

CULTURE BOXES

PARAGUAY



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AGRADECIMIENTOS

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Kathryn Peters collected many of the materials in the Culture Box of Paraguay.

Sponsors

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To learn more about the sponsor organizations, see their respective websites:

- **[Latin American & Iberian Institute at the University of New Mexico](#)**
- **[Instituto Cervantes of Albuquerque](#)**
- **[National Hispanic Cultural Center](#)**
- **[Spanish Resource Center of Albuquerque](#)**

SOUTH AMERICA



PARAGUAY



INTRODUCCION

INTRODUCTION

Paraguay has a rich history. The following excerpt is a translation from *Leyendas, mitos, cuentos, y otros relatos*, and it describes the rich sense of cultural history that exists in Paraguay today.

The story of the Guaraní starts to coincide with the history that modern investigators narrate. From the heart of the jungle (or from the mouth of the great Amazon river), Tupí y Guaraní decided to separate. Tupí marched North; Guaraní, to the South.

The descendants of the Guaraní always continued in the same direction, in large canoes that moved with the drift, carried by the current of the rivers, in search of the land without evil that had been revealed to them. “A land—they say—where there were no illnesses or death; where honey and meat and crops grew alone; a land where all could live in happiness.”

Looking for this paradise they stopped there where they found good land. They founded their villages, their communities, always around fences (generally, inhabitants of this place never welcomed arrivals very well); and they started to hunt, to fish, and to develop their crops. Mainly yucca, but also corn, sweet potato, pumpkin, peanuts, beans, and tobacco. For this, in these closed jungles they had to uproot trees and burn underbrush. At the end of five years, the land tired. And again the Guaraní boarded [the canoes], always carried toward the south by the current of the rivers—each time more abundant—in search of paradise that they craved. When the Spanish arrived to these beaches, many Guaraní had already arrived to Paraná Delta: the men of Pedro de Mendoza called them carios.

Perhaps their insisting quest for paradise brought them—more than other indigenous people—to listen to the word of Jesuit missionaries, who talked to them about another Paradise. Maybe this reason, between 1609 and 1768, tens of thousands of Guaraní chose to live in thirty towns established by the missionaries in lands that are today Argentine, Paraguayan, and Brazilian. The society established in these Missions appeared very sim-

ilar to the land without evil they sought; although the Guaraní lost a large part of their culture in the process. Their doctors—sorcerers—the shaman—frequently the most virtuous men of every community, the guides of their villages, were not accepted at the Missions. In any case, this incorporation of society that was forming thanks to the enduring Conquest, salvaged the Guaraní language—adopted by the Jesuits as the official language in their missions—that came to be the main language in a large part of the Plata basin.

This origin story of Paraguayan culture not only describes Paraguay’s history, but it also describes the nature of Paraguay today. The goal of this culture box is to provide resources for approaching Paraguay in a multifaceted, multidisciplinary way. Within this box, teachers will find the tools to explore the country’s geography, its culture, its racial and ethnic dimensions, its immigrant experience, its Guaraní history, its traditions, and the role of the migrant. This culture box is designed to capture a sense of the Paraguayan experience. We hope that you find it useful.

OBJETOS ITEMS

Reference Items

Artifacts

Music & Instruments

Books

FLAG



DESCRIPTION

This item is a large version of the flag of Paraguay.

Paraguay formally adopted its national flag in 1842. The background of the flag is a series of three broad, horizontal stripes of red, white, and blue. The colors were inspired by the French flag's colors signifying liberty, fraternity, and equality.

It is the one of the only national flags worldwide to have different emblems on each side. On each side of the flag, an emblem appears in the middle of the horizontal strips. On the front (obverse) of the flag, the emblem is of the national coat of arms; on the back (reverse), the emblem is the seal of the treasury.

The obverse emblem, the coat of arms, was created to commemorate the day in which Paraguay declared independence from Spain: May 14, 1811. It is a yellow star enclosed by a blue circle, and framed by a palm branch and an olive branch. A red band encircles the image. The words "República del Paraguay" are inscribed on the surface of the red band.

The reverse emblem of the treasury is a golden lion accompanied by a staff atop which is a Phrygian cap - the cap is a symbol taken from ancient Rome, where it was worn by the inhabitants of a region called Phrygia and where it came to symbolize freedom and the pursuit of liberty. Today, though far removed from that original context, it retains the same significance. Above the lion, staff, and cap, arches a red banner reading "Paz y Justicia."

SUPPORTING RESOURCES

- World Atlas: [Paraguay](#)
- See the Paraguayan flag on [World Flags 101](#)

WALL MAP



DESCRIPTION

This item is a large, laminated wall map of Paraguay.

Paraguay is a South American country landlocked between Argentina to the south and southwest, Brazil to the east and northeast, and Bolivia to the northwest. Its location in the center of South America has led some to call it el Corazón de América, or the Heart of America. The Paraguay River runs through the country from north to south. Asunción is the capital of Paraguay, and it is located in the southwest region of the country.

SUPPORTING RESOURCES

- [Maps of the World](#)
- [CIA Factbook](#)

PHOTOGRAPHY ALBUM



DESCRIPTION

This item is a binder collection of photos taken in Paraguay. Each photograph is unlabeled, but can be identified by a number that corresponds to more information on a citation page. The photos are selected so as to encourage divergent, reflective conversations among students about the many ways to interpret a given country's natural, physical, and social resources.

BASKET



DESCRIPTION

This item is a wide, shallow basket.

While basket weaving is not one of the most popular craft traditions of Paraguay, baskets have an important use in agricultural work. Indigenous people in Paraguay use fibers from the cane of locally grown crops, such as cassava, to weave these baskets. The style of basket and its composition can vary depending on who has made the basket as well as the location in which it is made.

This particular type of basket is utilized for winnowing by wind. Paraguayans who live in the countryside will separate the husk from beans, peanuts from shells, and corn kernels from tassels. As the desired parts of the plant are heavier and denser, they will throw the basket contents into the air, and the wind (or a blow of their breath) will separate the lighter parts out of the basket.

