: the selection and use of local materials, the techniques and tools employed, the significance of the handicrafts, and, most particularly, the organization of the production and agents involved in the overall process.

In general terms, artisanal production is closely linked to agricultural production. Nowadays, it is known that it is not only the indigenous groups who produce handicrafts. The production of handicrafts is also characteristic of large peasant groups, often quite independently of their ethnic origin.

The forms of handicraft production are very varied, and depend to a large extent on the workforce employed, on the materials and means used in their production, on the cycles of agricultural production, on the existence of credit, on distribution mechanisms, and on the characteristics of the prevailing demand. The most common forms of artisanal production are family or individual workshops, in which the role of women acquires a relevant importance. In these workshops, which are located in rural areas, the women in addition to participating in agricultural labour and the raising of smaller animals or fowls
are often in charge of the production of artisanal objects which are destined both for their own use and for sale or exchange within the community.

If the main branches of artisanal production in the selected countries are analyzed (particularly textiles and pottery), it becomes evident that it is the women who are responsible for transmitting technical knowledge and the meanings implicit in the shapes, colours and materials employed. Thus, women not only participate in the production of the final objects, but also in the preservation, re-creation and transmission of intangible heritage. As opposed to what happens in other spheres of Latin American culture, in the case of handicrafts, the role women play is neither secondary nor hidden. Many of the lines of artisanal production depend basically on women, and this knowledge is transmitted from generation to generation, in the course of the actual work. This feature classifies handicrafts as living heritage.

In some studies on intangible heritage, emphasis is laid on the role of women as fundamental agents in the conservation of traditions. However, this description nowhere near covers the role of women in the production of handicrafts. Artisanal production is not limited only to the production itself, it necessarily also involves the distribution and commercialization of the final products. Thus, women artisans are to be found as much collecting the raw materials and making products, as selling their products in local, regional and national markets. This obviously suggests that these women artisans also have contact with other artisanal products from different regions, with new materials, new technologies and new demands.

The list of data regarding the creation of artisanal type cultural products (Appendix 3), demonstrates that a significant number of government institutions is dedicated to the preservation of this type of intangible culture. Such is the case with the Instituto de Cultura (Institute of Culture) in Peru or the Instituto Indigenista (Institute of the Indigenous People) in Mexico. This governmental
encouragement, as has already been mentioned, is linked, in most of the countries, to support for the so-called *indigenous movement*, thereby seeking to create a national identity. It should be pointed out, however, that it has only been in recent years that anyone has begun to express any special interest in the role played by women in the transmission of intangible cultural heritage related to the production of different types of handicrafts.

Some of these initiatives, particularly those directed towards textile production, promote the rescue of traditional designs and stimulate the search for new designs based on the surroundings of these women artisans. In order to achieve these objectives, support is given for the preparation of catalogues, and for exhibitions and workshops in which women from different regions and ethnic groups take part. One example of this is the work carried out by the Fondo Nacional para el Fomento de las Artesanías (National Fund for the Fostering of Handicrafts) in the different States of the Mexican Republic.

As has been expressed by some specialists, the governments have not always chosen the correct path for the safeguarding of handicrafts. In certain regions of the Andean area, for example, workshops have been set up based on sophisticated technology, ready for production on a grand scale, and ignoring the concrete characteristics of the environment and the needs of the local women and men artisans themselves. (Ossio 1986).

The NGOs included in Appendix 3, generally work with the theme of the artisanal production of women, linked to a concern for the ecosystems. One paradigmatic example of this is the work carried out on the use of palm fronds in the South of Mexico, by the Grupo de Estudios Ambientales (Environmental Studies Group). Palm is a resource of economic and cultural importance for the marginalized populations, almost all of which are indigenous, in the States of Oaxaca, Puebla and Guerrero. In these places palm is used to make hats and mats, for the roofing of homes, and to make many other domestic, agricultural
and ritual products. Members of the Grupo de Estudios Ambientales have utilized participative methods to: a) Recover the knowledge of women regarding the practices of best use and handling of palm in the production of handicrafts; b) Contribute to the collective ordering of natural resources, particularly as regards shepherding and the utilisation of firewood.

In Chile, Peru and Brazil, NGOs have held workshops and prepared publications reviving the experiences of women artisans who are safeguarding traditional knowledge, transmitting it from mother to daughter. The activities of these women include the production of ceramics, pottery, textiles, jewellery and wooden handicrafts.

A significant number of NGOs concentrate on supporting artisanal and textile production and their commercialization. This activity is carried out principally by women, who have developed techniques of fashioning handicrafts by transforming vegetable and animal fibres, and by using plants and mineral products for the dyeing of these fibres. Thus the creativity of female work has gifted the family with clothing and protection, and these women also contribute their share in agricultural labour. The production of artisanal textiles continues for its original purpose as goods for family consumption, and it has also become additionally a significant alternative of income generation for the family.

In some countries and regions, women have organized themselves into networks. Such is the case with the Asociación de Mujeres Artesanas del Perú (Association of Women Artisans of Peru), which has been operating since 1998, and the Comisión de Artesanas Tozepan Titatanizque (Commission of Tozepan Titatanizque Women Artisans), which was created in 1992.

Research work is concentrated in the academic institutions of the different countries. The greater part of the bibliography appended herewith, was produced by women academics. Since the 1970s, throughout the whole Latin American
region, the number of research projects on the modalities in which female work is presented, has been growing. These studies have been developed utilizing methodological approximations directed towards obtaining both quantitative as well as qualitative data. Nevertheless, the greater part of this research only analyzes the participation of women in diverse branches of industrial production, and only to a lesser extent, their role in the creation and conservation of the techniques of artisanal work.

The products of research referring to this last-mentioned theme, have generally been arrived at by means of an anthropological approach, using techniques such as ethnographic observation and the reconstruction of life-histories. Some of these documents analyze and recover prehispanic traditions that are integrated and re-fashioned by the women artisans in their work, together with models from modern occidental culture. This produces a cultural syncretism that varies according to which ethnic group makes the selection (Zapotecs, Mayas, Nahuas and others).

Finally, another way by which a revaluation of the role of women artisans in the safeguarding of intangible cultural heritage is happening, is the publication of their experiences in magazines on art and culture. In 1999, the Consejo Nacional para la Cultura y las Artes (National Council for Culture and the Arts) in Mexico published a catalogue that included 309 magazines of this type. Approximately one tenth of the magazines are dedicated (although not exclusively) to disseminating the cultural expressions of the women involved in artisanal production. (Consejo Nacional de la Cultura y las Artes 1999)
Latin America is an extremely varied region, demographically, socio-economically and culturally. The differentiation occurs not only between the more than thirty countries that make up the region, but also within each nation. The total population of Latin America is more than five hundred million, and included in this number there are more than four hundred different ethnic groups.

Taking into account these complex circumstances, plus the limitations of time and money placed on this project mentioned earlier, the author of this paper decided to obtain and analyse information regarding four countries representative of the region as a whole: Mexico, Chile, Peru and Brazil.

This feasibility study was based on the revision of secondary sources of information: bibliographic and electronic data bases; secondary periodical publications; catalogues, indices and bibliographies. This study was, therefore, centred on the compilation of information about institutions, projects, organizations, networks and bibliography relevant to the traditional knowledge and practices of women with regard to:

- Protection of the ecosystems
- Traditional medicine
- Traditions related to the creation of artisanal type cultural products

The documents and projects encountered regarding these three themes, respond in general terms, to two approaches. The first approach highlights the role of women as producers and transmitters of knowledge to do with the use of natural resources, traditional medicine, and the fashioning of handicrafts, but it does not analyze, nor does it question, the economic, social or cultural determinants (among which features the absence of equality between the genders), of the main problems that occur in each of the three categories set out
above. The second approach utilizes the concept of gender, analyzing not only the women themselves but also the social relationships which they establish, and the system of power within which those women live. This makes it possible to identify the differences existing among individual women themselves, emphasizing the socio-historical and cultural character of the processes of subordination and negotiation in which the women find themselves.

This author considers that any future project on Women, Intangible Heritage and Development should be based on this latter approach, as it would contribute to a recognition of the cultural diversity of women, as well as to overcoming the essentialist view that vindicates all women’s actions, including those that inhibit women’s autonomy and their ability to exercise the same rights as those of men.

The greater part of the bibliography found, has been produced by women academics that work at universities or public research centres in the different countries. Nonetheless, there is not tabulated information regarding how many Latin American universities include these issues within their research and teaching programs.

As regards the main approaches in the documentation found, the theme of women in relation to conservation of the ecosystems and traditional medicine appears to be dealt with in publications based either on a review of a collection of theoretical texts, or on the development of empirical research. These latter publications provide qualitative and/or socio-demographic data about small groups of women, but never about the total population. The results of any research that actually refers to the role of women in the preservation of handicrafts, have generally been arrived at by means of an anthropological approach, using techniques such as ethnographic observation and the reconstruction of life-histories.
Given that this present study does not analyze Latin American research production exhaustively, this author considers it necessary to explore what exactly are the magnitude and characteristics of such research in all of the countries that together comprise the region. It is also important that the role of women in the preservation of intangible cultural heritage cease to be considered solely a topic of research for women, rather, it is argued here that this issue should be studied by inter-disciplinary teams of men and women academics. Research into these matters should not be limited to micro-social approaches, and efforts should be made to complement qualitative data with quantitative data. Attempts should be made to avoid falling into a dualist way of thinking: primitive/developed, irrational/rational, magic/scientific. In the case of future studies, the author considers it vital, for example, not to suggest any opposition between traditional medicine and biomedicine, and to indicate which aspects of traditional medicine or of the role of women as healers facilitate their processes of autonomy and empowerment. In the same vein, when dealing with the theme of women artisans, some of the documents found analyze and recover prehispanic traditions that the women artisans integrate and re-fashion in their work, together with models from modern occidental culture. This treatment, which is far from being dualist in its thinking, makes it possible to recognize significant situations of cultural syncretism, a phenomenon that varies according to which ethnic group makes the selection.

The NGOs are usually devoted to political activism and to providing training by means of short courses, whilst the academic institutions generally operate in the field of research and teaching at a higher level. The list of NGOs given in this document shows that a large number of them were created in the 1980s, as a result of the United Nations’ Decade for Women. In numerous cases, these organizations began working on the preservation of traditional medicines and healthcare for women, thence leading on to the theme of women and the environment. Other NGOs that have been working with the theme of the artisanal production of women linked to a concern for the ecosystems. Most of the NGOs
mentioned in this document, are working to change the condition of women, from within currents such as feminism or from other political positions.

It is important to point out that the NGOs are organized into national, sub-regional or Latin American networks. The networks ensure that the groups do not lose their autonomy, and that they gain in information, exchange of experiences, and in opportunities to participate in specific training programmes. More encouragement should be given to the dissemination of the objectives and achievements of NGOs, supporting their use of the most advanced technology, because access to this type of information has already been found to be very difficult.

Governmental dependencies have begun to safeguard the knowledge and practice of women in relation to intangible cultural heritage. The policies related to this objective focus on the recovery and dissemination of living testimonies, on the creation of different types of archives, series of publications, and, to a lesser extent, on the development of research. However, governments have not always known how to carry out the task of cultural preservation respecting the concrete characteristics of the different regions, or the needs of the local population, particularly the needs of local women. If the NGOs, governmental institutions, universities and research centres were to work more closely together, this type of problem could be avoided, and such co-operation would greatly enhance the individual efforts that are currently being made in isolation.
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Appendix 1

1. KNOWLEDGE and TECHNIQUES for the PROTECTION of ECOSYSTEMS

1.1. GOVERNMENT and ACADEMIC INSTITUTIONS

1.1.1. MEXICO

- **Centro Regional de Investigaciones Multidisciplinarias**
  Universidad Nacional Autónoma de Mexico, UNAM
  Project: Rural Women, Environment and Health.
  Responsible: Magali Daltabuit.
  Av. Universidad s/n Circuito 2
  Col. Chamilpa, Cuernavaca, Mor.

