

Exploring a Culture with UNESCO 2030 Objectives and SWOT The Mayangna of Nicaragua

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ABSTRACT

An exploration into one of Central America's indigenous nations using a UNESCO 2030 Objective and a business SWOT. The authors have visited the Mayangna people and read about them as part of the empathy process. They are doing this with the hope of eventually creating a culturally sensitive program to help the Mayangna leadership achieve whatever goals they set for their nation and for their communities. This is a special region of a special country and quite remote from the typical tourist destinations. Through the work with the Autonomous University of the Caribbean Coast, introductions and access were obtained to the Sumu-Mayangna Nation. This work explores with one Indigenous Nation but there are more than 77 million Indigenous and Afro descendent persons in Latin America and Caribbean alone. Estimates are that there are 45,000,000 indigenous persons in more 800 different groups in Latin America. There are about 7.5 million Indigenous persons in Central America. In Nicaragua, the estimate is 520,000. In this paper, the focus is on one group with a methodology that may be helpful in assessing other indigenous groups in the future. The paper is an exploration of what we know to date in June 2018. The goal is to build to a multi-university interdisciplinary program working with the indigenous communities to accomplish the goals of those communities.

Key Words: UNESCO 2030 Goals, SWOT, Indigenous, Mayangna, Interdisciplinary

INTRODUCTION

In the forest of Nicaragua's Bosawas Biosphere Reserve [1] live most of the Mayangna people. This Indigenous group is important to the authors' work with the University of the Autonomous Regions of the Caribbean Coast of Nicaragua, URACCAN. Described as a university founded in the early 1990's as an "intercultural university community for indigenous peoples and ethnic communities. [2]. One of the authors has been working with this university for three years, and together, they were investigating how to proceed to help the university, its cultures, its faculty and students. Further, they are looking at the potential for a multi-university program to work with one or more of the indigenous groups.

The UNESCO Objectives are compared to some stated objectives of Mayangna Leadership as presented to one of the authors in March 2018. These March 2018 objectives represent the

indigenous perspective about their sustainable development while maintaining their identity. A model of what the indigenous leaders might consider as the good life.

The SWOT, strengths, weaknesses, opportunities, and threats is used to look at the Mayangna nation as it is a strategic tool, and the nation faces strategic problems. This tool is used in business and in this case, the authors are importing it to use as a structural guide for thinking about the Mayangna people based on what their leadership is sharing, and what is available through publications etc.

SPECIAL REGION OF A SPECIAL COUNTRY

The indigenous people considered in this paper are in a special region of Nicaragua legally labeled the RAAN or the Autonomous Region of the Atlantic in the North. It is referred to, as the Caribbean Coast, as it is on Caribbean Sea (see Figure 1). If you study a map, the Caribbean Sea stretches to the Atlantic. This paper will focus mainly on the triangle on the map below outlined by the cities of Siuna, Rosita to the East, and Bonanza to the north. This is where the authors were in the July of 2017, March of 2018 and in June of 2018, in addition to some other travels in the greater RAAN. Below in Figure 1 is a map of the RAAN. The cities visited are three of the six white dots that are inland.

Figure 1
Map pf RAAN [3]



Law 28 of Nicaragua recognized the autonomy of the RAAN to the north and the Autonomous Atlantic Region of the South (RAAS) in 1987. The real power came to the Indigenous and Afro

descendent peoples with the Law 445, which formally recognized the culture and the historic territories of indigenous peoples as well as ethnic communities in the RAAN and RAAS [4].

With this law, came community property and territorial property for the Indigenous and Afro descendant persons of the Caribbean Coast. The power of property rights offers opportunities to the communities. The Mayangna communities seem to have gained three things from law 445. First, is cohesion, as they know where their communities and territories are and to some extent their land boundaries. Second, a greater sense of identity as a community and community lands is theirs to develop. Third, they have a knowledge of what they have in terms of terrain to pass on to future generations.

UNESCO 2030 OBJECTIVES

Figure 2
UNESCO Goals 2030 [5]



The authors looked at these goals in comparison to the PowerPoint slide show provided by the leaders of SauniAs and with the experience of visits and the knowledge of the Anthropologist on the team.

Table 1
Comparison of UNESCO 2030 Goals and Mayangna Objectives as perceived by the authors.