SUPPORTING RESOURCES

- [Creating Sustainable Agriculture in Paraguay](#)
- [Food and Agriculture Organization of the United Nations](#)
- [Instituto Paraguayo de Artesania](#) (Spanish)

CLOTHING (CONTEMPORARY)



DESCRIPTION

This item is two pieces of contemporary clothing: a shirt and pants.

This is the typical school uniform for a young man. It includes a plain, white-collared shirt and navy pants. Uniforms are common for children regardless of whether they attend public or private schools.

Supporting Resources

- National Geographic's "[Enduring Voices](#)" shows the women of Maka in traditional dress
- Safari the Globe describes "[Social Life in Paraguay](#)" to describe typical dress and behavior

CLOTHING (TRADITIONAL)



DESCRIPTION

This item shows two pieces of traditional clothing - a white shirt known as a *a'ó poí* and a long skirt in the colors of the Paraguayan flag.

This outfit is the typical attire for a young woman when performing a *danza paraguaya*, or traditional dance. These dances are folkloric, and they are considered the cultural patrimony of the community. The dances are syncretic, or a collaboration, as they mix European and Guaraní musical and dance traditions.

SUPPORTING RESOURCES

- National Geographic's "[Enduring Voices](#)" shows the women of Maka in traditional dress
- Safari the Globe describes "[Social Life in Paraguay](#)" to describe typical dress and behavior

HAT



DESCRIPTION

This item is a wide-brimmed, woven hat.

This woven hat represents a head covering used by men in Paraguay, particularly farmers.

SUPPORTING RESOURCES

- [Country Pasture/Forage Resource Profiles: Paraguay](#)
- [Harvesting in Paraguay](#) (video)
- Nations Encyclopedia entry about [Agriculture in Paraguay](#)

MOLINO



DESCRIPTION

This item is a heavy, multi-piece set of grinding equipment, or molino.

This piece of equipment is used in Paraguay to grind agricultural products such as corn. Paraguayans use it to turn dry corn kernels into cornmeal or cornflour, wet corn kernels into the main ingredient for popular dishes like sopa paraguaya and chipa guazú, and peanuts into peanut butter.

SUPPORTING RESOURCES

- News about [corn \(maize\) prices and production](#) in Paraguay
- [Typical Food of Paraguay](#)

MORTAR AND PESTLE



DESCRIPTION

This item is a mortar and pestle set.

The mortar and pestle is especially used for turning medicinal plants (known as “yuyos”) into medicinal teas or flavorful additions to tereré and maté. This set is made from Palo Santo, wood of a tree native to the Chaco region of Paraguay and that is regarded for its healing and spiritual properties. The wood smells great!

SUPPORTING RESOURCES

- [Asociacion Paraguaya de Fitoterapia y Nutrición Natural](#) (Spanish)
- [Tereré](#) (for information on this drink and how to prepare it)
- Another [Tereré](#) recipe

MYTHOLOGICAL FIGURES



DESCRIPTION

This item includes four hand-carved mythological figurines: Moñái, Jasy Jatere, El Pombero, and Mala Visión.

Unlike fairy tales, myths are not always optimistic. True to the nature of life, the essence of myths is such that they offer warnings as often as promises, or laments as often as celebrations. Many myths are instructive, serving to act as a guide to social norms. Myths teach us lessons about ourselves as well as about our relationship to the world around us. Through oral traditions, Paraguayans have long passed common myths down through the generations.

Paraguayan culture is replete with mythologies. One Paraguayan myth is about a woman named Kerana, who, seduced by an evil spirit, Tau, gave birth to seven children. Figurines of two of these seven brothers are in the Culture Box, including Moñái and Jasy Jatere. The full seven brothers are as follows:

1. Teju Jagua: a half-lizard, half-dog creature considered lord of caverns
2. Mbói Tu'í: a giant snake with the head of a parrot
3. Moñái: a giant horned snake said to be the lord and protector of the fields. Moñái is said to rob villages and keep all the things in a cave in the hill.
4. Jasy Jatere: lord of the siesta (Spanish for mid-day nap). Jasy Jatere means “a little piece of the moon” in Guarani. His hair is blondish-white like the moon and he said to steal children who are not napping during siesta and take them into the forest. Scholars believe that parents

used the threat of Jasy Jatere to ensure that they could take a peaceful nap without worrying that their children were misbehaving.

5. Kurupi: god of sexuality

6. Ao Ao: appeared as a monstrous sheep or peccary (a wild animal in the pig family)

7. Luison: a dog-like human, lord of death

There are two additional popular mythological figures included in the Culture Box: Pombero and Mala Visión.

Pombero: Depending on the region, the Pombero is either described as a short-legged man with dark skin and hair, or a tall, thin man with red hair. Regardless, he is one of the most popular mythological figures in Guaraní culture. His Spanish name in Paraguay is Pombero, which is said to come from the verb “pomberiar,” meaning “to spy.” In Guaraní he is known as Kuarahy Jára, or “Owner of the Sun.” Closer to the Guaraní meaning, Argentines know him as the “Dueño del sol.” Pombero is said to live among and associate with the creatures of the woods. He is a troublemaker who can cause endless and frustrating mischief.

Mala Visión: Mala Visión roughly translates to “apparition” in English. She represents a female mythological figure who, it is said, was once a beautiful woman who became maddened by jealousy. Believing her husband to be unfaithful, Mala Visión murdered him and was soon thereafter haunted by his corpse. According to one version of the myth, Mala Visión forever after cries hauntingly during stormy evenings.

SUPPORTING RESOURCES

- [Creepypasta \(Mala Visión\)—Video](#)
- [Pombero, Creature of the Paraguayan Night](#)
- Mala Visión- [Escultura Popular Paraguay](#) (Spanish)
- The myth of [Jasy Jatere](#) (Spanish)
- [Mitología Guaraní El Ao Ao](#) (Video-Spanish)
- The story of [Moñái](#) (Spanish)

ÑANDUTÍ



DESCRIPTION

This item is a large, circular, colorful piece of lace.