- **Universidad Autónoma de Mexico**
  Instituto de Investigaciones Sociales
  Torre 2 de Humanidades, piso 9, Ciudad Universitaria
  Tel: 550-5215
  Fax: 548-4315

  *Development of research and the dissemination of information to do with women and the ecosystems.*

- **Centro de Estudios del Desarrollo Rural**
  Colegio de Postgraduados
  Programa de la Mujer en el Desarrollo Rural
  Contact: Dra. Emma Zapata Martelo
  Tels.: 58045988 ext. 1, 01 595 10614; fax: 01 595 116 06
  Estado de Mexico, Mexico
  emzapata@colpos.colpos.mx

  *Research and post-graduate teaching about women and environment*

- **Universidad Nacional Autónoma de Mexico**
  Facultad de Psicología
  Contacts: Alfredo Guerrero Tapia; María del Carmen Gerardo Pérez
  Tels.: 56222319, fax: 55502560
  C.U, Mexico

- **Escuela Nacional de Trabajo Social**
  Centro de Estudios de la Mujer Desarrollo, Trabajo y Medio Ambiente
  Contact: Dra. Julia del Carmen Chávez Carapia
  Tels.: 56228764, 56228754 fax: 55501957
  C.U., Mexico
  jchavez@servidor.unam.mx

  *Research on gender and sustainable development*

- **Escuela Nacional de Estudios Profesionales Iztacala**
This group gives advice on women and preservation of the environment.

- **Secretaría de Medio Ambiente**
  Contact: Ingrí Gómez Saracibar
  Tels.: 55213528, 55420983 ext. Fax: 55212688
  D.F., Mexico
  ingridgosa@hotmail.com 7 ingridgosa@prodigy.net

- **Instituto de Ecología**
  Apartado Postal 18-845
  Delegación Miguel Hidalgo
  Mexico, D.F., 11800
  Mexico
  Tel: (01) 271-0350 / 271-0435

- **Centro de Investigaciones Ecológicas del Sureste**
  Carretera Panamericana y Periférico Sur
  Apdo. Postal 63
  29200 San Cristóbal de las Casas, Chis., Mexico
  Tel: 01 (967) 818-63 / 818-84
  Fax: 01 (967) 823-22

- **Centro de Investigaciones y Estudios Superiores en Antropología Social**
  Hidalgo y Matamoros
  Col. Tlalpan
  14000 Mexico, D.F., Mexico
  Tel: 655-55-76 / 655-01-58 / 655-00-47
  Fax: 573-69-83

- **Escuela de Ciencias Sociales – Taller de Investigación ANTZETIK**
  Universidad Autónoma de Chiapas
  Alvaro Obregón s/n
  Col. Revolución Mexicana
  29220 San Cristóbal de las Casas, Chis., Mexico
  Tel: 01 (967) 803-61 / 826-84
  Fax: 01 (967) 826-84

- **Programa Universitario de Estudios de Género**
  Universidad Nacional Autónoma de Mexico
  Circuito Maestro Mario de la Cueva, Zona Cultural
  Cuidad Universitaria
  04510, Mexico, D.F.
  Tel: 55-50-78-89
  Fax: 55-06-97-79 / 56-22-75-80

- **Centro de Estudios del Desarrollo Rural**
  Colegio de Postgraduados en Ciencias Agrícolas (CEPCA)/CEDER
  Km. 35.5 Carretera Mexico-Texcoco
  Montecillo, Méx.
This Board supports projects on ecology and biodiversity, including women and sustainable development.

- **Comisión Nacional para el Conocimiento y Uso de la Biodiversidad (CONABIO)**
  Contact: Lic. Jacinta Ramírez
  Av. Liga Periférico-Insurgentes Sur 4903
  Col. Parques del Pedregal,
  Deleg. Tlalpan, C.P. 14010,
  Mexico, D.F.
  Tel: 55-28-91-00
  Fax: 55-28-91-85
  cedoc@xolo.conabio.mx

  *This unit has the aim of promoting research to do with women and agroecology.*

- **Universidad Autónoma Chapingo**
  Dirección de Centros Regionales
  Centro Regional Universitario del Sureste (CRUSE)
  Contact: Ing. José Manuel Ruiz Rodríguez
  Km. 5 Carretera Teapa-Rancheria Vicente Guerrero, Teapa, Tab, 86800, Mexico.
  cruseuch@laneta.apc.org

  *The Ecology Institute carries out research into natural resources, women and communication.*

- **Universidad Nacional Autónoma de México**
  Instituto de Ecología
  Departamento de Ecología Funcional y Aplicada
  Contact: M. En C. Alicia Castillo Álvarez
  Apartado Postal 70-275,
  Coyoacán-Universidad, Mexico, DF, Mexico

  *The Lead Program develops research and teaching about the principal ecological problems at local, national and Latin American level.*

- **Centro de Estudios Demográficos y de Desarrollo Urbano**
  El Colegio de Mexico
  Programa de Estudios Avanzados en Desarrollo Sustentable y Medio Ambiente
  LEAD-MEXICO
  Contact: Prof. Boris Graizbord
  Camino al Ajuste N° 20
  Pedregal de Santa Teresa
  10740, Mexico, D.F.
  Tel: 5449-3072, 5449-3092, 5449,3000 ext. 4173
  Fax: 5645-0464
  leadmex@lead.colmex.mx

- **Colegio de la Frontera Sur (ECOSUR)**
  Contact: Mario González Espinosa
  Apartado Postal 63
  29200 San Cristóbal de las Casas, Chiapas, Mexico
  Tel: (967) 81883, 81884, 84558
  Fax: (967) 82322, 84557
Research and publications to do with traditional medicine, midwives and reproductive health environment.

- **Secretaría de Ecología**
  Unidad de Información y Difusión
  Lerdo Poniente 300
  Col. Centro, Toluca, 50000
  Tel: (52 7) 276-0055
  Fax: (52 7) 214-3457

- **Departamento de Producción Económica**
  Contact: Gisela Espinosa
  Universidad Autónoma Metropolitana Xochimilco
  Apdo. Postal 23-181, Mexico 23, DF

### 1.1.2. CHILE

- **La Asociación Chilena de Municipalidades (ACHM)**
  [www.achm.cl](http://www.achm.cl)

  This Network operates at 13 Chilean regions and promotes activism regarding environmental problems

- **Servicio Nacional de la Mujer**
  Amanátegui N° 333 - 6°. Piso
  Casilla 319, Correo 22
  Santiago, Chile
  Tel: (56-2) 697-30-21 / 697-30-28

### 1.1.3 PERU

- **Consejo Nacional Del Ambiente**
  Av. San Borja Norte No. 226, Lima - Peru
  Tel: (511) 2255370 ; Fax : (511) 2255369
  E-Mail : conam@conam.gob.pe

- **Universidad Nacional Agraria La Molina**
  Av. La Universidad s/n - La Molina, Lima - Peru
  Tel: 349-5647 349-5669

- **Universidad Nacional de San Antonio Abad el Cusco**
  Calle Roccopata 330 - SANTIAGO-CUSCO
  Tel: 084-223864
  e-mail: antarki@chaski.unsaac.edu.pe

- **Universidad Católica de la Santísima Concepción**
  Facultad de Ciencias
• Facultad de Ciencias Económicas
  Universidad Nacional Mayor de San Marcos
  http://www.unmsm.edu.pe

Research and teaching on women and handicrafts: silver jewelry, ceramics, patchwork art and carvings.

1.1.4. BRAZIL

• Secretaria de Estado da Saúde e Meio Ambiente
  Divisão de Saúde da Mulher, da Criança e do Adolescente
  Av. Anhsnguera 5195
  74000, Sector Coimbra, Goiania GO, Brazil
  Tel: (062) 233-9011 / 233-2122, ramal 145/155

  This División offers health care and organizes academic activities on women, health and environment.

• Universidade de Sao Paulo. Núcleo de Estudo sobre a Mulher, NEM
  Rua Marquez de Sao Vicente 225, Gavea
  CEP 22453 Rio de Janeiro RJ, Brazil
  Tel: (1) 277-3300

  Research and training on health, women and ecology.

• Universidade Livre do Meio Ambiente
  Rua Victor Benato 210 -Barrio Pilarzinho
  82.120-110 - Curitiba -PR
  Tel: (41) 254-7657 / 254-5548
  Fax: (41) 335-3433
  unilivre@unilivre.org.br
  www.unilivre.org.br

1.1.5. OTHER COUNTRIES

• IMUP- Instituto de la Mujer de la Universidad de Panamá
  Contact: Anabel Chen Molina
  Estafeta Universitaria, Ciudad de Panamá, Panamá
  Tel: 223-4787
  Fax: 264-9951
  imul@ancon.up.ac.pa
  www.up.ac.pa/investigacion/imup/unicef/html

• Centro Agronómico de Investigación y Enseñanza
  Código Postal 7170, Turrialba, Costa Rica
  Tel: (506) 556-1016
  Fax: (506) 556-0914

• Escuela de Ciencias Ambientalistas
1.2. NGOs and NETWORKS

1.2.1 MEXICO

- **Red de Género y Medio Ambiente**
  Centro Regional de Investigaciones Multidisciplinarias, UNAM
  Contact: Margarita Velázquez
  Av. Universidad s/n Circuito 2
  Col. Chamilpa, Cuernavaca, Mor.
  crim@servidor.unam.mx

  This Network comprises 25 organizations and female researchers and coordinates projects regarding ecology and gender.

- **Centro para Mujeres, CIDHAL**
  Apartado Postal 1-579
  Cuernavaca, Morelos

- **Centro de Apoyo Para el Movimiento Popular de Occidente, A.C.**
  Contact: Lic. Araceli Leprón León
  Tels.: 01 3 8252286, Fax: 01 3 8252286
  Jalisco, Mexico
  CAMPOJAL@laneta.apc.org

- **Centro de Encuentros y Diálogos a.c.**
  Humboldt 304
Apartado 632
Cuernavaca Morelos, Mexico C.P 062000
Tel: (73)14-07-78
Fax: (73) 18-29-74

The Centre was created in 1983, particularly to support the popular groups native to the State of Morelos, but with special emphasis on women’s groups. Among other themes, the Centre concentrates on health and the environment.

- **Mujer Campesina y Tecnología Alternativa**
  Providencia 1412-802 A
  CP 031000 Mexico D.F., Mexico

  This Centre began in 1988. Its aim are to give courses, to promote the use peasant women make of traditional medicine, and to promote the role of women in relation to handicrafts and preservation of the environment.

- **Promoción de Desarrollo Popular, PDP**
  Tlaloc 40 int. 3, 2º piso, Col. Anahuac
  11370 Mexico, D.F., Mexico

  Since 1987 this Programme has been working with popular urban women, rural women, and women belonging to ethnic groups, aiming to improve the health of these women by offering courses on health education, medicinal plants, handicrafts, the environment, and other subjects.

- **Dirección Regional en Mexicali**
  El Colegio de la Frontera Norte, A.C.
  Calz. Independencia y Calafia, N° 10961-1
  Col. Centro Cívico
  21000 Mexicali, B.C., Mexico
  Tél: 01 (65) 57-53-41
  Fax: 01 (65) 57-25-89

- **Dirección Regional en Tijuana**
  El Colegio de la Frontera Norte, A.C.
  Blvd. Abelardo L. Rodríguez N° 21
  Zona del Río
  22320 Tijuana, B.C, Mexico
  Tel: 01 (66) 88-22-26
  Fax: 01 (66) 84-87-95

- **Grupo de Mujeres de San Cristóbal de las Casas, A.C.**
  Calle Ribera esq. Surinam
  Barrio de Tlaxcala
  29210 San Cristóbal de las Casas, Chis., Mexico
  Tel: 01 (967) 843-04
  Fax: 01 (967) 843-04

- **Grupo de Estudios Ambientalistas**
  Allende N° 7
  Col. Sta. Ursula Coapa
This NGO provides training and advice to peasant women from the south region of Mexico.

This group has been supporting women by holding training workshops and by drawing up educational material to do with susttainable development and agro-ecology.

This Association has been giving advice to peasant women and artisans on aspects of biodiversity.

This NGO provides training and advice to peasant women from the south region of Mexico.

This group has been supporting women by holding training workshops and by drawing up educational material to do with susttainable development and agro-ecology.

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This Association has been giving advice to peasant women and artisans on aspects of biodiversity.

This NGO provides training and advice to peasant women from the south region of Mexico.

This group has been supporting women by holding training workshops and by drawing up educational material to do with susttainable development and agro-ecology.

This Association has been giving advice to peasant women and artisans on aspects of biodiversity.
This NGO carries out research into the benefits of agro-ecology in a Mayan area of Mexico.

- **Programa de las Naciones Unidas para el Medio Ambiente**
  Oficina Regional para América Latina y el Caribe
  Boulevard de los Virreyes 155
  Lomas de Virreyes, CP. 11000
  Mexico, DF
  Tel: (52) 5 202-6394 / 5 202-4841
  Fax: (52) 5 202-09-50
  e: unepnet@rola

1.2.2. CHILE

- **Comisión Nacional Campesina**
  Contact: Alicia Muñoz, presidenta
  Dirección oficina: Sazié 1915, Piso 2 Santiago, Chile
  Tel./Fax: (56-2) 698-8407

  The Commission seeks to raise the organizational level of peasant women and wage-earning rural women, by means of activism as well as by providing training and education to women’s groups.