UNESCO Objectives 2030	SauniAs Mayangna Objectives 2018, as presented in March 2018	Authors Comments June 9, 2018
1. No Poverty		Subsistence Economy but this was not an objective in the presentation of March 2017 in SauniAs
2. Zero Hunger	Guard Community Food Security caring for the earth	
3. Good Health and Well Being	Health and traditional medicine	June 9, 2018, Traditional medicine is the first step in the indigenous people for attending to their health in the community. This system of health is recognized as a health system. Four years ago, the Nicaraguan Ministry of Health, MINSA, worked together with the indigenous people to develop health skills in the communities
4. Quality Education	Education Intercultural and Bilingual	It is important to understand the role of the mother tongue In the conservation de la culture.
5. Gender Equality	Women and Gender	
6. Clean Water and Sanitation		Exist as a problem in communities but is not on the list of objectives in the presentation of March 2017 in SauniAs
7. Affordable and Clean Energy		Electricity exists in the communities but is from the grid.
8. Decent Work and Economic Growth	Mayangna Economy	This is a subsistence economy and circular in the community and/or territory
9. Industry Innovation and Infrastructure		Remember this is a subsistence economic. The lack of resources, finances, and technology limits the possibility of development of industry and infrastructure. The Mayangna need to learn to communicate and work together in the styles of the regional and national governments.
10. Reduced Inequalities		The organic indigenous government does not work well with the Regional y National Government. It is the challenge of the indigenous to communicate its necessities in a stronger fashion
11. Sustainable Cities and Communities	Community Infrastructure	Basic infrastructure responsible use of the mother earth. Defense of the mother earth.
12. Responsible consumption and Production		The Mayangna live well and use methods like crop rotation and maintaining the forest canopy to preserve their lands.
13. Climate Action	Natural Resources and the Environment	Mayangna live in a reserve and have good practices of conservation. The sustainable practices are what makes their lifestyle possible in their

		territory.
14. Life Below Water		Mayangna have a great respect for the fish, turtles and other animals of the water, and are careful consumers.
15. Life on Land	Integrated Development of the Territory Natural Resources and the Environment	
16. Peace, Justice and Strong Institutions	Institutional System of Mayangna (political, technical and justice) Indigenous Justice	Traditional Authority y Cultural. The method of justice is mediation or conflict resolution.
17. Partnerships for the Goals	Strengthening the Institutions of the Indigenous Government Strategic Alliances	
Below are some points that the Mayangna included that were not in the UNESCO Objectives.		
	Religion Religion and Spirit Mayangna	
	Cosmovision Cosmovision Mayangna	
	Culture and Sport	Collective Recreation Activities

The first thing you may notice in the table is the section of important points added by the Mayangna, religion, cosmovision, culture and sport. All these things are very important to the Mayangna. They feature prominently in the Power Point that the leaders of the SauniAs territory of Mayangna shared with one of the authors and Waltraud Beckmann who works in Nicaragua in Innovation with the authors and others. It is important to recognize that the source is not officially representing all Mayangna nor is it from the authors work.

The Cosmovision of the indigenous and Afro descendant peoples was important in the presentations at Regional Conference on Post-Secondary Education, or CRES 2018 [6]. This Conference was held in conjunction with the celebration of 100 years of autonomy at the National University of Cordoba, Argentina. Rectora Alta Hooker spoke eloquently for the need to include the indigenous and Afro descendants' cosmovision in thinking about their goals and objectives [7]. Cosmovision is a particular way of viewing the world or of understanding the universe, [8].

The comparison is interesting for what is present and what is not. First, it is very interesting that the question of poverty is not mentioned. There are several ways to think about this in a subsistence economy. The Mayangna mine some gold in small artisanal mines and that brings in cash to the local communities. Many have their gardens, animals, and the forest for food sources. The forest may provide the basics of construction. On a global comparative basis, there may be poverty, but it is not recognized as such, or it may simply be that this was not part of the discussion in preparing the Power Point used for comparison.

The next interesting gap comes in #6 UNESCO goal of water and sanitation. From the knowledge of the Anthropologist author, these are both problems for the Mayangna. In the trip in July 2017 when two of the authors visited Waspam, and students drew their communities, the map of the Mayangna community contained no latrines and only the water of the river to use. It may not be listed separately but could be part of maintaining Mother Earth. The Mayangna see their leadership as institutional and that is quite different from the perspective of government elsewhere. This may account for some of the differences seen in this comparison.