This item represents a type of lace construction that is uniquely Paraguayan known as ñandutí, meaning “spider web” in Guaraní. It is a traditional embroidered lace which is often very colorful. Ñandutí can be used as wall decorations or for more functional purposes such as table cloths.

The town of Itauguá, near the capital, Asunción, is famous for making ñandutí, although the lace is woven throughout the country. Some claim that the practice was introduced when the Spaniards colonized the country; others claim that the art form began independently by indigenous artists who were inspired by the dense spider webs of the forest.

SUPPORTING RESOURCES

- For a brief history of ñandutí and a wonderful, visually-rich interview with a woman who creates ñandutí in Itauguá, see the blog article: [“Historias de Vidas: Doña Graciela, artesana del Ñandutí”](#) (Spanish)
- To hear Paraguayan women discuss the practice of making ñandutí see the YouTube video [“El Ñandutí, expresión popular característica del Paraguay”](#) (Spanish)

NEWSPAPER



DESCRIPTION

This item is a recent edition from August 8, 2012, of the Paraguayan newspaper Color ABC.

Color ABC is a Paraguayan newspaper that was created by Paraguayan president Carlos Antonio López in 1845, at which time it was known as El Paraguayo Independiente. The newspaper had a tumultuous history during the last half of the 19th century and first half of the 20th century, during which time the theme of national sovereignty dominated all media.

In the 1960s, when mass media assumed a larger role worldwide, the newspaper re-emerged as Color ABC. It was reinitiated in 1967 and has since come to mark that time as the beginning of contemporary Paraguayan journalism.

In its modern form, the paper's motto has been "Un diario joven con fé en la patria," or in other words, a form of communication disposed to recognize and exalt the best of the tradition, culture, generosity, and good will of the Paraguayan people such that the country walk resolutely towards modernity and progress. This public proclamation was matched by an interest in contesting the Stroessner dictatorship and enforcing an interest in civic consciousness and public education. This contestation resulted repeatedly in efforts from the government to repress the paper and, in 1984, the complete closure of the publication. The Ministry of the Interior, at that

time, ordered the paper to suspend its work indefinitely.

In 1989, however, with the eventual overthrow of the Stroessner government and dictatorship, the paper reopened. Both before its termination in 1984 and after its return in 1989, Color ABC has demonstrated repeatedly its journalists' willingness and determination to address critical societal concerns, including but not limited to:

- 1971 and 1975: denounced the varied damages caused by the industrial production of sugar cane
- 1977: discussed the issues which inhabitants of the border region faced
- 1989: issued an appeal for the enduring issues of land rights and privatization which threatened small-scale agricultural workers and their families
- 1982 and 1983: questioned the business transactions surrounding oil refineries in the country
- 1995: exposed the nature of prostitution among young women, many of them minors
- 2000s: created campaign effort to call attention to the violation of indigenous rights when the government commissioned the building of the Itaipu Dam -- resulted in renegotiation of terms that proved more favorable to the indigenous peoples affected by the construction.

Note that the source for all information comes from the official history provided by Color ABC.

SUPPORTING RESOURCES

- Many Paraguayan Newspapers are available [online](#)
- [Ultima Hora](#) Online Newspaper (Spanish)
- [News](#) about Paraguay in English

POSTCARDS



DESCRIPTION

This is a set of four glossy postcards from Paraguay.

These four postcards are of:

1. The skyline of the city of Bahía de Asunción, Paraguay. It is simply titled “Paraguay.”
2. A meal spread on a tablecloth to depict a typical Paraguayan meal made with flour made from corn, Paraguayan cheese, onions, lard, eggs, salt, milk, and salt. It is titled “La sopa paraguaya.”
3. An illustration of a tereré drinking kit. It is titled “El Tereré: tradición Paraguaya.”
4. The lapacho tree grows in the Andes of the South American rainforest. This is a photo of the yellow variety of the tree. It is titled “Lapachos: Paraguay.”

SUPPORTING RESOURCES

- See views of [Asunción Bay](#)
- [Information](#) about the lapacho tree and extract
- [Recipe for Sopa Paraguaya](#)

TERERÉ DRINKING KIT



DESCRIPTION

These items comprise a tereré drinking kit, including a portable thermos and cup, bombilla, yerba mate packaging, and a small packet of medicinal herbs.

Tereré is a term used to explain the process of making yerba mate, a tea-like drink made through cold infusion. Like Argentines and Uruguayans, Paraguayans drink mate as a hot infusion, but cold infusion is the most common. The ritual of tereré is used as a time to share and talk with family and friends. Tereré is a process dictated by common knowledge rules of politeness and courtesy.

Most Paraguayans take a “tereré break” several times a day. Farmers head to their fields, students go to school, and professionals go their offices with their equipo (all of the equipment necessary for a tereré break). Equipo includes a termo (thermos) of ice-cold water, a guampa (special cup or glass for the loose leaf yerba maté tea, traditionally made out of a bull horn), and a bombilla (a metal straw with a filter on the end to filter out the loose tea leaves).

Maté consists of the leaves and twigs of the South American rainforest holly tree (*ilex paraguariensis*). According to Guayakí, one of the major producers and exporters of maté, “the leaves of the rainforest mate naturally contain 24 vitamins and minerals, 15 amino acids, abundant antioxidants...It also contains “caffeine, theophylline, and theobromine, well-known stimulants also found in tea, coffee, and chocolate.”

Traditional herbs, yuyos, are added to the mix either for flavor or for their medicinal properties. Many Paraguayans still have a vast knowledge of medicinal plants and know which plants will assist with common ailments such as headaches, stomach indigestion, etc. Popular additions include lemongrass and mint.