- **Fundación Laura Rodríguez**
  Tegualda 1832, Santiago de Chile.
  Tel.: (56-2) 225-2714.

  This NGO Carries Out Research On Women And Environment and Publishes A Bulletin “Pares And Nones”

- **Centro el Canelo de Nos. Programa de la Mujer**
  Casilla 2-D San Bernardo
  Santiago, Chile
  Tel: 859-3262 / 859-4707
  Fax: 858-1405

  This Programme was created in 1985 to hold workshops on health and agro-ecology for both urban and peasant women. Publications: monographs (books).

- **Comité Nacional Pro-Defensa de la Fauna y la Flora, CODEFF**
  Santa Filomena 185, Providencia
  Casilla 3675
  Santiago, Chile

- **Fundación para el Desarrollo Regional de Aysén, FUNDA**
  Casilla 340
  Coyhaique, Chile
  Tel: 23-11-27
  Fax: 23-20-54

  In 1976, this Foundation began offering services to women from marginalized urban sectors and to peasant women, by training them, and by giving them technical assistance regarding health and the environment.

- **Instituto de Educación Rural, IER**
Since 1954, the Institute has been providing services to both peasant women and peasant men, giving them advice, and collaborating with them on aspects of health, the environment and other topics.

- **Instituto de Investigación y Desarrollo Local, IDEL**
  5 de Abril 994, depto. 204, Cerrillos
  Santiago, Chile
  Tel: 557-3574

  The Institute began its activities in 1984, offering services to the community in general, holding workshops, organizing courses and programmes to do with health the environment and recycling. It has published a collection of working documents.

- **Organización Internacional de Uniones de Consumidores, IOCU**
  Oficina Regional para América Latina y el Caribe
  Programa Salud y Medio Ambiente
  Av. Leones 2293, Providencia
  Casilla 9635
  Santiago, Chile
  Tel: (56-2) 2234172 / (56-2) 2234763
  Fax: (56-2) 2234638

  This NGO was created in 1960. Its Aim is the Promotion Of Health Rights And The Dissemination Of Information To Do With Health And Traditional Medicines.

- **Red Nacional de Acción Ecológica**
  Semanario 774
  Nuñoa – Santiago –Chile
  Tel: (56-2) 223-44-83
  Fax: (56-2) 225-8909
  renac@rdci.cl
  www.renace.net

  This network promotes activism campaigns regarding ecological problems.

### 1.2.3. PERU

- **Centro de la Mujer Peruana Flora Tristán**
  Parque Hernán Velarde N° 42
  Lima 1, Peru
  Tel: (51-14) 33-90-60 / 33-06-94 / 33-27-65
  Fax: (51-14) 33-90-60

  Training and publications to do with traditional medicines, midwives, herbalism and ecology.

- **Asociación Arariwa**
  Apartado postal 872
  Cusco, Peru
This Association supports rural women by giving courses about traditional medicines and ecology.

- **Centro Andino de Educación y Promoción, CADEP “José María Arguedas”**
  Saphy 808
  Cusco, Peru
  Tel: 22-80-21
  Fax: 51-084.22.5731

  *Since 1985 this Center support peasant women from the ethnic Quechua group.*

- **Centro de Desarrollo Agropecuario, CEDAP**
  Av. Andrés Avelino Cáceres 1201-1203
  Apartado Postal 151
  Ayacucho, Peru
  Tel: 064-913074

  *Since 1978 this Center supports peasant women promoting the role of women in relation to traditional medicine and preservation of the environment.*

- **Centro de Estudios y Promoción Comunal del Oriente; CEPCO**
  Area de la Mujer
  Jr. Manuela Morey 233, Apartado Postal 253
  Terapoto, Peru
  Tel: 094-523110

  *This Center began in 1985. Its aim are to promote the use peasant women make of traditional medicine and to preserve the environment.*

- **Centro de Estudios y Promoción para la Mujer - Centro Mujer**
  Edificio Los Olmos 1002
  Residencial San Felipe, Jesús María
  Lima, Peru

  *Training popular urban women on ecology.*

- **Coordinadora de las Organizaciones Indígenas de la Cuenca Amazónica, COICA**
  Jirón Larco Herrera 1057
  Lima 17, Peru
  Tel: 51-14-619228
  Fax: 51-14-619228

  *Since 1984 this network supports indigenous women on sustainable development and herbalism.*

- **Grupo de Investigación y Extensión en Tecnología Popular, Tulpuy**
  Av. Centenario 589 -San Carlos
  Apartado 222
  Huancayo, Peru

  *The NGO was created in 1978 to provide health care and training to peasant women on traditional medicine and ecology.*

- **Asociación Cultural Pirámide**
  Contactos: Eloísa Tréllez Solís, Patricia Parrinello Sánchez, Ofelia Enciso Soto
  Calle Diego Ferré 387-F
  Miraflores, Lima 18
  Tel/Fax: (511) 446-1487 / 444-2691
Since 1989 this Association has been providing advice on ecology.

1.2.4. BRAZIL

- **Grupo Ecológico “SEMENTE”**
  Dirección (provisoria)
  Secretaría de Cultura
  Grupo Ecológico Semente
  Av. Barão de Stuardt, 505
  60120 Meireles, Fortaleza/Ce, Brazil

  This Group, Based On Ecofeminism, Edits A Magazine And Promotes Activist Campaigns Regarding Environmental Problems And Policies

- **Tecnologia Alternativa na Promocao da Saúde, TAPS**
  Contact: Maria Aparecida do Amaral
  Dirección: Rua Borges Lagoa 509,
  São Paulo, Brazil
  Dirección postal: Caixa Postal 20.306 CEP 04041 -990
  São Paulo, Brazil
  Tel.: (55-11) 572-0466 Fax: (55-11) 572-0465

  Edits The Bulletin “Comtaps” And A Line Of Publication: “Saúde E Comunidade”.

- **Red de Defensa de la Especie Humana (REDEH)**
  Thais Corral
  C/o REDEH
  Rua Barão do Flamengo 22/3’4
  22210 Rio de Janeiro, Flamengo, Brazil.

- **Articulacao do Movimento de Mulheres Trabalhadoras Rurais - Regiao Sul**
  Rua André de Barros, 345 - Bloco B . Apt. 6
  80.010 Curitiba, Paraná, Brazil

  This Movement was created in 1988 to hold educational training on health and environment to working women

- **Ciudadania, Estudo, Pesquisa, Informacao, Acao, CEPIA**
  Rua do Russel 694 - 2º andar
  CEP 22210 Rio de Janeiro - RJ, Brazil
  Tel: (021) 225-6115

  This NGO Provides services to poor and black women organizing workshops on women’s health, traditional medicine and ecology.

- **Grupo de Acoes Ecologicas em Comunidades, GAECO**
  Estrada de Gávea 407 c/1 - Rocinha
  Rio de Janeiro CEP 22451, R.J., Brazil

  This group gives workshops on how to preserve and disseminate the practice of traditional medicine.
1.2.5 OTHER COUNTRIES

- **Programa da Terra, PROTER**
  Rua Lacerda de Almeida, 59
  CEP 05015 Sao Paulo - SP, Brazil
  Tel: (011) 2631840 / 864-3980
  Fax: (55.11) 864-3980

- **Centro de Estudios Ambientales (CEDEA)**
  Contact: Maria Onestini
  Casilla de correo 116-Sucursal
  28-14 28 Buenos Aires, Argentina
  Tel: (541) 812-6490
  Fax: (541) 812-6490
  ronesti@criba.edu.ar

- **Oficina Regional de la UICN para Mesoamérica**
  Contact: Lorena Aguilar
  1161-2150 Moravia Costa Rica
  Tel: (506) 2362733
  Fax: (506) 2409934
  laguilkar@uicn.icr.cr.co

- **Red Género y Ambiente América Latina**
  Contact: María Rico
  Casilla 296 T
  Santiago, Chile.
  Tel: (562) 274 0180
  Fax: (562) 274 0180

- **FUNDANUEVA**
  Contacts: Alejandra Excalante M. / Yamileth F.
  Fundación Arias para la Paz y El Progreso Humano
  Paseo Colón, San José de Costa Rica
  ariasfun@sol.racsa.co.cr

- **Centro de Estudios sobre Tecnologías Apropiadas de la Argentina, CETAAR**
  Contacts: Rita Medo, lngdd
  Dirección oficina: Rivadavia 4097,
  Marcos Paz Buenos Aires, Argentina
  Dirección postal: Casilla de Correo 80 (1727),
  Marcos Paz Buenos Aires, Argentina
  Tel./Fax: (54-20) 72-171
  Correo Electrónico: cetaar@warnani.apc.org

- **Asociación Argentina de Protección Familiar**
  Contacto: Olga Vigliola
  Dirección: Agüero 1355/59, Capital
  Federal, Buenos Aires, Argentina
  Tel.: (54-1) 826-1216
  Fax: (54-1) 824-8416
• Mujer, Desarrollo y Medio Ambiente  
Consejo Nacional de la Mujer  
Contact.:, Susana Sanz, María E. Messutti.  
Dirección: Consejo Nacional de la Mujer  
Av. Roque Sáenz Peña 648, 7° “A”  
1035 Buenos Aires, Argentina

• Fundación para el Estudio e Investigación de la Mujer (FEIM),  
Páez de Vivienda Popular, FEDEVIVIENDA  
Contact: Alejandro Florian  
Dirección Postal: Apartado Aéreo 57059, Bogotá, Colombia  
Tel.: (57-1) 338-0014 Fax: (57-1) 287-1941  
Correo electrónico: hicwas@coinodo.apc.org

• Federación Nacional de Organizaciones de Vivienda Popular, FEDEVIVIENDA  
Contact: Ana María Nocetti  
Uruguay 1555,  
República Oriental del Uruguay  
Dirección postal: CP 11200,  
Montevideo  
Tel.: (598-2) 417-470  
Fax: (598-2) 480-556  
piemuu@chasque.apc.org

• Fundación Plenario de Mujeres del Uruguay  
Contact: Ana María Nocetti  
Uruguay 1555,  
República Oriental del Uruguay  
Dirección postal: CP 11200,  
Montevideo  
Tel.: (598-2) 417-470  
Fax: (598-2) 480-556  
piemuu@chasque.apc.org

• Grupo Centroamericano de Población y Ambiente  
Contact: Rosa Cheng  
Del Caballo Blanco, 200 Sur y 75 este  
Moravia, Costa Rica  
Tel: (506) 236-2733  
Fax: (506) 240-9934

• Centro para la Conservación y Ecodesarrollo de la Bahía de Samania y su Entorno  
Contact: Dulce Castleton  
http://www.aacr.net/gef/cebse

• Coordinadora de Proyectos de Educación de Desarrollo Ecológico (COPREDE)  
Contact: Víctor Hugo Godoy  
2da. Calle 3-44, Zona 1  
Chimaltenango, Guatemala  
Tel: (502) 839-1456

• Centro Feminista de Información y Acción (CEFEMINA)  
Contact: Ana Carcedo  
200 m al oeste y 100 m al norte de Taco Bell  
San Pedro de Montes de Oca  
San José  
Apdo. 5355-1000
XV

San José, Costa Rica  
Tel: (506) 224-3986  
Fax: (506) 224-3986  
cefemina@cefemina.or.cr  
http://www.cefemina.or.cr

- Colectivo Femenino Rescandolando Nuestra Ecología  
Contact: María Isabel Ramírez Castro  
300 m este de la Plaza de Deportes  
San Juan, San Ramón  
Alajuela, Costa Rica

- Asociación de Mujeres por la Dignidad y la Vida (LAS DIGNAS)  
Contact: Ana Cecilia Murcia  
Calle Gabriela Mistral N° 224  
San Salvador  
Tel: (503) 225-8944 / 226-0356 / 225-4457 / 335-1078 (Suchito).  
Fax: (503) 226-1879  
dignas@vianet.com.sv

- Asociación para la investigación del Desarrollo Sostenible Segovias (ADESO “Las Segovias”)  
Contact: Alfredo Chávez Morales  
Boulevard Pancasán Depósito de la Pepsi  
Una cuadra al norte  
Estelí  
Apdo. 60  
Nicaragua  
Tel: (505) 713-3550 / 713-4662  
Fax: (505) 713-4632  
adeso@nicarao.org.ni  adeso@sdnnic.org.ni

- Naturaleza y Sociedad  
Contact: Francisco Arévalo  
Plaza Concordia, Vía España  
Local # 155  
Apdo. 3380 Virtual Office, Zona 7  
Ciudad de Panamá  
Tel: (507) 265-1333 / 214-9139 / 684-8670  
Fax: (507) 265-1335  
virtall@sinfo.net