In the cases of Objectives #7 and # 9, the reader must remember that this is a subsistence economy and there is not much of an opportunity to develop electricity, or alternative power. They are lucky to have the power from the Nicaraguan grid. The subsistence economy does not provide the resources for working on the infrastructure and industry objectives.

Objective #10 is very important in a special way. The Mayangna nation is small within the larger but small nation of Nicaragua. It has not received much assistance in the 21st century. In the late 20th Century the Mayangna benefited from the law 445 granting lands to the ancestral communities and the shared territories. They also benefited from the attempts to preserve their home in the Bosawas Biosphere Reserve as well as other reserves in Nicaragua. However, the National government of Nicaragua and the Regional government have not worked **well** with the Mayangna. An example which one of the authors has heard on both visits with Mayangna leadership one informal, and one formal, is the idea that primary schools are supposed to teach in Mayangna, so children learn their mother tongue. The reality is that there are not sufficient bilingual teachers Spanish/Mayangna to staff the public primary schools. The Mayangna fell discriminated against as a nation. Another example is that the national government has done **almost** nothing to stop the colonization of the Mayangna lands by the Mestizos and **Costeñas**.

Twelve is responsible consumption and production. This was not listed as one of the things in the power point. This could be because the Mayangna live so close to nature. One of the authors who is a cultural geographer commented on how well the Mayangna seem to maintain their lands and their forest canopy, protecting their lifestyle. They have learned to live in a manner to protect their resources for future generations, using things like crop rotation and soil maintenance.

Fourteen is life below water. Here the Mayangna are famous for using their traditional ways of harvesting fish and turtles from their rivers and lakes. They continue to use traditional canoes for fishing and hunt with spears, arrows and sometimes guns. It is probable, but not confirmed by the authors, that the leadership who presented to us in March 2017 did not see this as a problem.

UNESCO OBJECTIVES CONCLUSION

The Mayangna leadership of the SauniAs territory have created a good list. They are to be commended in taking the time to create such a list and in putting together the power point, which makes this paper possible. It is interesting their focus on Institutions, the spiritual side, the cosmovision and the culture and sport. This also makes sense if you are leading a small nation in a world of over 7 billion people your focus should be on the things that make your culture special, different or that are the glue which holds it together.

The list of UNESCOs is intended to be a Universal List for the entire world to look at. It is not expected that every country will have problems in all these areas. It is created with the idea that these are many of the objectives to be worked on. It is succeeding, as it has appeared as talking points in three recent regional and Global Conferences: Congreso Universidad, Havana [9], Cuba, Feb 2018, Globe conference on Business and Economics, Sarasota, Florida, June 4-7 [10], 2018, and CRES, A conference 10,000 strong from all over Latin America and the Caribbean June 11-14, 2018.

The Mayangna, in the authors observation share all the objectives but they have not all been defined in the SauniAs leadership's power point. It will be interesting as we work with the

leadership, the university, and do investigation with focus groups and interviews whether more of the objectives become clear.

SWOT AS PERCEIVED BY THE AUTHORS

The SWOT [11] is another form of analysis like the 2030 objectives, used often in business and strategic planning. In this case, the authors are combining the information they have collected from secondary resources and from primary preliminary ethnographic work into a SWOT for the Mayangna. The SWOT stands for Strengths, Weaknesses, Opportunities and Threats. It is often taught as the Strengths and Weaknesses are internal to the organization, in this case the Mayangna, and the Opportunities and Threats are considered external.

In business, the SWOT is used to assess where a company stands as it looks at the future. It was thought that adding the SWOT would provide another way of looking at the data both formal and informal that has been collected. The goal is to get to take the information available and through structured thinking such as the 2030 objectives and a SWOT analysis to challenge the authors' thinking in objective ways.