SUPPORTING RESOURCES

- [Asociacion Paraguaya de Fitoterapia y Nutrición Natural](#) (Spanish)
- [Tereré](#) (for information on this drink and how to prepare it)
- [How to serve mate](#)
- Another [Tereré](#) recipe

THE ART OF THE PARAGUAYAN HARP



DESCRIPTION

This item is a CD of music entitled “The Art of the Paraguayan Harp,” with music performed by Eralio Gill.

“Born in San José de los Arrayos, Paraguay, in 1934, Eralio Gill began to study the harp at the age of five. Seven years later, the young Gill performed at the prestigious National Theatre in Asunción, the Paraguayan capital. Since then, Gill has toured and performed extensively around the world either as a solo artist or as a member of such groups as Los Gavilanes, Los Trovadores del Paraguay, Los Palominos and Los Araucanos.”

“Recording his first album in Ecuador for RCA Records in 1959, Gill has subsequently released five more albums on various independent labels. In 1964, Gill emigrated to Canada, where he has resided ever since. Besides pursuing his career as a musician, he has taught the Paraguayan harp at various institutions, including Laval University in Quebec City. It was at Laval that Gill and musicologist Juan Carlos Barbara wrote a three-volume teaching manual for the Paraguayan harp.”

“Steeped in the rich tradition of Paraguayan harp masters Félix Pérez Cardozo and José Asunción Flores, Gill’s seductive style highlights the beauty of this unique-sounding instrument. Exhibiting incredible dexterity, his playing evokes vivid images of Paraguay in this remarkable collection of fast-paced galopas and slower guaranias” (Source: National Geographic World

Music).

SUPPORTING RESOURCES

- **History of Latin American Harps**
- **La Partida Played on Paraguayan Harp** (Spanish Video)
- **Songs from the Heart of Paraguay** (Video)
- The **Paraguayan Harp** and Music
- **Traditional Dance** of Paraguay (Video)
- Traditional **Paraguayan Harp Music** (Video)

LOS CHIRIGUANOS DEL PARAGUAY



DESCRIPTION

This item is a CD of music entitled “Paraguay: Guaraní Songs & Dances,” produced by the music group known as Los Chiriguano del Paraguay.

“Two accomplished performers who have performed internationally as well as throughout South America make up this long-running duet that performs the sweet, melodic, and sentimental folk songs of Paraguay.”

“Both men are from the Chirigua tribe, belonging to the Guaraní language group. These Indians lived in Central South America for many years before the arrival of the Spaniards in 1527, and the musical traditions of these native people, blended with Spanish influences, make up this distinctive music. The international music listening community was first introduced to the duo via a 1968 low-budget Nonesuch Explorer release Guaraní Songs and Dances. Since that time, the duo has recorded Pulsating Rhythms of Paraguay for Elektra and most recently, the simply titled Paraguay for Wonderful World. “

“Guitarist Angel Sanabria was born in San Antonio, Paraguay. In the mid-’60s, he relocated to Paris for an opportunity to work with the Latin American ballet company of Joaquin Perez Fernandez. With this ballet, he was able to tour throughout Europe and the Orient. He met his partner at the L’Escale club in Paris and they began working together in a duo that has lasted for more than three decades.”

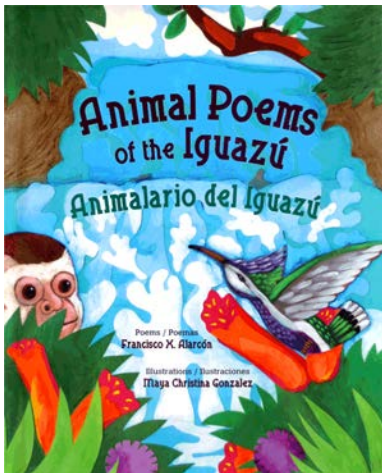
“Harpist Pablo Vincente Morel was born in Hiaty, Paraguay. He first played the special Guaraní style of harp as a young boy, going on to perform with a variety of Argentinian and Paraguayan groups. The overlapping tradition of his native people in both countries has provided him with the background to perform the folk music of several different nations. He has also been a member of the Three Paraguayans, a group led by the famous South American singer Felix de Ypacarai. Like Sanabria, Morel also received opportunities to go to Europe with a touring South American ensemble in the ‘60s, but in his case it led to a serious illness that resulted in a long and required break from playing and performing. Following this period of convalescence, he returned to work and built a new 37-string harp for himself. This instrument has similarities with other harps used in folk music around the world, such as the Irish harp or the medieval minstrel’s harp. In all these musics, the harp is often called on to imitate the sounds of nature in its accompaniment as a part of the music, no doubt stemming from its beautiful sound. On the harp solo ‘Pajaro Campana,’ he imitates the sound of jungle birds.”

“The group plays many traditional songs as well as compositions by artists such as Don Diego. The repertoire includes love songs, dances, Christmas songs, cowboy songs, and a variety of arrangements for harp and guitar or solo harp” (Source: All Music).

SUPPORTING RESOURCES

- [Guarani People, Great People](#)
- [Los Chiriguanos](#) (Video)
- [Traditional Paraguayan Dance](#) (Video)

ANIMAL POEMS OF THE IGUAZÚ



DESCRIPTION

This item is a children's book entitled *Animal Poems of the Iguazú*, written by Francisco X. Alarcón and illustrated by Maya Christina Gonzalez.

From the publisher: In the lush rainforest of the Iguazú National Park, toucans and butterflies flit through the trees while sleek jaguars prowl the jungle floor. Dazzling waterfalls provide a thunderous backdrop while great dusky swifts keep watch overhead. In this magical journey through one of the wonders of the natural world, renowned poet Francisco X. Alarcón follows the Amerindian oral tradition, allowing the animals to speak for themselves in their own roaring, soaring, fluttering voices. Maya Christina Gonzalez's glorious mixed media illustrations bring the vibrant colors and textures of the rainforest to life.