- Programa de Desarrollo Rural en el Departamento de Chalatenango (PRO-CHALATE)  
Final Avenida Morazán  
Chalatenango, El Salvador  
Tel: (503) 335-2450 / 335-2658 / 301-1241

- Asociación Agropecuaria Artesanal “La Guadalupana”  
Contact: Aurelio Chávez Cochoy  
Aldea El Novillero, Santa Lucia Utatlán  
Sololá, Guatemala  
Tel: (502) 762-3283  
Fax: (502) 762-2283
Fundación para el Desarrollo Integral de La Mujer Indígena de Subtiava (XOTCHIL ACAL)
Contact: Marina Maradiaga Pérez
Texaco Guido 2 C y 75 vrs abajo
León, Barrio Subtiava
Nicaragua
Tel: (505) 311-2520
1.3 BIBLIOGRAPHY


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Oficina Regional para Centroamérica de la Unión Mundial para la Naturaleza , El Aporte de la mujer en la ejecución de los planes de acción forestal, , Plan de Acción Forestal Centroamericano, Programa Regional Mujer y Desarrollo, in: Memorias del Taller-Seminar, El Salvador , 1991,


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Appendix 2

2. KNOWLEDGE and PRACTICE of TRADITIONAL MEDICINE

2.1. GOVERNMENT and ACADEMIC INSTITUTIONS

2.1.1. MEXICO

- **Programa de Ciencias Sociales y Salud**
  Instituto Nacional de Salud Pública de Mexico
  Contact: Xochitl Castañeda
  Av. Universidad 655, Col. Santa María Ahuacatitlán, 62508, Cuernavaca, Morelos, Mexico
  Tel: (73) 11 01 11, 29 30 00 y 11 03 45
  http://www.insp.mx
  
  *Teaching and research to do with traditional medicine and female midwives in the southeast of Mexico.*

- **Especialización en Acupuntura y Fitoterapia**
  División de Ciencias Biológicas y de la Salud
  Universidad Autónoma Metropolitana. Unidad Iztapalapa
  Contact: José Rivas
  Av. Michoacán y La Purísima, Col. Vicentina, Deleg. Iztapalapa, C.P. 09340
  Tel: 5804-6551
dccbs@xanum.uam.mx

  Research and post-graduate teaching about traditional knowledge and practices to do with health, based on acupunture and phytotherapy.

- **Instituto Mexicano del Seguro Social (IMSS)**
  Unidad de Investigación Biomédica en Medicina Tradicional y Herbolaria del IMSS
  Contact: Dr. Xavier Lozoya Sotano de la Unidad de Congresos del Centro Médico Siglo XXI
  Tel: 55-88-56-07

  This government body carries out research into the benefits of the different medicinal plants which are found in Mexico, and produces medicaments from these plants. It is also helping to revive the role of women in the use of herbal remedies.

- **Instituto de Investigaciones Sociales**
  Universidad Autónoma de Mexico. Torre 2 de Humanidades, piso 9, Ciudad Universitaria
  Tel: 550-5215
  Fax: 548-4315

  *Development of research and the dissemination of information to do with women and the ecosystems.*
• Centro de Atención a la Salud Integral de la Mujer
Secretaría de Salud y Desarrollo Comunitario del Estado de Coahuila
Orquídeas N° 100
Col. Torreón Jardín
27200 Torreón, Coah., Mexico
Tel: 01 (17) 21-10-36

• Centro de Investigaciones en Salud de Comitán (CISC)
s/n Frente a Urgencias del Hosp., Gral. de Comitán
Altos farmacia Ana Rosy, Apdo. Postal 271
3000, Comitán, Chis., Mexico
Tel: 01 (963) 238-16
Fax: 01 (963) 238-16

• Centro de Investigaciones y Estudios Superiores en Antropología Social
Contact: María Eugenia Módena
Hidalgo y Matamoros
Col. Tlalpan
14000 Mexico, D.F., Mexico
Tel: 655-55-76 / 655-01-58 / 655-00-47
Fax: 573-69-83

Research to do with indigenous female healers.

• Dirección General de Culturas Populares
Unidad Regional Oaxaca
Contact: Martha Cañada
Av. Revolución 1877, 6° Piso,
Col. San Ángel, Deleg. Alvaro Obregón
C.P. 01000, Mexico, D.F.
Tel: 5490-9763
e mail: achacha@conaculta.gob.mx / cppacmyc@conaculta.gob.mx

Research and training to do with the work of traditional women therapists (midwives, herbalists, “hueseras” [a type of untrained chiropractor]).

• Centro de Investigaciones y Estudios Superiores en Antropología Social-Sureste
Contact: Graciela Freyermuth
Calle Ma. Adelina Flores N° 36
Barrio de Guadalupe
29230 San Cristóbal de las Casas, Chis., Mexico
Tel: 01 (967) 820-36
Fax: 01 (967) 820-36

Research to do with the indigenous system of healthcare, and the health of women from Chamula ethnic group.

• Escuela de Ciencias Sociales – Taller de Investigación ANTZETIK
Universidad Autónoma de Chiapas
Alvaro Obregón s/n
Col. Revolución Mexicana
29220 San Cristóbal de las Casas, Chis., Mexico
Tel: 01 (967) 803-61 / 826-84
Fax: 01 (967) 826-84
• **Area de Salud y Población**
  Contact: Esperanza Tuñón
  El Colegio de la Frontera Sur. Unidad Tabasco
  Mario Brown Peralta 209-E
  Fracc. Guadalupe, Villahermosa, Tabasco
  estunon@nexus.net.mx

  *Research and publications to do with traditional medicine, midwives and reproductive health.*

• **Subdirección de Salud y Bienestar Social**
  Instituto Nacional Indigenista
  Contact: Carlos Zolla
  Av. Revolución N° 1227-P.B
  Col. Los Alpes
  01010 Mexico, D.F. Mexico
  Tel: 56-51-31-99 / 56-51-31-30
  Fax: 56-51-73-65 / 55-93-28-75

  *Research into women and the use of home remedies in the rural areas of Mexico.*

• **Escuela Nacional de Medicina y Homeopatía**
  Instituto Politécnico Nacional
  Guillermo Massieu N° 239
  Frac. La Escalera
  07320 Mexico, D.F. Mexico
  Tel: 55-86-94-49 / 55-84-55-24
  Fax: 55-86-32-58

• **Centro de Investigaciones Interdisciplinarias en Humanidades**
  Universidad Nacional Autónoma de Mexico
  Torre 2 de Humanidades 4° piso
  Ciudad Universitaria
  04510, Mexico D.F., Mexico
  Tel: 55-50-67-02 / 55-23-00-26
  Fax: 55-48/15-29

• **Instituto de Investigaciones Antropológicas**
  Universidad Nacional Autónoma de Mexico
  Circuito Exterior
  Ciudad Universitaria
  04510, Mexico, D.F., Mexico
  Tel: 56-22-96-56 / 55-50-52-15 ext. 4314

• **Centro de Estudios de Población**
  Universidad Autónoma de Hidalgo
  Carretera a Tulancingo Km 2.5
  Unidad Universitaria, C.P. 42081
  Pachuca, Hgo. Mexico
  Tel: 01 (771) 350-77 Fax: 01 (771) 377-63

XXIV
2.1.2 CHILE

- **Proyecto Psicosocial San Ramón. Consultorio Municipalizado**
  Alhué 85-22, San Ramón Santiago, Chile

  *A Health Centre working to promote an improvement in the quality of life, which holds workshops and forums, and which offers consultations based on traditional medicine.*

- **Universidad de Chile**
  Proyecto: EMERGER
  Gran Av. José Miguel Carrera N° 3204
  Casilla 10-A San Miguel
  Santiago, Chile
  Tel: (56-2) 551-00-44 / 551-79-06
  Fax: (56-2) 551-01-74

*Anthropological research into midwives, “hueseras” [a type of untrained chiropractor], and traditional therapies.*


- **Servicio Nacional de la Mujer**
  Amanátegui N° 333 - 6°. Piso
  Casilla 319, Correo 22
  Santiago, Chile
  Tel: (56-2) 697-30-21 / 697-30-28

2.1.3. **PERU**

- **Consejo Nacional de Población**
  Centro de Documentación
  Contacto: María Cristina López, Odría, presidenta; Luis Céspedes B.,
  Dirección postal: Apdo. 10233
  Lima 1, Peru
  Dirección oficina: Jr. Carabaya N° 442, Piso 5°,
  Lima, Peru
  Tel.: (51-14) 262-949
  Fax: (51-14) 262-716

- **Pontificia Universidad Católica**
  Fundo Pando, Pueblo Libre, Lima Perú
  Tel: 622540

2.1.4 **BRAZIL**

- **Centro de Assistência Integral a Saúde da Mulher, CAISM**
  Universidade Estadual de Campinas
  Caixa postal 1170
  Campinas - CEP 13100, Brazil

  *The Centre was created in 1985 to support women by giving courses about traditional medicines and health care.*

- **Conselho Estadual da Condição Femenina, CECF**
  Rua Batatais, 187 -JD. Paulista
  Sao Paulo, Brazil

  *This Council opened in 1983, the aim was to support women’s from Sao Paulo State and promote programs on traditional medicine.*

- **Escola Nacional de Saúde Pública.**
  FIOCRUZ
  Av. Ataulfo de Paiva 1004 apt. 202
  Leblon
  2440 0 31 Rio de Janeiro, Brazil
  Tel: (55-21) 274-47-84

  *This School began in 1954. Research and training about public health and traditional women’s knowledge and practices.*

- **Núcleo de Estudos de População, UNICAMP**
Universidade Estadual de Campinas  
Campinas, Brazil  
Tel: (055) (0192) 39-8576  
Fax: (055) (0192) 39-4000

Since 1982 this academic group has been working on women’s health and traditional medicine

- **Secretaria de Estado da Saúde e Meio Ambiente.**  
  Divisão de Saúde da Mulher, da Criança e do Adolescente  
  Av. Anhanguera 5195  
  74000, Sector Coimbra, Goiania GO, Brazil  
  Tel: (062) 233-9011 / 233-2122, ramal 145/155

This Division has been contributing to women’s, children’s and adolescent’s health. It organizes different activities on health, traditional medicine and ecology.

- **Universidades de Sao Paulo. Núcleo de Estudo sobre a Mulher, NEM**  
  Rua Marquez de Sao Vicente 225, Gavea  
  CEP 22453 Rio de Janeiro RJ, Brazil  
  Tel: (1) 277-3300

Teaching and research to do with women, health and ecosystems.

- **Faculdade de Saude Pública**  
  Universidade de Sao Paulo  
  Av. Dr. Arnaldo  
  715 01255 Sao Paulo, Brazil  
  Tel. (55-11) 280-32-33 / 285-23-29

- **Instituto de Medicina Social**  
  Universidades do Estado do Rio de Janeiro  
  Rua Sao Francisco Xavier, 524 -7° andar - Bloco D  
  Maracanã  
  20055-900 Rio de Janeiro, Brazil  
  Tel: (55-21) 284-82-42  
  Fax: (55-21) 264-11-42

- **Programa de Pos-Graduacao em Antropologia Social**  
  Universidades Federal do Rio Grande do Sul  
  Av. Bento Goncalves N° 9500  
  91540 rio Grande do Sul, Brazil  
  Fax: (51) 227-22-95

- **Núcleo Saúde e Saberes Indígenas**  
  Departamento de Antropologia Social  
  Universidade Federal de Santa Catarina  
  Contact: Laura Pérez Gil  
  C.P. 5015, Campus Universitario  
  FloRianá Polis, S.C.  
  88040- 970 Brasil  
  laurapg@alatavista.com

2.1.5 OTHER COUNTRIES
• Escuela de Enfermería
Contact: Claudia Valencia
Universidad del Valle
Cali, Colombia
http://www.univalle.edu.co

• Secretaría de Salud
Contact: Ana María Ocampo
Cra. 19 Calle 20 piso 7
Manizales, Colombia
Tel: (968) 832-318

• Posgrado en Salud Pública
Facultad de Medicina
Universidad Mayor San Andrés
La Paz, Bolivia
Tel: 356590

• Departamento de Antropología Médica
Facultad de Filosofía y Letras
Universidad de Buenos Aires, Argentina
Contact: Ana Domínguez
Puán 480
Buenos Aires, Argentina

• Instituto Nicaragüense de la Mujer
Apartado Postal 5714
Managua, Nicaragua
Tel: 66-6100

• Oficina Nacional de la Mujer
Edificio TV. Nacional, 3ª Planta
Santa Tecla, El Salvador

2. 2. NGOs and NETWORKS

2.2.1 MEXICO

• Organización de Médicos Indígenas
del Estado de Chiapas (OMIECH)
Av. Salomón González Blanco N° 10
Col. Morelos, C.P. 29230
Apartado Postal 117
(San Cristóbal) Tel/Fax. (9) 67 8 54 38
Correo: omiech@laneta.apc.org
WEB: http://www.laneta.apc.org/omiech/

An Organization which provides healthcare based on traditional medicine; which produces and distributes leaflets, books and videos; and which gives courses.