Strengths

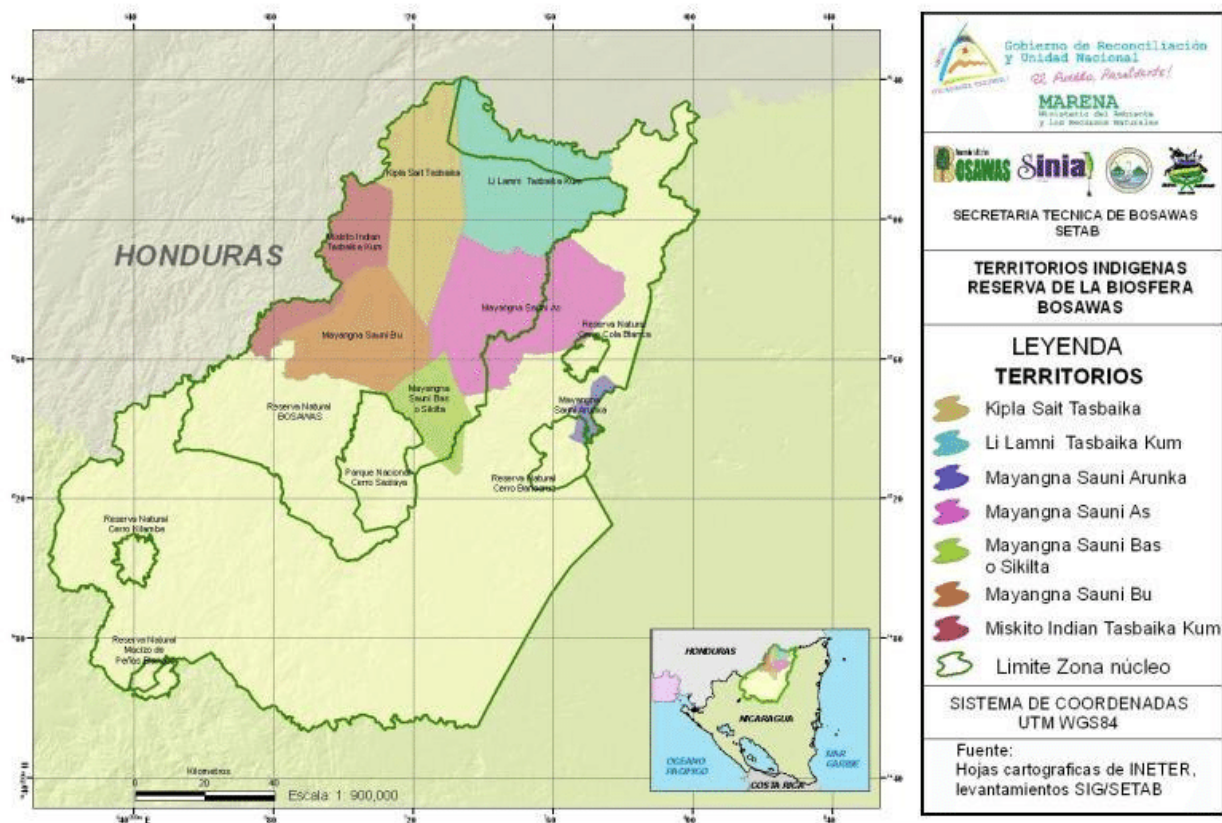
The Mayangna have many resources that work to their advantage for future planning. First is law 445, which assigns almost all the lands of the RAAN to the Indigenous and ethnic communities of the regions in perpetuity. The authors have observed that the quality of the land can vary greatly as is true with the lands of the indigenous persons in the United States. In the case of the Mayangna, this is a strength as most of the lands are fertile lands with a healthy forest canopy still intact in much of the area.

To add to their situation, they have access to the huge Bosawas Biosphere Reserve. This large biosphere is along the Rio Coco, the northern border of Nicaragua with Honduras and extends approximately 1/3 of the length of the border in the middle between the Caribbean Coast and the Pacific Coast. This is a huge resource for maintaining traditional ways of forest hunting, river fishing, and harvesting natural medicinal plants, as well as, many other traditional things that the Mayangna do. From 2005 to 2010 the Mayangna were given five grants of territorial land titles within and contiguous to the Bosawas Biosphere Reserve [12].

The Mayangna have been able to maintain their lifestyle in concentrated communities. There are whole regions that the government of the Sumu-Mayangna Nation represent including all the Mayangna territories, [12]. This is believed to be a direct result of the 2001 Inter-American Court of Human Rights decision that Nicaragua had violated the rules of indigenous people's property rights.

In summary, the small nation of approximately 10,000 [12] have good territory, a government, and many communities of which the authors have been privileged to visit a few.

Figure 3
Mayangna territories in the Bosawas Biosphere Reserve [13]



Weaknesses

There are some internal weaknesses to the nation. First, and perhaps foremost, is the small size. Imagine being one of the leaders of a nation of 10,000 to 12,000 [12] in the Bosawas Biosphere, and in the Mayangna triangle, in a globalizing world. The triangle is demarked by Bonanza to the north, Rosita to the East and Siuna (Las Minas) to the south. How do you maintain the nation and the territories with such a small number of people? It is like a small town in the United States. How do you even begin to maintain the language among this small group?