SUPPORTING RESOURCES

- [Iguazú Falls-BBC Nature: This is Planet Earth](#) (Video)
- [Iguazú National Park](#)
- [Rainforest Trust](#)

CUENTAS Y POEMAS



DESCRIPTION

This item is a book of short stories and poems written by and for children. It is edited and compiled by Félix de Guaranía.

With humor and appreciation, the book opens with a piece titled “Universal Declaration of Rights for Children to Listen to Stories.” Each piece in the book is written in both Spanish and Guaraní. The authors are entirely children from grades 3 and 4, with topics varying from “De cuando el conejo engañó al zorro” to “La historia del pez dorado.” The stories are retellings of traditional Paraguayan children’s tales, fables, and songs.

SUPPORTING RESOURCES

- [Félix de Guaranía](#) (Spanish)
- [Literatura infantil y juvenil—Recursos electrónicos](#) (Spanish)

DICCIONARIO



DESCRIPTION

This item is a small dictionary offering translation and definitions between Guaraní and Spanish. It was compiled by Félix de Guaranía.

Guaraní is an indigenous language of South America and one of the official languages of Paraguay, where it is spoken by the majority of the population. In its own words, Guaraní is known as Avañe'.

This is a handy reference dictionary for understanding the differences in the Guaraní language and Spanish. On the back of the book, a poem by Antonio Ortiz Mayans reads:

Quiero en mi canto, idioma indiano,
decir log grande que vibra en ti,
que se difunda por cerro y llano
este tesoro del guaraní.
Miles de puntos marcan la huella,
selvas y valles que conocí
tienen sus nombres de luz de estrellas,
Tienen sus signos en guaraní
Fuiste el idioma de mis abuelos
y me arrullaste cuando nací

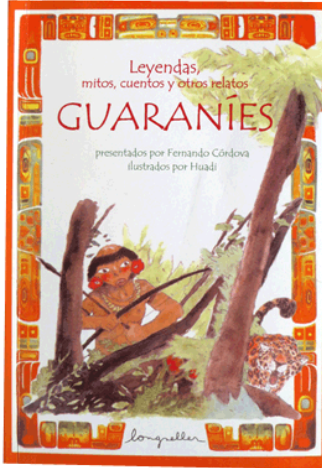
y en mi partida ser' un consuelo
oír palabras en guaraní.

Antonio Ortiz Mayans (1908-1995) was a poet and musical composer born in Asunción, Paraguay. Although he was known for a great many publications, his greatest work is recognized as the Gran Diccionario Castellano-Guaraní, first published in 1933. It was reissued for the 10th time in 1973.

SUPPORTING RESOURCES

- [Guaraní](#)—About World Languages
- Guaraní [Language, Alphabet, and Pronunciation](#)
- Simon Romero, "[An Indigenous Language with unique Staying Power](#)"

LEYENDAS



DESCRIPTION

This item is a young adult book entitled *Leyendas, mitos, cuentos, y otros relatos guaraníes / Legends, Myths, Tales, and other Guaraní Narratives*, written by Fernando Cordova and illustrated by Haudi.

This collection of short stories introduces readers to Guaraní culture, including to the background of mythological characters such as El Pombero. The stories come from the oral traditions of the Guaraní people. A glossary and suggested activities are included along with the stories.

SUPPORTING RESOURCES

- [Biblioteca Virtual de Paraguay](#) (Spanish)
- [5 Bizarre Mythical Creatures from Paraguay](#)
- Native Languages of the Americas: [Guaraní Indian Legends, Stories, and Myths](#)
- [Paraguayan Myths—Project Paraguay](#)

PARAGUAY: PAÍS DE RÍOS ETERNOS



DESCRIPTION

This item is a hardcover book entitled *Paraguay: País de ríos eternos*, with photography by Fernando Allen, poems by Alejandra Peña Gill, and translations by Alexandra Serratti Peña and Domingo A. Aguilera Jiménez.

This is a visually-rich book of full-page photographs celebrating and highlighting Paraguay's diverse culture and landscape. It opens appropriately with the following poem by Alejandra Peña Gill, Director of Culture and Tourism of the Municipality of Asunción, Paraguay:

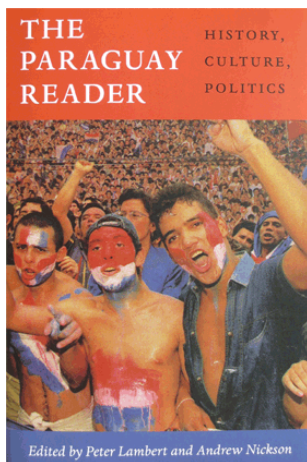
*When you arrive in Paraguay
you will find that place of your dreams
and the rain will fill your eyes with memories
When you arrive in Paraguay
the earth will open its veins of eternal rivers
and the north wind will make your skin glow
When you arrive in Paraguay
you will see the stormy night illuminating the ancestors of the land
you will see the lords of the forest hugging the trees
and the rods of the river blessing the water with feathers of fire*

*When you go to Paraguay
you will see women of tired feet fading away in red roads
you will find the siesta in their eyes
and their children blooming like flowers after the rain
When you arrive in Paraguay*

SUPPORTING RESOURCES

- [Business and Biodiversity in Paraguay](#)
- [Birdlife in Paraguay](#)
- [People, Food, and Nature in Northern Paraguay](#)

THE PARAGUAY READER



DESCRIPTION

This item is an anthology of non-fiction essays collectively titled *The Paraguay Reader: History, Culture, Politics*, edited by Peter Lambert and Andrew Nickson.

From the publisher:

Hemmed in by the vast, arid Chaco to the west and, for most of its history, impenetrable jungles to the east, Paraguay has been defined largely by its isolation. Partly as a result, there has been a dearth of serious scholarship or journalism about the country. Going a long way toward redressing this lack of information and analysis, *The Paraguay Reader* is a lively compilation of testimonies, journalism, scholarship, political tracts, literature, and illustrations, including maps, photographs, paintings, drawings, and advertisements. Taken together, the anthology's many selections convey the country's extraordinarily rich history and cultural heritage, as well as the realities of its struggles against underdevelopment, foreign intervention, poverty, inequality, and authoritarianism.