• Grupo Ticime, A.C
"Ticime" in the Náhuatl language means “midwives”. The organization Ticime began in 1989 as a Centre for Study and Information on Midwifery. The objective was to help towards stemming the tide of unnecessary surgical intervention in childbirth, and to raise the standard of healthcare given to women in rural areas. Since 1995, Ticime has devoted its attention to putting into practice a professional model of midwifery.

- **Red de Mujeres PRODUSSEP, A.C.**
  
  Contact: Eugenia Flores, Gloria Sayavedra  
  Dirección postal: Apdo. Postal 121-087 Mexico 04370 D.F., Mexico  
  Dirección oficina: Kramer N° 71 Col. Atlántida, Mexico 04370, D.F.  
  Tel/fax: (52-5) 689-2429  
  Correo electrónico: redmujeres@laneta.apc.org

"Red de mujeres" (Women’s Network) is carrying out a study on traditional medicine, and promoting education-training and research regarding health. The Network is developing joint actions together with community organizations and organizations of peasant women. The Network’s objectives are: to further knowledge regarding the social-cultural factors which affect the overall health of women; to construct new educational methodologies in health for women, from the gender perspective; and to develop links with other women’s or mixed organizations-institutions with similar aims. The Network operates nationally, in both urban and rural areas.

- **Mujeres para el Diálogo**
  
  Contact: María del Carmen Montes,  
  Dirección postal: Apdo. Postal 19-493 Mixcoac 03910, Mexico, D.F.  
  Av. Cerro de las Torres 223-106  
  Col. Campestre Churubusco  
  C.P. 04200, Mexico, D.F.  
  Tel./Fax: (52-5) 544-2202

The aims of this Group are to contribute to the organization and liberation of women, and to work towards achieving a society free from gender inequalities. The Group provides training in different
themes, one of which is reviving the knowledge of medicinal plants, locally, regionally and nationally.

- **Centro de Desarrollo para la Mujer**
  Morelos N° 281 Ote
  Apartado Postal N° 26
  Jocotepec, Jalisco, Mexico

  This Centre opened in 1981. The aim was to support rural women by giving courses and supplying information about health, incorporating the traditional medicine of Nahua groups native to the central region of Mexico.

- **Colectivo Feminista de Xalapa, AC**
  Apartado Postal 107
  Xalapa 91000, Veracruz, Mexico

  Since 1980, this Collective has been contributing to women’s health, by holding educational workshops on different aspects, including the use of herbalism.

- **Centro de Encuentros y Diálogos a.c.**
  Humboldt 304
  Apartado 632
  Cuernavaca Morelos, Mexico C.P 062000
  Tel: (73)14-07-78
  Fax: (73) 18-29-74

  The Centre was created in 1983, particularly to support the popular groups native to the State of Morelos, but with special emphasis on women’s groups. Among other themes, the Centre concentrates on health and the environment.

- **Mujer Campesina y Tecnología Alternativa**
  Providencia 1412-802 A
  CP 031000 Mexico D.F., Mexico

  This Centre began in 1988. Its aim are to give courses, to promote the use peasant women make of traditional medicine, and to promote the role of women in relation to handicrafts and preservation of the environment.

- **Programa de Apoyo a la Mujer, PROMUJER**
  Tabasco 262/502
  Colonia Roma, D.F., Mexico

- **Promoción de Desarrollo Popular, PDP**
  Tlaloc 40 int. 3, 2° piso, Col. Anahuac
  11370 Mexico, D.F., Mexico

  Since 1987 this Programme has been working with popular urban women, rural women, and women belonging to ethnic groups, aiming to improve the health of these women by offering courses on health education, medicinal plants, handicrafts, the environment, and other subjects.

- **Servicios Desarrollo y Paz, A.C., SEDEPAC.**
  Programa de Mujeres
Since 1985 this Programme has been working with peasant and indigenous women, providing training and advice on health, based on traditional medicine practices.

- **Desarrollo Comunitario de la Salud, A.C.**
  Xicotencatl Nte. N° 501
  Col. Centro
  25000 Saltillo, Coah. Mexico
  Tel: 01(84) 14-99-04
  Fax: 01 (84) 14-99-04

- **Grupo Feminista 8 de Marzo**
  Calle 313ª. N° 1422
  Col. Centro
  31000, Chihuahua, Chih., Mexico
  Tel: 01 (967) 843-04
  Fax: 01 (967) 843-04

- **Equipo de Apoyo en Salud y Educación Comunitaria**
  Calle 21 de Agosto N° 21
  Barrio de la Merced
  29240 San Cristóbal de las Casas, Chis., Mexico
  Tel: 01 (967) 844-60

- **Grupo de Mujeres de San Cristóbal de las Casas, A.C.**
  Contact: Mariana Fernández Guerrero
  Calle Ribera esq. Surinam Barrio de Tlaxcala
  29210 San Cristóbal de las Casas, Chis., Mexico
  Tel: 01 (967) 843-04
  Fax: 01 (967) 843-04

- **Acción Popular de Integración Social, A.C.**
  Juan Sánchez Azcona N° 1339 – 2
  Col. Del Valle
  03100 Mexico, D.F., Mexico
  Tel: 601-25-57
  Fax: 601-25-57

  The aims of this group are the distribution of leaflets and manuals to do with women midwives, and the distribution of health notebooks.

- **Centro de Investigación y Capacitación de la Mujer, A.C.**
  Santa María la Ribera N° 107 Depto. 2
  Col. Santa María la Ribera, D.F., Mexico
  Tel: 541-67-99
  Fax: 547-43-76

- **Programa Marquéz de Comillas - Chiapas**
• **Equipo Mujeres en Acción Solidaria**
  Contact: Maruja González Butrón
  Apartado Postal 21-318, Coyoacán
  04000 Mexico, DF, Mexico.
  Tel: 658-11-17

• **Grupo de Educación Popular con Mujeres, A.C.**
  Cda. Tochtli N° 10
  Col. Sto. Domingo Coyoacán
  04360 Mexico, D.F., Mexico
  Tel: 658-11-17
  Fax: 554-62-86

• **Grupo de Estudios sobre la Mujer Rosario Castellanos**
  Apdo. Postal 694
  Col. Centro
  68000 Oaxaca, Oax. Mexico
  Tel: 01 (52) 647-44 / 419-46 / 567-88
  Fax: 01 (52) 432-55

• **Instituto Mexicano de Estudios Sociales, A.C.**
  Contact: Luis Leñero
  Cuahutemoc N. 176
  Col. Tepepan
  16020 Mexico, D.F., Mexico
  Tel: 52500404 / 56764439 / 52764893
  Fax: 56764892

  *This Institute, founded in 1960, carries out research into female midwives, traditional medicine and reproductive health.*

• **Red de Grupos para la Salud de la Mujer y el Niño, A.C.**
  Av. Revolución 1123 Depto. 3
  Col. Mixcoac A.P. 22-443, Mixcoac
  03910, Mexico, D.F., Mexico
  Tel: 55-93-53-36
  Fax: 55-93-53-36

• **Programa de la Mujer**
  Instituto de Promoción Rural, A.C
  Carrera de Bondho s/n
  Fraccionamiento Valle de San Javier
  42300, Ixmiquilpan, Hgo., Mexico
  Tel: 01 (772) 308-37

• **Centro de Capacitación y Asesoría para el Desarrollo Comunitario**
  República de Peru N° 537
  Col. Santa Elena
  20000, Aguascalientes, Ags. Mexico
  Tel: 01 (49) 78-06-60
• **Atención Materno-Infantil. Cofre de Perote**  
  Proyecto de Atención Primaria a la Salud  
  Av. Xalapa N° 301  
  Col. Centro  
  91000, Xalapa, Ver. Mexico  
  Tel: 01 (281) 418-49 / 528-00 ext. 210

  *This Programme provides training for female midwives, and gives healthcare based on Náhuatl medicine.*

• **Género Salud, A.C**  
  Margarita Maza de Juárez N° 44  
  Apt. Postal N° 171  
  91000, Jalapa, Ver. Mexico  
  Tel: 01 (281) 563-56  
  Fax: 01 (281) 828-95

• **Casa de la Mujer Rosario Castellanos**  
  Ave. Constitución 301  
  Col. Centro, C.P. 68000  
  Oaxaca, Oax.  
  Tel: (951) 46-927

  *This Women’s Home opened its doors in 1991, aiming to support women in matters related to health, traditional medicine, handicrafts and how to look after their local ecological environment.*

• **Grupo Xharatanga**  
  Tel: (454) 218-84

  *This group attends Women’s Homes around the shores of Lake Pátzcuaro, where educational and cultural workshops are held, dealing with traditional medicine, family orchards, pottery, painting, and other subjects.*

• **Alcadeco Kari Igomari Niwara**  
  San Ignacio Arareko, Chihuahua  
  Chapultepec 275 B  
  Cric, Chihuahua  
  Tel: (145) 16134 / 16118

  *The aim of this NGO is to support for Tarahumara Raramuri Groups, in the form of health programmes incorporating the gender perspective.*

• **Coordinadora de Mujeres Campesinas del Sureste**  
  Sede en San Cristóbal de las Casas, Chiapas  
  Julio M. Corzo 16 B, C.P. 29200  
  San Cristóbal de las Casas, Chiapas

  *This Group carries out health programmes and traditional medicine programmes.*

• **Casa, Centro para las Adolescentes de San Miguel Allende**
This Centre is the only school for traditional midwifery in Mexico.

2.2.2 CHILE

- **Comisión Nacional Campesina**
  Contact: Alicia Muñoz, presidenta
  Dirección oficina: Sazié 1915, Piso 2 Santiago, Chile
  Tel./Fax: (56-2) 698-8407

  The Commission seeks to raise the organizational level of peasant women and wage-earning rural women, by means of activism as well as by providing training and education to women’s groups.

- **Asociación para el Desarrollo Las Alamedas.**
  Programa de la Mujer
  Tocornal 140, Puente Alto
  Santiago, Chile
  Tel: 8500207

  This Association started in 1988, aiming to support popular urban women and union women, by giving them training workshops, organizing health campaigns, and by promoting the role of women as healers.

- **Casa de la Mujer**
  Victoria 3096, 2° piso
  Casilla 4315, agencia 2
  Valparaiso, Chile
  Tel: 211846

  This Women’s Home was created in 1986, with the objective of supporting women, by holding training workshops, and by drawing up educational material to do with alternative therapies.

- **Casa de la Mujer la Morada**
  Salvador 1498
  Santiago, Chile
  Tel: 735-3465

  Since 1983 this Women’s Home has been distributing health-related materials, and has been training women from different social sectors in the practice of traditional medicine.