Language erosion is a huge issue as the Mayangna apparently use several different dialects in their communities. Challenge number one, is how do you keep the children learning the language when the schools require instruction in Spanish? Many of the qualified teachers do not speak or know Mayangna and certainly not all the dialects.

In the author’s observation at a visit to the extension of URACCAN at Rosita, there are people working on developing books, dictionaries, and more in the Mayangna language. In fact, the authors were privileged to visit a session. Further, the authors have heard expressed by several Mayangna including a professor, a university administrator, and community leaders that they very much want the young generations to learn the mother tongue of Mayangna. They also repeatedly expressed the desire for their children to learn English, as well.

Projects like those that that Latoya Hinton [14] reported on that would develop trilingual dictionaries in Mayangna, Spanish, and English might help students learn in all three languages. The authors’ understanding from the leaders is that they would like to see truly trilingual schools in which all three languages would be used and taught. This is truly difficult as it is hard enough to find good bilingual teachers. Try to find a consistency of trilingual teachers so

that a student can have a progression from the beginning of school to graduation is extremely difficult. The educators with these language skills are simply not available.

If the Mayangna cannot preserve their language, it will be hard to preserve their culture and traditions. This language is ancient, estimated to be 3,000 years old or more [12]. On the other hand, there are global predictions of losing many languages in this century. In 1992, there were over 7,000 languages spoken around the world. It is estimated that 6300 will disappear by the end of this century [15]. Will Mayangna be one of these?

In addition to the potential loss of language is weakening social cohesion. There are a couple of primary factors that the authors heard about from the Mayangna. First, is youth migration from the rural territories, of the Mayangna, to the larger cities and towns of Nicaragua. A particularly big lure is the lure of the capital city of Managua. This follows a global trend from rural to urban [16]. For the Mayangna, it is about their future, as according to the leaders interviewed, few youth return to live in the canopy of the forest, live the traditional lifestyle, help the community, or help their families.

Similarly, intermarriage is a problem of culture. Intermarriage with the colonialist or Mestizos and *Costeñas* people from the West or Pacific Coast who live amongst the indigenous peoples often use their land. Usually, the outside member of the union does not want to adapt to the culture and lifestyle of the Mayangna and therefore the Mayangna person is lost to the community.

These combined threats have a huge impact on the future of the Mayangna people especially as birth rates lower and there are not as many young people in the Sumu-Mayangna nation.

Opportunities

The authors perceive some opportunities for the Mayangna. First, they are near and have access to the Bosawas Biosphere Reserve, as well as, the Santa Cruz Natural Reserve and the Cerro Cola Blanca Natural Reserve. They have lands on several wonderful rivers of Nicaragua. These include the Bocay, Coco, Pispis, Prinzapolka, and Waspuk Rivers. This area looks to be rich in natural resources of the forest. It also may offer vast opportunities for several types of tourism.

Tourists might include bird watchers, nature lovers, and adrenalin seekers. In the first case, bird watchers need places to stay and good food to eat. They also need guides to take them into the forest safely and show them the birds. Bird watchers are relatively affluent, and this could become a good business, supportive of the natural environment. It would require that the nation work together to develop a logical six days of birding, some lodges up to tourist standards, lots of training in languages, and the care and guiding of tourists.

A similar group are those who like natural things: this group might enjoy seeing waterfalls, mountain vistas, river scenery, visiting quaint villages, and the forest of the Mayangna. Like the bird watchers, the leaders need to think about accommodations, food, guides, and training to make this work. They will also will need a web presence, so they can capture their own clientele. These people want simple and good travel and need to be able to find this at the Mayangna site. If not, they will go to a colonial or Mestizo location for something similar.

The final group that might be a big opportunity in and near the reserves, and rivers would be the young adrenalin-seeking adventurers. Led by young Mayangna, the adrenalin seekers could experience the thrill of trying to cross a swollen river in a hand-hewed canoe, climb a

mountain for viewpoint, bathe under a tropical waterfall after a long hot hike up a mountain, and sleep in a forest hammock listening to the animals of the night. The possibilities are many and the authors believe this is an opportunity for the Mayangna.