Most of the Reader is arranged chronologically. Weighted toward the twentieth century and early twenty-first, it nevertheless gives due attention to major events in Paraguay's history, such as the Triple Alliance War (1864–70) and the Chaco War (1932–35). The Reader's final section, focused on national identity and culture, addresses matters including ethnicity, language, and gender. Most of the selections are by Paraguayans, and many of the pieces appear in English for the first time. Helpful introductions by the editors precede each of the book's sections and all of the selected texts.

SUPPORTING RESOURCES

- [The Paraguay Reader-Duke University Press](#)
- [The Paraguay Reader- PDF of Introduction](#)

MAS INFORMACION

MORE INFORMATION

ARTESANÍA

INDIGENOUS PEOPLES

CELEBRATIONS

LANGUAGE

CLOTHING

MUSIC

CURRENCY

NARRATIVES

FLAG

RELIGION

FOOD

SLAVERY

GEOGRAPHY

SPORTS

GOVERNMENT & POLITICS

HISTORY

IMMIGRATION

ARTESANÍA

BACKGROUND INFORMATION

Popular arts and crafts, or artesanía, in Paraguay demonstrates the mestizaje of Paraguayan culture as nearly all forms of this art has its roots in Hispano-Guarani culture. Some popular art forms include ceramics, weaving/textile making, basket weaving, and featherwork. The types of arts made and how they are made vary from region to region. This is partly because materials for activities like basket weaving, for example, are taken from locally grown sources.

Textile arts provide an important source of income for the Paraguayan economy. While textile arts date back to the pre-Columbian era, textiles of today have a Spanish influence. For example, Spanish technology made the ñandutí, an embroidery pattern used on linen and clothing today, possible through cotton spinning. Today, these textiles are vibrantly colored.

CORRESPONDING INVENTORY

- Ñandutí

SUPPORTING RESOURCES

- [Arte Popular](#) (Spanish)
- [Information and History](#) of Artesanía in Paraguay (Spanish)
- ABC Color article on [“La artesanía paraguaya”](#) (Spanish)

CELEBRATIONS

BACKGROUND INFORMATION

Paraguayans celebrate numerous holidays. Some secular holidays celebrated in Paraguay are New Years' Day and Labor Day.

Because an overwhelming majority of Paraguayans are Catholics, many days of Catholic festivals are celebrated as public holidays.

SUPPORTING RESOURCES

- A list of Paraguayan **national holidays**
- A travel guide list of **festivals and events** in Paraguay

CLOTHING

BACKGROUND INFORMATION

In keeping with its mestizaje tradition, Paraguayan clothing is also a mix of both western and indigenous clothing traditions. However, what is considered acceptable clothing varies geographically throughout Paraguay. Traditional Paraguayan clothing is most often found in rural areas, while western attire is typically worn in the larger urban areas. Men in rural areas often wear bombachas (loose fitting pants) and straw hats, which tend to signify they work outdoors. Women in rural areas tend to wear skirts, blouses, and a rebozo (shawl). Some women may also wear traditional dresses, which are known as wahtlas.

When performing a danza paraguaya, women typically wear a white shirt known as the a'o poí and a long skirt in Paraguayan colors that symbolize the flag. These dances are folkloric, and they are considered the cultural patrimony of the community. The dances are syncretic, or a collaboration, as they mix European and Guaraní musical and dance traditions.

SUPPORTING RESOURCES

- National Geographic's "[Enduring Voices](#)" shows the women of Maka in traditional dress
- Safari the Globe describes "[Social Life in Paraguay](#)" to describe typical dress and behavior

CURRENCY

BACKGROUND INFORMATION

The national currency in Paraguay is the Guarani. Like U.S. currency, one Guarani is made up of 100 centimos, or cents. Paraguayans use both paper money and coins, but the most practical coin is the 10 Gurani piece. Traditionally, Paraguay's currency has been stable, but political corruption in the late 20th and early 21st century led to high inflation rates. As of 2014, the exchange rate for the Guarani is approximately \$4,100 Gurani: \$1 USD. The economy of Paraguay is largely based in agriculture, and shifts in agricultural production due to weather make the Paraguay's income vary widely each year.

SUPPORTING RESOURCES

- [Currency of Paraguay](#)
- [Paraguay Currency](#)
- [Paraguay Money](#)

FLAG

BACKGROUND INFORMATION

Paraguay's flag was adopted in 1842, and it has three horizontal stripes of equal length and width which are red, white, and blue. These colors were inspired by the French tri-color flag. The red stripe stands for courage, equality, and patriotism. The white stripe stands for unity, purity, and peace. The blue stripe stands for liberty, benevolence, and truth.

In the white stripe, there is an emblem. On the front facing (obverse) side of the flag is the country's coat of arms. The coat of arms is a lone gold star in light blue circle surrounded by an olive branch and the words "República del Paraguay," or "the Republic of Paraguay." This emblem is known as the "Sun of May" because it represents Paraguay's Independence Day, May 15, 1811. On the rear facing (reverse) side of the flag is the Treasury seal. The seal is an image of a lion carrying a red cap surrounded by the words "paz y justicia," or "peace and justice." This is a symbol of liberty.

SUPPORTING RESOURCES

- World Atlas: [Paraguay](#)
- See the Paraguayan flag on [World Flags 101](#)

FOOD

BACKGROUND INFORMATION

Paraguay has an agrarian-based economy, so accordingly, its cuisine is based upon items that are locally grown and raised such as meat, vegetables, yucca (also known as cassava or mandioca), and corn (or maize). The tuberous yucca is eaten on its own or ground into a flour, which then becomes the basis for many foods. Barbecuing (known locally as asado) is a common preparation method.