- **Casa Sofia**
  Sofanor Parra 1363 Cerro Navia
  Santiago, Chile
  Tel: 773-4775
  Fax: 737-7419

  Casa Sofia began offering its services in 1985, in support of women from the western sector of Santiago. Casa Sofia holds training workshops, and produces monographs, videos, manuals, leaflets and other educational materials.
• **Centro de Acción Social Apachela**  
  Calle Juan Noé 1060  
  Arica, Chile  

  *Since 1989, this Centre has been working with popular urban women, migrant Aymará women and Andean women, giving them workshops on how to preserve and disseminate the practice of traditional medicine which uses medicinal herbs.*

• **Centro de Estudios de la Mujer CEM**  
  Purísima 353  
  Santiago, Chile  
  Tel: 777-1194  

  *This Centre, created in 1984, has been providing services to village women, and to both urban and rural women of the middle classes. The Centre organizes workshops on health, and also has a line of publication: monographs (books, reports, documents, simple readers and manuals).*

• **Centro el Canelo de Nos. Programa de la Mujer**  
  Casilla 2-D San Bernardo  
  Santiago, Chile  
  Tel: 859-3262 / 859-4707  
  Fax: 858-1405  

  *This Programme was created in 1985 to hold workshops on health and agro-ecology for both urban and peasant women. Publications: monographs (books).*

• **Educación Popular en Salud**  
  de la Iglesia Evangélica Luterana en Chile, EPES  
  Carlos Aldunate 36-B, Ñuñoa  
  Casilla 167-11  
  Santiago, Chile  
  Tel: 274-3442  

  *Since 1982, this Programme has been providing services to popular urban women, housewives and to women’s organizations, aiming thereby to contribute to training and education in health and the revival of traditional medicine.*

• **Fundación para el Desarrollo Regional de Aysén, FUNDA**  
  Casilla 340  
  Coyhaique, Chile  
  Tel: 23-11-27  
  Fax: 23-20-54  

  *In 1976, this Foundation began offering services to women from marginalized urban sectors and to peasant women, by training them, and by giving them technical assistance regarding health and the environment.*

• **Grupo de Mujeres de Lo Ermita**  
  PEMCI – Purísima 353  
  Santiago, Chile  

  *This Group began its activities in 1984, providing health information and training to women in general. The Group is also compiling the knowledge and practices of popular medicine, especially that of herbal remedies.*
• **Grupo de Mujeres Mapuches de Picuta-Coigue**
  PEMC, Montt 529
  Temuco, Chile

  *Since 1983, this Group has been interviewing women from ethnic Mapuche groups, compiling knowledge and traditions in Mapuche medicine, and putting together medical kits of medicinal plants.*

• **Instituto de Educación Rural, IER**
  Av. República 124
  Casilla 10387
  Santiago, Chile
  Tel: 671-5012
  Fax: 671-7450

  *Since 1954, the Institute has been providing services to both peasant women and peasant men, giving them advice, and collaborating with them on aspects of health, the environment and other topics.*

• **Instituto de Investigación y Desarrollo Local, IDEL**
  5 de Abril 994, depto. 204, Cerrillos
  Santiago, Chile
  Tel: 557-3574

  *The Institute began its activities in 1984, offering services to the community in general, holding workshops, organizing courses and programmes to do with health the environment and recycling. It has published a collection of working documents.*

• **Red de Salud y Trabajo**
  PET –Santo Domingo 526-528
  Casilla 50232, Correo Central
  Santiago, Chile
  Tel: 6326128 / 6326026 / 6355932 / 6336086
  Fax: 6336871

  *This Network was started in 1985, to investigate labour and health conditions, among different groups of the population, particularly women. It offers training, provides health information, and organizes workshops on handicrafts and traditional medicine.*

• **Area Salud**
  Casa de al Mujer -Valpaiso
  Victoria N° 2968- 3er. piso
  Casilla 4315, Agencia 2
  Valparaiso 2, Chile
  Tel: 98 (56-2) 21-66-83

• **Colectivo de Atención Primaria y Salud**
  Constitución 125, B. Bellavista
  Providencia
  Santiago, Chile
  Tel: (56-2) 737-30-79
  Fax: (56-2) 737-30-79

• **Corporación de Salud y Políticas Sociales**
  Viña del Mar 12, Casilla 296
  Providencia
The RSMLC (Health Network of Latin American and Caribbean Women) came into existence in 1984, as a result of a decision taken by 60 groups of Latin American women. It edits the magazine “Mujer y Salud” (Woman and Health); promotes activism campaigns regarding particular problems to do with public health; co-ordinates projects among which is the revival of traditional medicine. The RSMLC now comprises more than 2000 groups and individuals throughout América Latina.

2.2.3. PERU

- **Centro de Documentación CHIRAPAQ**, CHIRAPAQ, Centro de Culturas Indias, Centro de Documentación. Casilla Postal 11-0504. Correo electrónico: chirapaq@amauta.rcp.net.pe

  This Centre disseminates information to do with indigenous women from the Andean and Amazonic regions. The aims of this Center are to contribute to improve women’s health and prevent ecological problems.

- **Centro de la Mujer Peruana Flora Tristán**
  Parque Hernán Velarde N° 42
  Lima 1, Peru
  Tel: (51-14) 33-90-60 / 33-06-94 / 33-27-65
  Fax: (51-14) 33-90-60

  Training and publications to do with traditional medicines, midwives, herbalism and ecology.

- **Red Nacional de Promoción de la Mujer**
  Ministerio de Salud
  Salaverry N° 2461
  San Isidro
  Lima, Peru
  (51-14) 24-02-85 / 76-21-46 / 22-29-50

- **Asociación Arariwa**
  Apartado postal 872
  Cusco, Peru

  This Association supports rural women by giving courses about traditional medicines and ecology.

- **Asociación de Mujeres del Valle del Mantaro “Ladio Mama”**
  Centenario 215
  Huancayo, Peru
Since 1979 this Association has been supporting working women by giving courses on traditional medicine and artcrafts.

- **Centro Andino de Educación y Promoción, CADEP "José María Arguedas"**
  Saphy 808  
  Cusco, Peru  
  Tel: 22-80-21  
  Fax: 51-084.22.5731

  *Since 1985 this Center supports peasant women from the ethnic Quechua group.*

- **Centro de Desarrollo Agropecuario, CEDAP**
  Av. Andrés Avelino Cáceres 1201-1203  
  Apartado Postal 151  
  Ayacucho, Peru  
  Tel: 064-913074

  *Since 1978 this Center supports peasant women promoting the role of women in relation to traditional medicine and preservation of the environment.*

- **Centro de Estudios y Promoción Comunal del Oriente; CEPCO**
  Area de la Mujer  
  Jr. Manuela Morey 233, Apartado Postal 253  
  Terapoto, Peru  
  Tel: 094-523110

  *This Center began in 1985. Its aim is to promote the use peasant women make of traditional medicine and to preserve the environment.*

- **Centro de Estudios y Promoción para la Mujer - Centro Mujer**
  Edificio Los Olmos 1002  
  Residencial San Felipe, Jesús María  
  Lima, Peru

  *Training popular urban women on ecology and herbalism*

- **Centro de la Mujer Piurana**
  Apurímac N° 434, 2° piso  
  Piurana, Peru

  *Since 1985 this Centre supports popular urban women giving courses and workshops on traditional medicine.*

- **Centro de Medicina Andina**
  Jr. Ricardo Palma N-5, Santa Mónica, Apartado 711  
  Cusco, Peru

- **Centro de Promoción de la Mujer del Norte, CEPROMUN**
  Gamarra 452, of. 206  
  Apartado Postal 1060, Correo Central  
  Trujillo, Peru

- **Consejo Aguaruna y Huambisa, CAH**
  Comunidad Indígena de Napuruca Condorcanqui  
  Amazanas, Peru
Coordinadora de las Organizaciones Indígenas
de la Cuenca Amazónica, COICA
Jirón Larco Herrera 1057
Lima 17, Peru
Tel: 51-14-619228
Fax: 51-14-619228

Since 1984 this network supports indigenous women on sustainable development and herbalism.

Grupo de Investigación y Extensión en Tecnología Popular, Tulpuy
Av. Centenario 589 -San Carlos
Apartado 222
Huancayo, Peru

The NGO was created in 1978 to provide health care and training to peasant women on traditional medicine and ecology.

Organización de Mujeres Puno, ORMUP
Apartado 477
Puno, Peru

Since 1985 supports popular urban and middle class women by giving courses on herbalism and artcrafts.

Organización de Mujeres en Lucha
Casilla Postal 11 739
Lima 11, Peru

Taller de Capacitación Popular Micaela Bastidas
Apartado Postal 5922
Lima 100, Peru

Asociación Cultural Pirámide
Contactos: Eloísa Tréllez Solis, Patricia Parrinello Sánchez, Ofelia Enciso Soto
Calle Diego Ferré 387-F
Miraflores, Lima 18
Tel/Fax: (511) 446-1487 / 444-2691
piramide1@amauta.rcp.net.pe

Since 1989 this Association has been providing advice on ecology.

2.2.4. BRAZIL

Tecnologia Alternativa na Promocão da Saúde, TAPS
Contact: Maria Aparecida do Amaral
Direção: Rua Borges Lagoa 509,
São Paulo, Brazil
Direção postal: Caixa Postal 20.306 CEP 04041 -990
São Paulo, Brazil
Tel.: (55-11) 572-0466 Fax: (55-11) 572-0465

This NGO disseminates information on self-help, health care and protection of the environment.

Articulacao do Movimento de Mulheres Trabalhadoras Rurais - Regiao Sul
Rua André de Barros, 345 - Bloco B . Apt. 6

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XXXIX
This Movement was started in 1988. It offers training and advice to women on health, traditional medicine and ecology.

- **Associacao Brasileira de Tecnologia Alternativa na Promocao de Saude, TAPS**
  Caixa postal 20396
  04034, SP, Brazil

  *Publications and dissemination of information to do with women, alternative technologies and ecosystems*

- **Associacao de Mulheres de Mato Grosso**
  Rua Baltazar Navarro 231- Bandeirantes
  78.000 Cuiba - Mato Grosso, Brazil

  *Since 1981 this Association has been working with popular urban women aiming to improve their health by offering courses on traditional medicine, the environment and other subjects.*

- **Associacao de Mulheres de Alto Rio Negro Numia Kura em Manaus**
  Caixa postal 817
  CEP 69011 Manaos - Estado de Amazonas
  Brazil
  Tel: (92) 244-24-80

  *This Association was created in 1983 to support indigenous women by providing training in different themes.*

- **Centro Nordestico de Medicina Popular**
  Rua Cleto Campelo 255
  Bairro Novo Olinda CEP 53120 PE, Brazil
  Tel: (081) 429-3517

  *Teaching and research to do with traditional medicine*

- **Ciudadania, Estudo, Pesquisa, Informacao, Acao, CEPIA**
  Rua do Russel 694 - 2° andar
  CEP 22210 Rio de Janeiro - RJ, Brazil
  Tel: (021) 225-6115

  *This NGO works to promote an improvement on poor and minority’s women health and gives consultations based on traditional medicine*

- **Colectivo de Mulheres do Rio de Janeiro**
  Caixa postal 33114
  24411 Rio de Janeiro R.J., Brazil

  *Since 1979 this Group has been working with women on medicinal plants*

- **Grupo Afro Agbara Dudu**
  Rua Ernesto Lobao 44-Marducira
  Rio de Janeiro, Brazil
Since 1981 this NGO has been working with popular urban women by holding educational workshops on health education and traditional medicine.

- **Grupo Curumin. Gestacao e Parto**
  Rua Lins Petit, 140, ap. 303
  CEP 50070 Boa Vista.
  Recife PE, Brazil
  Tel: 081-2247615

Since 1988 this NGO Devoted its attention to training midwives.

- **Grupo de Acoes Ecologicas em Communidades, GAECO**
  Estrada de Gávea 407 c/1 - Rocinha
  Rio de Janeiro CEP 22451, R.J., Brazil

Research on traditional women’s therapists and the environment

- **Movimiento Popular de Saúde Rondonia, MOPS/RD**
  Rua Goncalves Dias, 288
  Caixa Postal 1051
  CEP 78900 Porto Velho, Brazil
  Tel: 8069) 221-2001

Since 1985 supports rural women by giving courses on traditional medicine

- **Sempre - Viva. Organizacao e Formacao, SOF**
  Rua Eng. Thomaz Wately, 204
  Sto. Amaro - CEP 04742 Sao Paulo (Unidade Sul), Brazil
  Rua Amadeu Gamberini, 134
  S. Miguel Paulista - CEP 08010 Sao Paulo, Brazil (Unidade Leste)
  Tel: 5219822 Sul; 297-0703 Leste

Since 1963 supports popular and peasant women giving courses on health education and medicinal plants

- **SOS Corpo Genero e Cidadania**
  Rua Mayor Codecesia, 37 Sto. Amaro
  50.100-070 Recife PE, Brazil
  Tel: (081) 221-3018
  Fax: (081) 221-3947

The Center was created in 1982 to support women, health professionals and NGOs on health and traditional medicine.

- **Uniao Popular de Mulheres do Estado de Sao Paulo**
  Rua Bororós 51, 1er. andar Bela Vista
  Sao Paulo, Brazil

Since 1987 this NGO has been working with urban, peasant and working women providing training on health and traditional medicine.

- **Programa da Terra, PROTER**
  Rua Lacerda de Almeida, 59
  CEP 05015 Sao Paulo - SP, Brazil
  Tel: (011) 2631840 / 864-3980
  Fax: (55.11) 864-3980
This Program began in 1985. Its aim is to give courses to rural women based on traditional medicine practices.