Another opportunity for the Mayangna is the more widespread use of the cellphone. It will also be a threat, but, in this case, it is focused on as an opportunity. Here is a way the Sumu-Mayangna nation can stay connected. Communication from the nation's leaders can be much swifter. It may help with language preservation if Mayangna can be reached from Spanish or English in a translation format. It has the potential to preserve the magical moments of Mayangna culture in photo and video.

The cell phone could, in fact, help with maintaining contact with those who are in urban environments, or who have intermarried. They can participate in the community via cellular communication as families do in the U.S. even when spread out thousands of miles. There is potential for verbal, video, photos, and text usage.

In summary, without destroying their lands, there are some opportunities that are available for the leadership to consider. The problem, as the second decade of the 21st century ends, is the Mayangna national leaders need to have a plan and work it. That is the final opportunity and where the authors might facilitate.

Threats

The Mayangna face several different threats. Most-but not all-of these are related to their lands and the territorial grants. Conflict over the lands of the Mayangna are increasing all the time. The people from the Pacific coast, called Mestizos or colonials as in colonizers, are a real problem as the pressure for space for farms increases on the Pacific. The open lands of the Mayangna are more and more tempting. They are not alone. There are also the **Costeña** which are second generation or more Mestizos. In other words, they were born in the RAAN but are not ethnically indigenous. This is an increasingly larger population and they feel pressure to find space for their families and farms. Finally, the long-running contest between the Miskito and the Mayangna sometimes involves the actual lands and territories of the Mayangna nation [19].

The problems are huge and mostly environmental. The Mayangna seem to live gently in the forest collaborating with the plants and animals that live there. The authors have observed planting crops like coffee and cacao in the shade of the existing forest canopy. They also harvest much from the forest.

The colonialists tend to be interested in cattle. This usually means cutting or burning the forest to the ground and then hoping it will turn to grassland. There is a real problem of compaction where cattle loose on unprotected soil leads to it being compacted and then becoming water resistant. If the reader is not experienced with tropical soil, when you burn or clear-cut the forest, the sponge earth that it has developed is very fragile. Once compacted by grazing cattle or machinery, it does not spring back. Most importantly, it rarely accepts water meaning that the runoff is much larger than before. As the runoff cuts grooves and subsequent rain turns them into ditches, and ravines. The soil is devastated surprisingly rapidly.

Deforestation occurs for several reasons. It occurs to create grazing pasture for cattle, to create new farmland for those whose land is depleted, and for those young who need a farm. The challenge is that the Mayangna have developed ways to live within the forest. The

colonialist or invaders have not. Thus, in addition to taking land that they do not have a right to use, they are decimating it.

Another problem for forest is logging. Nicaragua has many beautiful woods that can be sold to nurture the nation of the Mayangna. There are also many who harvest illegally or on the edge of legal. Logging, if done selectively, does not have to be bad for the forest. However, many loggers are not environmentalists. Loggers also will hunt for food when they are in the forest often over-hunting the local population of game animals. The same with the fish and other life around the streams and rivers.

The Mayangna may not be entirely victims as some communities or individuals may take money for lands that they cannot legally sell. In a country where many property rights are confusing, due to the revolution, and the size of families, and who controls a specific property after the matriarch or patriarch's death, some Mestizos may believe that they have leased the right or bought the right to use lands.

Climate change

Climate change is another external threat for the Mayangna. There are predictions of more and more intense weather for Nicaragua as it lies in the intertropical convergence zone between the Caribbean and the Pacific [17]. The predictions are that the most seriously impacted will be the RAAN where the Mayangna are located. Hurricanes could really impact the coastal communities; however, the Mayangna are more concentrated in the rainforest, mining and agricultural zones [18]. In short, they can expect many changes in weather that may impact their crops, (for example the timing of the rain, and its intensity). They are lucky they are not a coastal community, where the impact will be even greater.

Mining

The Mayangna are in a center of mining for gold and other precious metals. The authors observed what appeared to be strip mines in Rosita, Nicaragua. It was a privilege to visit a gold processing center lakeside in Siuna. Here, the bags that the locals collect of rocks believed to have gold are processed. In addition, some very enthusiastic tunnel miners showed us what they were working on and the rocks they were hauling out in their bucket and pulley system from which gold could be extracted. In this region, the whole process seems to be very labor intensive. It also seems like the owner of the processing operation was from another country. Many people do surface mining. As you drive along the road, you see white sacks of rock put out for processing. It all seems very informal from the inside of the truck.