Here are just a few of the dishes that are notable within Paraguayan cuisine:

Tereré: This is the cold-brewed tea that's consumed daily by many Paraguayans. Included in this culture box is a complete tereré kit, including the *yerba* herb used to brew it, the special straw, and the thermos. Tereré is similar to maté, which is consumed in neighboring Argentina.

Chipá: This is a bread made out of yucca flour along with cheese, eggs, milk, and anise. It's shaped like to a bagel: round with a hole in the middle. Chipá is commonly made and enjoyed during festivals and holidays.

Mbejú: Also written as Mbejú, this is a staple in Paraguay. This starchy construction comes across as a hybrid of an omelette and pancake. It's made out of yucca and cheese, and is typically pan fried. Often served with cheese on top.

Sopa Paraguaya / Sopá Paraguaí: Translating directly as "Paraguayan Soup," this dish is more solid than liquid and resembles more closely an open-faced pie made of corn, cheese, eggs, and milk.

SUPPORTING RESOURCES

- [Cuisine of Paraguay](#)
- ["Paraguay, the Country of Cassava"](#) (Spanish)
- The Borderless Project: [Food Guide to Paraguay](#)
- South America: [Typical Food of Paraguay](#)

GEOGRAPHY

BACKGROUND INFORMATION

Slightly smaller than the state of California, Paraguay is located in South America. Paraguay is a landlocked country, and it borders Brazil, Bolivia, and Argentina. Its position in the center of South America has led to Paraguay being called el Corazón de América, or the Heart of America. Because of this location, its geography is a bit complex as climate ranges from subtropical in the east to semiarid in the west. With only 10% of its land arable, or usable for agricultural production, Paraguay's natural resources include hydropower, timber, iron ore, manganese, and limestone.

Asunción is the capital of Paraguay. It is also its largest city and home to approximately 700,000 people. Asunción is located in the southwest region of the country, and it is the main cultural and industrial hub of the country.

SUPPORTING RESOURCES

- [Maps of the World](#)
- [CIA Factbook](#)

GOVERNMENT & POLITICS

BACKGROUND INFORMATION

Paraguay is a constitutional republic. Its most current constitution is the Constitution of 1992. The government is composed of three branches: the executive, the legislative, and the judicial. The executive, or the President, is permitted to serve only one term of five years. After the President leaves office, the Constitution grants him the position of speaking (but non-voting) Senator for life. Currently, there are seven active political parties in Paraguay. There is universal suffrage for all Paraguayans over the age of eighteen.

Recently, Paraguay has suffered from some political instability. In 2008, Fernando Lugo, a Roman Catholic Bishop, was elected President. He represented a leftist party which promoted land reform and increased rights for Paraguay's indigenous peoples. In 2012, after violent conflict, the legislature tried Lugo for a variety of crimes. He was successfully removed from office, and his Vice President, Frederico Franco, took office until elections were held in April of 2013. This instability has led to a limited economic decline. Horacio Cartes currently serves as Paraguay's President.

For more information on Paraguay's political history, please see the accompanying section on History in this guide.

SUPPORTING RESOURCES

- 2013 Index of Economic Freedom: [Paraguay](#)
- [CIA World Factbook](#)
- [Paraguay.com](#)
- [History of Paraguay](#) from Princeton University
- [The Guaraní Under Spanish Rule](#)

HISTORY

BACKGROUND INFORMATION

There is not much information available about Paraguay's pre-Columbian history. However, it is clear that the Guaraní people lived in Paraguay for at least 1,000 years prior to European arrival. Paraguay has an extensive colonial history as the first Spaniards settled in the area in the 1500s. The arrival of Spaniards led to the rise of a culture of mestizos, who were people of mixed blood, spoke Guaraní, and exercised Spanish customs. Since this region lacked many of the natural resources and agricultural abilities of the surrounding areas of the Spanish Empire, it was deemed as unimportant to the Crown and virtually isolated.

As a colony, Paraguay was greatly influenced by the Jesuit order. As with all colonies in the Spanish Empire, the Catholic religion played an important role. In Paraguay, the Jesuits set out to create reducciones, or townships, that aimed to centralize the Indian population and protect them from settlers. These communities were self-sustaining, and any profits made from agriculture or production were distributed equally to laborers within the community. However, the Jesuits were increasingly becoming problematic in the eyes of Spanish authorities, leading to their expulsion from all Spanish territories in the 1767. This mandate led to the first war Paraguay would experience, the Guaraní War. According to the Treaty of Madrid, the Guaraní were set to lose quite a portion of their lands to the Portuguese because these lands were to the right of the line of demarcation, which meant they belonged to the Portuguese Empire. While this war ended in disaster for the Guaraní, it spelled the end for missions in this region. Paraguay officially declared its independence from Spain on May 14, 1811.

From the outset of independence, Paraguay had a series of dictatorships. Some of these dictatorships were of little consequence to Paraguay. The first of these dictators was José Gaspar Rodríguez de Francia. He was a lawyer and politician who sought to apply ideals of the Enlightenment, particularly those of Rousseau's Social Contract, to Paraguay. He believed in the Enlightenment's ideas of equality, but he ruled through a police state that quelled any political opposition. He was in power from 1814-1840, and during this time, Paraguay had very little influence from the outside world. Francia was known as El Supremo. Another of Paraguay's notable dictators was Francisco Solano López.

SUPPORTING RESOURCES

- [History of Paraguay](#) from Princeton University
- [The Guaraní Under Spanish Rule](#)

IMMIGRATION

BACKGROUND INFORMATION

Immigration has a multitude of significances in Paraguay. After the War of Triple Alliance ended in 1870, more than 12,000 European and Middle Eastern migrants settled in Paraguay. These migrants typically came from Italy, Spain, France, and Germany. Paraguay also received immigrants from other South American countries, such as Argentina and Brazil, as well. Many of these migrants became involved in commerce, which positioned them in the country's growing middle class. During the 20th century, the government of Paraguay began to encourage migration into the country. As immigration to Paraguay continued, immigrants tended to come from different regions of origin than those of the 19th century. Primarily, these immigrants came from Asian countries, such as Japan and South Korea. As of 2010, migrants to Paraguay were approximately 2.5% of the population.