- **Rede Mulher**
  Caixa Postal 1803  
  01051 Sao Paulo, Brazil

  *Since 1983 this network has been working with women’s organizations holding educational workshops on health education including the use of herbalism*

- **Saúde da Mulher. ERSA - 59**
  Avenida Com. Pereira Inácio, 105 Centro Sorocaba  
  Sao Paulo, Brazil CEP 18.031.000  
  Tel: (0512) 328643 r28  
  Fax: 331177

  *Since 1984 this NGO provides training based on traditional medicines to 15 municipalities.*

### 2.2.5 OTHER COUNTRIES

- **ICEPH**
  Mitre 660, 1°C, San Carlos  
  Bariloche  
  8400 Río Negro,  
  Argentina  
  <iceph@bariloche.com.ar>

- **Asociación Argentina de Protección Familiar**
  Contacto: Olga Vigliola  
  Dirección: Aguero 1355/59, Capital Federal, Buenos Aires, Argentina  
  Tel.: (54-1) 826-1216  
  Fax: (54-1) 824-8416

- **Colectivo Mujer y Salud**
  Contacts: Mayra M. Tavárez, Sergia Galván y José Gabriel García  
  N° 501, Ciudad Nueva, Sto. Domingo  
  Dirección postal: Apartado postal 295-4  
  Feria, Sto. Domingo, Rep. Dominicana  
  Tel.: (1-809) 682-3128  
  Fax: (1-809) 692-9041

- **Programa Salud de la Mujer**
  Ministerio de Salud  
  Contact: Virginia Camacho  
  La Paz, Bolivia  
  Fax: (5912) 392-032

- **Secretaría de Estado de Salud Pública**
  Contact: Ana Cristina González  
  Ave. San Cristóbal esq. Ave. Tiradentes  
  Santo Domingo, Rep. Dominicana
Tel/Fax: (571) 287-5530

- **Instituto de Investigaciones de la Comunicación**
  Universidad Central de Venezuela
  Centro Comercial Los CHANGURAMOS 1041 A
  Caracas, Venezuela
  Tel: 772032

- **Departamento de Antropología Médica**
  Facultad de Filosofía y Letras
  Universidad de Buenos Aires
  Contact: Susana Margulies
  Puán 480
  Buenos Aires, Argentina
2.3 BIBLIOGRAPHY


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Grupo de Parteras Gushiss, “Condiciones de vida y obstáculos en la atención del parto”, ponencia presentada en la Conferencia estatal por una maternidad sin riesgos, Oaxaca, 1995.


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XLVI

Menéndez Eduardo, *Hacia una práctica médica alternativa, hegemonía y autoatención (gestión) en salud*, Cuadernos de la Casa Chata 86, Cultura, SEP.


Sesia Paola (Ed), Medicina tradicional, herbolaría y salud comunitaria en Oaxaca, CIESAS, Oaxaca, 1992.

Sesia, Paola, “La obstetricia tradicional en el Istmo de Tehuantepec: marco conceptual y diferencias con el modelo biomédico”, in Paola Sesia (Ed), Medicina tradicional, herbolaría y salud comunitaria en Oaxaca, CIESAS, Oaxaca, 1992.


Suplemento Femenino CETM-AQUI, LAWRAY, Año III – N° 29, Taller de Capacitación a parteras tradicionales.

Suplemento Femenino CETM-AQUI, LAWRAY, Año III – N° 30, Entrevista “Yo sola atendía mis partos”;


Vargas, Rosana; Naccarato, Paola, “...Allá, las antiguas abuelas eran parteras”, Etnografía de las parteras empíricas, Centro de la Mujer Peruana Flora Tristán, Lima, Perú, 1995.


3. The CREATION of HANDICRAFT TYPE CULTURAL PRODUCTS

3.1. GOVERNMENT and ACADEMIC INSTITUTIONS

3.1.1. MEXICO

- **Fondo Nacional para el Fomento de las Artesanías**, Avda. Mexico-Coyoacan 371, 0330 México D.F.  
  Tel: (52) 5605-6244
  
  *Aiming to keep alive cultural practices that have a more deeply-entrenched tradition among the indigenous communities, the Fund holds competitions for young female artisans below the age of 14, from the different communities, and then disseminates this type of work.*

- **Comisión Preservación Patrimonio Cultural**  
  Consejo Nacional de las Culturas y las Artes  
  Calle Argentina 12, Oficina 301  
  Mexico, D.F., 06020  
  Mexico.  
  Prefix: 52  
  Tel: (01) 789-3777
  
  *The Commission preserves and disseminates handicrafts produced by the women and men belonging to the indigenous communities.*

- **Centro de Investigaciones y Estudios Superiores en Antropología Social de Occidente**  
  Contact: Mtra. Patricia Moctezuma Yano  
  Tels.: 01 3 8120001, Fax:  
  Jalisco, Mexico  
  raton@colmich.cmich.udg.mx
  
  *The Centre carries out research into the work processes of women artisans and peasant women.*

- **Universidad Autónoma de Yucatán**  
  Contact: Lourdes Guadalupe Rejon  
  Tels.: 91 99 44 00 33, Fax: 91 99 44 00 43  
  Yucatán, Mexico
  
  *The University carries out research into co-operatives of women artisans in the Maya region.*

- **Dirección General de Culturas Populares e Indígenas**
Research into the process of production and distribution of the work of women artisans.

- **Instituto de Investigaciones Antropológicas, UNAM**
  Ciudad Universitaria
  Mexico, D.F., 04510
  Mexico

  Research and teaching about women artisans, from an anthropological viewpoint.

- **Escuela Nacional de Antropología e Historia**
  Periférico Sur s/n y Calle Zapote
  Col. Isidro Fabela
  14030 Mexico, D.F., Mexico
  Tel: 606-01-97 / 606-03-30

  Research and publications regarding Purépecha women artisans.

- **Instituto Nacional Indigenista**
  Av. Revolución N° 1227-P.B
  Col. Los Alpes
  01010 Mexico, D.F., Mexico
  Tel: 56-51-31-99 / 56-51-31-30
  Fax: 56-51-73-65 / 55-93-28-75

- **El Colegio de Michoacán. A.C.**
  Martínez de Navarrete 505
  Fracc. Las Fuentes
  59690, Zamora, Mich., Mexico
  Tel: 01 (351) 256-70 / 263-81/ 256-55 / 70
  Fax: 01 (351) 653-07

  Research and publications about women artisans.

- **Unidad Interdisciplinaria de Estudios de la Mujer**
  Escuela Nacional de Estudios Profesionales- Iztacala
  Av. De los Barrios s/n
  Col. Los Reyes Iztacala
  55030, Tlanepantla, Méx. Mexico
  Tel: 55-65-10-09

- **Programa de Maquilla Familiar y Tienda de la Mujer y las Artesanías**
  Incorporado al patronato estatal de promotores voluntarios de Zacatecas
  WEB: http://www.zacatecas.gob.mx/ejecutivo/dependencias/dif/dif/htm

  This Programme aims to provide peasant women of few resources, with a source of income, so that they can contribute towards the wellbeing of their home. The women are provided with raw materials from which to make linen, garments, and handicrafts in general, all of which are for sale.

3.1.2. CHILE
This NGO was created in 1960. Its aim is the promotion of health rights and the dissemination of information to do with health and traditional medicines.

3.1.3. PERU

- Instituto Americano de Investigación y Conservación
  Residencia Pascual Saco 3, B-4
  Chiclayo, Peru
  Prefix: 51
  Tel: (74) 23-9117
  Fax: (74) 22-1609
San Bernardo s/n
Apartado 318-775
CUSCO, Perú
Prefix: 51
Tel: (84) 236-061
Fax: (84) 223-831

- **Instituto Nacional de Cultura**
  Avenida Javier Pardo Este 2465
  Lima, Perú

- **Pontificia Universidad Católica**
  Fundo Pando, Pueblo Libre.
  Tel: 622540
  Lima, Perú

- **Universidad De Lima**
  Tel: 350677
  Lima, Perú

- **Universidad Nacional Mayor de San Marcos**
  Ex. Convictorio de San Carlos, Pque. Universitario,
  Lima, Perú.

- **Museo De Artes Populares de la Sociedad Peruana**
  De Folklore Universidad Nacional San Antonio Abad
  Calle Tigre 115.
  Cusco, Perú
  Tel.: 2972

- **Facultad de Ciencias Económicas**
  Universidad Nacional Mayor de San Marcos
  http://www.unmsm.edu.pe

  Research and teaching on women and handicrafts: silver jewelry, ceramics, patchwork art and carvings.

**3.1.4. BRAZIL**

- **Centro Universitário Maria Antonia / RCEU/ USP**
  Universidad de San Pablo
  Rua Maria Antonia 294, Centro
  Sao Paulo 05000
  Brazil
  Prefix: 55
  Tel: (11) 255-5538 / 255-7182
  Fax: (11) 255-31-40

- **CONDEPHAAT**
  Secretaría de Estado
Avenida Paulista 2644 - 2° andar
Sao Paulo SP 01.310-300
Brazil

- **Secretaria de Estado da Cultura**
  Avenida João Pinheiro 342
  Belo Horizonte MG 30.130-180
  Brazil

- **Universidade Federal de Juiz de Fora-Centro de Estudes M. Mendes**
  Av. Barao de Rio Branco 3372
  Juiz de Fora, MG 36-025-020
  Brazil
  Prefix: 55
  Tel: (32) 213-3931
  Fax: (32) 215-4694

- **Universidad Estadual Londrina**
  Campus Universitário
  Caixa Postal 6001
  Londrina PR 86.051-970
  Brazil
  Prefix: (43) 321-2000
  Fax: (43) 327-6932

### 3.1.5. OTHER COUNTRIES

- **Patronato Municipal**
  Illistre Municipio de Loja, Ecuador
  Project: Artesanias Religiosas en el Barrio Belen
  pasm@lo.pro.ec

- **Ministerio de Desarrollo Económico. Colombia**
  Projects: Regionales
  http://www.presidencia.gov.co/artesanias/proyectos.htm

- **Area Interdisciplinaria de Estudios de la Mujer**
  Universidad de Buenos Aires
  Puán 480, 3° piso
  Buenos Aires, Argentina

- **Instituto de Estudios Sociales**
  Universidad Nacional de Quilmes
  Roque Sáenz Peña 180
  1876, Bernal, Província de Buenos Aires, Argentina.
3.2. ORGANIZATIONS and NETWORKS

3.2.1. MEXICO

- **Dgunná Ruychinches Leady**
  Contact: NGO Semillas
  Juárez 20 casa 2,
  Col. Campestre Tiacopac 1040,
  México DF
  semillas@laneta.apc.org

  The name of this organization of Zapotec women artisans, who come from Teotitlán del Valle, Oaxaca, signifies "women who weave shawls". The organization was created in order to free the women from their dependence on the middle-men, both as regards the supply of raw materials and the commercialization of their merchandise.

- **Maya Ik**
  Real de Guadalupe 69, casi
  Esquina con Diego Dugelay
  Barrio Guadalupe.
  C.P. 29220, Chiapas
  Tel y Fax: 678 69 98
  mayaik@sancristobal.podernet.com.mx

  This Co-operative of 150 partners, all of them women and indigenous women artisans from the municipalities of Larrainzar, Zinacantán, Chamula, Tenejapa and Atenango del Valle; aims to foster the preservation of artisanal work, and its sale directly to the public without any intermediaries.

- **Casa de Cultura de San Cristóbal**
  Centro Cultural El Carmen
  Consejo Estatal para la Cultura y las Artes
  Hnos. Domínguez esq. Con Hidalgo,
  San Cristóbal de las Casa Chiapas,
  C.P. 29200
  Tel/Fax: (9) 67 8 23 49

  The aim of this NGO is the organization of cultural events and courses directed at Chiapanecan women artisans.

- **Cooperativa SODAM**
  Tiendas Utrilla- Local 6
  Gral. Utrilla N° 33,
  San Cristóbal de las Casas Chiapas.
  C.P. 29200

  A Co-operative which promotes the production of wooden toys and handicrafts made by women and men from the ethnic Chamula group. It also has a handicrafts workshop-school, where artisans can learn how to make handicrafts traditional to the area, thus preventing the loss of cultural traditions.

- **PRONATURA, Chiapas, A.C**
An organization dedicated to the furtherance of handicraft production, and to the dissemination of material about protecting the environment.

- **Fomento Cultural Banamex, A.C.,**
  Project: Directorio de Artesanos por Estados de la República Mexicana

Popular art in Mexico is one of the facets of Mexican culture with a greater significance as regards identity. Thus the project: Fomento Cultural Banamex, is supporting women and men artisans, disseminating information about their activities and preserving their work techniques.

- **Centro de Asesoría y Desarrollo entre Mujeres (CADEM)**
  WEB: http://www.eurosur.org/GEM/GEM45.HTM
  WEB: http://www.eurosur.org/GEM/GEM69.HTM

This Centre supports the organizational process of women artisans on a regional level, by means of the Coordinadora Interregional Feminista Rural Comaletzin (Comaletzin Inter-regional Rural Feminist Co-ordinator).