The problem for the Mayangna is the potential for a big gold strike and many people arriving as in the California gold rush. A second problem is the price of gold. The higher it is, the more attractive it is to tear up your farm or your community in favor of finding some amount of gold. When people become money-centered, they often forget their cultural values.

Weak political voice

The Mayangna do not have a strong voice in the politics of the nation. There are three apparent reason for this. First, the Mayangna are small in numbers. Estimates above of 10,000 to 12,000 and the Miskito population (the other major indigenous group in the RAAN) is estimated be more than 120,000 as 2005 (Wikipedia, Demographics). This is a huge difference in size which accounts for a larger political voice among the Miskito. This is enhanced for the Miskito as they live amongst the other groups in areas such as Bilwi, Waspam, and many other communities, where the Mayangna tend to be concentrated in their nation, removed in the forest.

Cellphones

The last threat the authors observed were the cellphones. Cellphone towers are increasing all over Nicaragua, providing coverage in the most remote places. When the authors arrived for a discussion with the leaders of the Mayangna village, their sons pulled out smart phones and were trying to see if they could do translation live. They were not able to do so in their remote location. However, the elders are keenly aware that this technology can change the lives for their young people rapidly. Is this a tool of destruction or an opportunity to build culture?

CONCLUSION

This paper represents only a beginning of learning about the Mayangna. More time is needed in communities and with the leaders of the nation to understand what it is that they see as the future and the challenges faced by the Mayangna nation. The authors hope to return several more times in 2018 and 2019, to spend time in the communities and to learn more from the leadership. The authors are trying to be culturally sensitive, working with an Anthropologist and Geographer and Sustainable Planner who has worked with indigenous persons in Peru for many years. The authors also hope that by working with URACCAN they can learn from the faculty and staff of this university focused on the indigenous and Afro descendants.

The authors saw many factors in their trips to the Caribbean coast. They have most assuredly missed many factors. July 2017, March and June 2018 were the first times among the Mayangna people and they were great experiences. The perspectives rendered here are those of the authors. They were there to learn more to begin with an ethnographic approach to understanding the RAAN and the Mayangna people.

The total visit in the July 2017 trip was ten days of which three were along the Rio Coco at Waspam, in an area that was largely Miskito and then to Bilwi, which has all the ethnic groups of the area in different numbers, Costenas, Creoles, Garifuna, Mayangna, Mestizos, Miskito, Rama. For the last four days, the authors journeyed to Bonanza, Rosita and Siuna. Most of the time, the authors were sponges learning about the areas that they were traveling through and to with local administrators and faculty. It was an excellent opportunity created by URACCAN. The March 2018 trip included one afternoon meeting with the leadership, a visit to the Bonanza area, and a visit to Rosita as well as a four-day stay in Siuna. The May 2018 Trip included a visit to Bonanza, Masawas the capital, and other communities.

The dream is that Mayangna leadership will work with a process such as Design Thinking to develop and define community problems of focus. Teams of students will then work on these problems of focus to help develop solutions for communities or problems. The goal is that these teams would be truly different. The idea is to include some Mayangna from the communities who study at URACCAN. In addition, the dream is to include students from UNAN Managua and from the authors' university in the United States. In this way, the teams would be truly interdisciplinary, intercultural, and would include several disciplines from the different universities. Currently, the authors are considering those majoring in or with the intent to major in Anthropology, Entrepreneurship, Ethnography, Geography, Latin American Studies, or Spanish.

The dreams of working with the Mayangna only open the door to the more than 800 First Nations Groups in Latin America. These groups represent more than 45,000,000 people. World Population Review estimates the population of Latin America in 2015 to be 625,000,000.

Figure 4
Indigenous Peoples of Latin America [20]

Indigenous Peoples in Latin America

By the year 2010, an estimated 45 million indigenous people lived in Latin America, accounting for 8.3 % of the region's population. The United Nations has championed the promotion of their rights through the use of different resources and special regulations for this purpose.



ECLAC encourages the region's countries to put public policies in practice which:

- 1) are based on standards of indigenous peoples' rights
- 2) include their perspectives and contributions to the region's development
- 3) consolidate improvements in their well-being and living conditions, political participation and territorial rights
- 4) promote the construction of multicultural societies that benefit us all



Source: Guaranteeing indigenous people's rights in Latin America: progress in the past decade and remaining challenges, ECLAC - <http://www.cepal.org/publicaciones/default.asp?idioma=IN>

<https://www.cepal.org/en/infografias/los-pueblos-indigenas-en-america-latina>

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