- **Movimiento Nacional Fundación Mexicana para el Desarrollo Rural**
  Project: Juntas Creamos para el Desarrollo Rural
  República de Uruguay 90, interior 6
  Mexico 06060, DF

This Movement is promoting the production and commercialization of the work of women artisans from all the different ethnic groups in Mexico.

- **Mujer Campesina y Tecnología Alternativa**
  Providencia 1412-802 A
  CP 031000 Mexico D.F., Mexico

This Centre started in 1988, aiming to give courses; to revive the use peasant women have always made of traditional medicine and handicrafts; and to protect the environment.

- **Promoción de Desarrollo Popular, PDP**
  Tlaloc 40 int. 3, 2° piso, Col. Anahuac
  11370 Mexico, D.F., Mexico

Since 1987, this Programme has been working with popular urban women, rural women, and women from ethnic groups. The objective is to improve the health of these women, by offering them courses on health education, medicinal plants, handicrafts, the environment and other topics.

- **Grupo de Mujeres de San Cristóbal de las Casas, A.C.**
  Contact: Mariana Fernández Guerrero
  Calle Ribera esq. Surinam
  Barrio de Tlaxcal
  29210 San Cristóbal de las Casas, Chis., Mexico
  Tel: 01 (967) 843-04
  Fax: 01 (967) 843-04

- **Grupo de Estudios sobre la Mujer Rosario Castellanos**
This group has been supporting women by holding training workshops and by drawing up educational material to do with sustainable development and agro-ecology.

Asociación Mexicana de Arte y Cultura AC
Proyecto: J002
Contact: Antrop. Carlos Bravo Marentes
Rio Amazonas # 17, Cuauhtémoc, Cuauhtémoc, Mexico, DF, 6500
Tel: 55-66-64-82
Fax: 55-92-73-60
amacup@mail.internet.com.mx

This Association has been giving advice to peasant women and artisans on aspects of biodiversity.

3.2.2. CHILE

Centro de Estudios para el Desarrollo de la Mujer (CEDEM)
Directora: Ximena Díaz
Contact: Angélica Wilson
Prurísima 353, Santiago, Chile
Román Díaz 199, Providencia, Santiago, Chile

This Center has been providing services to both peasant and urban popular women. This NGO organizes workshops on health and women artisans. It has published a collection of working documents on handicrafts.

Red de Salud y Trabajo
PET –Santo Domingo 526-528
Casilla 50232, Correo Central
Santiago, Chile
Tel: 6326128 / 6326026 / 6355932 / 6336086
Fax: 6333671

This Network was started in 1985, to investigate labour and health conditions, among different groups of the population, particularly women. It offers training, provides health information, and organizes workshops on handicrafts and traditional medicine.

Programa Regional de Capacitación de la Mujer para el Desarrollo (PRCMD)
Contact: Alejandro Acosta
3.2.3. PERU

- **Centro de Documentación CHIRAPAQ**, CHIRAPAQ, Centro de Culturas Indias, Centro de Documentación. Casilla Postal 11-0504. Correo electrónico: chirapaq@amauta.rcp.net.pe

  This Centre disseminates information to do with indigenous women from the Andean and Amazonic regions. The aims of this Center are to contribute to improve women’s health and prevent ecological problems.

- **Movimiento Manuela Ramos**
  Proyectos: Feria Latinoamericana de Mujeres Artesanas
  Casa de la Mujer Artesana
  Av. Bolivía 921, Breña
  Lima, Peru
  Tel: 24-521 / 23-40-31

  This NGO has been supporting popular women by giving courses on health traditional medicine and production of artcrafts.

- **Centro Amautla de Estudios y Promoción de la Mujer**
  Cuesta San Cristóbal N° 192
  Apto. 167
  Cuzco, Peru
  Tel: (51-84) 22-81-50
  Fax: (014) 23-28-42

- **Asociación de Mujeres del Valle del Mantaro "Ladio Mama"**
  Centenario 215
  Huancayo, Peru

  Since 1979 this Association has been supporting working women by giving courses on traditional medicine and artcrafts.

- **Centro Andino de Educación y Promoción, CADEP "José María Arguedas"**
  Saphy 808
  Cusco, Perú
  Tel: 22-80-21
  Fax: 51-084.22.5731

  Since 1985 this Center supports peasant women from the ethnic Quechua group.

- **Centro de la Mujer Piurana**
  Apurímac N° 434, 2° piso
  Piurana, Perú

  Since 1985 this Centre supports popular urban women by giving courses and workshops on traditional medicine and crafts.
• **Centro de Promoción de la Mujer del Norte, CEPROMUN**
  Gamarra 452, of. 206
  Apartado Postal 1060, Correo Central
  Trujillo, Perú

• **Consejo Aguaruna y Huambisa, CAH**
  Comunidad Indígena de Napuruca Condorcanqui
  Amazonas, Perú

• **Organización de Mujeres Puno, ORMUP**
  Apartado 477
  Puno, Perú

  *Since 1985 supports popular urban and middle class women by giving courses on herbalism and artcrafts.*

• **Organización de Mujeres en Lucha**
  Casilla Postal 11 739
  Lima 11, Perú

• **Taller de Capacitación Popular Micaela Bastidas**
  Apartado Postal 5922
  Lima 100, Perú

• **Asociación Cultural Pirámide**
  Contacts: Eloísa Tréllez Solís, Patricia Parrinello Sánchez, Ofelia Enciso Soto
  Calle Diego Ferré 387-F
  Miraflores, Lima 18
  Tel/Fax: (511) 446-1487 / 444-2691
  piramide1@amauta.rcp.net.pe

  *Since 1989 this Association has been providing advice on ecology and traditional crafts.*

• **Grupo Artpu**
  fax 511- 446-7407

  *The goal is to support disabled women artists and handicrafters with very low income but with great skills to make high quality crafts through workshops and courses.*

• **Centro Chulucanas**
  Juan Pezet 1467.
  Lima Peru
  fax 511-264-1870

  *This NGO carries out research into the production of handcrafted ceramics based on ancient Vicus culture.*

• **Centro Filomena Tomayro**
  Apurímac 224 of. 305
  Lima, Perú

• **Asociación Alternativa**
This Association supports handicrafts women in making their own work known through the diffusion of publications and leaflets.

- **Grupo Ideas**  
  José Gálvez 519  
  San Marcos Cajamarca  
  Perú

This NGO has been supporting women from the village of San Marcos to preserve the know-how and recreate ancient traditions to produce alpaca wool tapestries.

### 3.2.4. BRAZIL

- **Fundacao Casa de Rui Barbosa**  
  Rua Sao Clemente 134  
  Botafogo  
  Rio de Janeiro RJ 22.260-000  
  Brazil  
  Prefix: 55  
  Tel: (21) 537-0036 x 171

- **Fundacao Centro Tecnologico**  
  CETEP, Superint Fomento, SPI  
  C.P. 2306 / 3000  
  Belo Horizonte MG 30.150  
  Brazil

- **ICOMOS - Brazil**  
  Rua 13 de Maio 236  
  Petropolis RJ 25.600  
  Brazil  
  Prefix: 55  
  Tel: (242) 430-674

- **Comissao Pro Inolio do Acre**  
  Rua Pernambuco 964  
  Bosque 69907  
  Rio Branco, AC  
  Brazil  
  Tel/Fax: (068) 224-0857

- **Protecao dos Povos Indigenas E Suas Terras Na Amazonia**  
  Edificio 1 Bloco A  
  70340-940, Brasilia D.F.  
  Brazil  
  Tel/Fax: (061) 226-7500

### 3.2.5. OTHER COUNTRIES
• Tejidos Ecuador
Contact: José Morales
Calle Roca 8-13
Entre Colón y Morales
Telfax: (593 - 6) 923-028

• Kichin Konojel
2da. Ave. N° 1-54, Zona 1
Chimaltenango, Guatemala
Tel: (502) 839-2419
Fax: (502) 839-7033

• COMAL
Contact: Imelda Torres
Apartado Postal 171, Siguatepeque,
Comayagua, Honduras
Tel: 773-0096 / 7773 3296
Fax: 773-3298
comal@mirs02.hondutel.hn o comal@bigfoot.com

• AGRUFEDA
Contact: Iris Mora
Barrio María Auxiliadora, oficinas de CEDECO
Frente a Grupo Giras, San Ignacio de Acosta,
Costa Rica
Tel: (506) 410-0118

• Red Nicaragüense de Comercialización Comunitaria - RENICC
Km 9 -Carretera a Masaya,
Apdo. 41 (32, Managua, Nicaragua.
Tel: (505) 278-1744
Fax: (505) 276-1776

• Red Maya de Comercialización Comunitaria en Guatemala REMACC
Calzada Roosevelt
Km 15, zona 1 Guatemala,
Guatemala
Tel: (502) 595-3911

• Red Nacional de Comercialización Comunitaria de El Salvador RENACES
C/o Cordes, 27 Av. # 1221,
San Salvador, El Salvador
Tel: (503) 235-8262 / 235-9262
renaces@hotmail.com

• Cooperativa Tejemuñeres
Contact: Mariana Zhicay
9 de octubre y M. Reyes,
Gualaceo, Azuay, Ecuador  
Telfax: (593-7) 255-245  
Apdo. Postal: 01-05-1926  
sendas@az.pro.ec, o tejel@cue.satpet.net

- **Centro Internacional para la Conservación del Patrimonio**  
  Perú 272  
  1067, Buenos Aires, Argentina

- **Centro Feminista de Información y Acción (CEFEMINA)**  
  Contact: Ana Carcedo  
  200 m al oeste y 100 m al norte de Taco Bell  
  San Pedro de Montes de Oca  
  San José  
  Apdo. 5355-1000  
  San José, Costa Rica  
  Tel: (506) 224-3986  
  Fax: (506) 224-3986  
  cefemina@cefemina.or.cr  
  http://www.cefemina.or.cr

- **Instituto de Investigación, Capacitación y Desarrollo de la Mujer**  
  Contact: Deysi Elizabeth Cheyne  
  27 Ave Norte N° 1411  
  San Salvador  
  Apdo. 2638  
  Centro de Gobierno  
  San Salvador  
  Tel: (503) 226-5659 / 225-5606  
  Fax: (503) 226-3080  
  imui@es.com.sv

- **Programa de Desarrollo Rural en el Departamento de Chalatenango (PRO-CHALATE)**  
  Final Avenida Morazán  
  Chalatenango, El Salvador  
  Tel: (503) 335-2450 / 335-2658 / 301-1241

- **Asociación Agropecuaria Artesanal “La Guadalupana”**  
  Contact: Aurelio Chávez Cochoy  
  Aldea El Novillero, Santa Lucía Utatián  
  Sololá, Guatemala  
  Tel: (502) 762-3283  
  Fax: (502) 762-2283

- **Cooperación Indígena para el Desarrollo Integral (COINDI)**  
  Contact: Leonidia Pocop Saloj  
  2 Calle 6-03, Zona 2  
  Sololá, Guatemala  
  Tel: (502) 762-3673 / 762-3390 / 762-4219  
  Fax: (502) 762-3392

- **Organización Fraternal Negra Hondureña (OFRENEH)**  
  Contact: Gregoria Flores Reyes  
  Barrio Independencia, esquina opuesta a la
Escuela "Luis Landa" hay rótulo, casa blanca
La Ceiba, Atlántida, Honduras
Apdo. 341
La Ceiba
Atlántida.
Tel: (504) 443-2492 / 443-9224 / 225-2612 (Tegucigalpa), 225-4925 (Tegucigalpa)
Fax: (504) 443-2492 / 225-4925 (Tegucigalpa)
ofraneh@laceiba.com

- Instituto de Investigación y Formación Cooperativista “Elias Villegas Reyes”. Programa de Integración de la Mujer al Movimiento Cooperativo (IFC)
  Contact: Luis Valladares Gálves
  Bulevar Morazán, por FICENSA Casraño Sur
  Esquina opuesta a COVELO
  Tegucigalpa, Honduras
  Apdo. 1563
  Tegucigalpa
  Tel: (504) 221-1835 / 221-1834 / 221-1562
  Fax: (504) 221-1562 / 221-1834
  ifc@compunet.hn.

- Fundación para el Desarrollo Integral de La Mujer Indígena de Subtiava (XOTCHIL ACAL)
  Contact: Marina Maradiaga Pérez
  Texaco Guido 2 C y 75 vrs abajo
  León, Barrio Subtiava
  Nicaragua
  Tel: (505) 311-2520
3.3 BIBLIOGRAPHY


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