While people immigrated to Paraguay, there is also outward migration from Paraguay. In 1960, approximately 25% of all Paraguayans resided outside of Paraguay—and most of these migrants were in Argentina, Brazil, and Uruguay. Although Paraguayans have migrated to the United States since around the 1840s, immigration to the United States peaked around 1979, but drastically declined by 1982. A significant number of those who immigrated to the United States during the latter portion of the 20th century were infants adopted by American families.

Most Paraguayan immigrants to the United States have tended to settle in the largest metro areas of the country such as Miami, Los Angeles, Chicago, and New York City. Since many of the adults who immigrated to the United States had lower levels of education, they found work as laborers upon arriving to the United States, with many Paraguayan women working in domestic areas such as housekeeping. Higher-educated Paraguayans have also migrated to the United States in search for economic opportunity, finding work in various sectors. According to the U.S. Census Bureau, as of 2011, approximately 25,000 Paraguayans resided in the United States.

SUPPORTING RESOURCES

- [Immigrants](#)
- [Paraguayan Americans](#)
- [Paraguay Migration](#)
- [Trading Economics—Paraguay](#)
- [U.S. Census Bureau Data](#)

INDIGENOUS PEOPLES

BACKGROUND INFORMATION

As of 2013, there are seventeen different indigenous ethnic groups in Paraguay. Approximately 1.7% of Paraguay's population is fully indigenous, while almost 95% of Paraguayans are of native heritage. The largest amount of the indigenous population tends to live in rural areas. An increasing number of indigenous peoples live in the northwest region of the country, in the Chaco. While the official language of Paraguay is Spanish, many Paraguayans speak Guaraní. For more information on spoken language in Paraguay, please visit the language curriculum guide. While there exists a significant indigenous culture, it is important to note that most Paraguayans do not self-identify as indigenous as Paraguayan culture is quite Hispanicized.

During the colonial era, many indigenous peoples were used as slave labor alongside Afro-descended peoples. Prior to the 1960s, the Paraguayan government's policy toward indigenous groups was to convert indigenous people to Christianity and assimilate them into society. Official policy tended to neglect indigenous peoples, often to their detriment. It was only in the 1970s that it became illegal to kill an indigenous person. The 1992 Constitution recognized the rights of indigenous communities and their populace, emphasizing the need for cultural diversity. While the 1992 Constitution recognizes indigenous rights, the recognition of these rights is not always guaranteed in practice. In fact, one issue impacting indigenous Paraguayans in the modern era is displacement as some tribes are booted from their lands, giving them little access to natural resources such as water. Indigenous peoples are among the poorest people and have the least amount of access to land grant programs in Paraguay.

SUPPORTING RESOURCES

- ["Paraguay's Indigenous Peoples in Peril"](#)
- [Assessment for Indigenous Peoples in Paraguay](#)

LANGUAGE

BACKGROUND INFORMATION

In Paraguay, Spanish and Guaraní are the two most popular spoken and written languages. Guaraní is the language of Paraguay's indigenous majority (both past and present). In fact, according to a 2012 article in the New York Times, 90% of Paraguayans speak Guaraní. Approximately 73% of all Paraguayans are bilingual speaking both Guaraní and Spanish. Moreover, Guaraní is on equal footing with Spanish in Paraguay because of its inclusion in Paraguay's constitution. The Constitution of 1992 officially declared Paraguay a bi-lingual country with Guaraní and Spanish as the official languages. This constitution also guarantees students the right to instruction in the "mother tongue," so there is not much forced acculturation in schools when it comes to spoken language in Paraguay. To speak Guaraní is a source of national identity and pride in Paraguay as many people commonly speak this language regardless of knowledge of Spanish.

Other languages that are spoken in Paraguay include a variety of other indigenous dialects, Italian, German, and Portuguese (Brazilian). European immigrants to Paraguay have brought these other European languages.

SUPPORTING RESOURCES

- Simon Romero: ["An Indigenous Language with unique Staying Power"](#)
- [Paraguay.com](#)
- [First Peoples Worldwide](#)

MUSIC

BACKGROUND INFORMATION

While Paraguayan folk music has a European influence, Paraguay's hybrid culture makes its musical traditions wholly unique. One of the most popular musical forms in Paraguay is the Danza Paraguaya, or the Paraguayan polka. The Danza Paraguaya has its roots in the 19th century, and is distinctly different than European polka music because it combines the use of two different rhyming systems whereas the European version uses just one. Another wildly popular musical form is the Guarania. It was created in 1925 by José Asunción Flores. Guarania music tends to be characterized by slow songs with melancholy melodies.

Paraguayan musicians use a variety of instruments in their songs. Most popularly, musicians use the Spanish guitar and the Paraguayan harp. This is the national instrument. The harp has a historical significance as it was brought to Paraguay by Jesuit priests in the 16th century and introduced to and adapted by the Guarani population in the reducciones (missions). The first harps made in Paraguay were crafted by the Tupi and Guarani people. The Paraguayan harp is constructed in three parts: the head (or neck), the arm, and the body. The harp is characterized by a long cone shaped sound box constructed in three parts with face attached and with a flat oval base and two to three sound oval holes on the backside. It has two legs on the bottom. The Paraguayan harp is rather light as it weighs around 8 pounds and is usually carried by the arm. Harps made more recently have nylon strings that are played with long finger nails.

As of 2014, jazz and rock were also popular musical forms in Paraguay.

SUPPORTING RESOURCES

- [Música Paraguaya](#) (Danza Paraguaya songs)
- ["The Harp: a Latin American Reinvention"](#)

NARRATIVES

LITERARY AND VISUAL REPRESENTATIONS

Various books are included in the culture box in order to give students access to narratives from different perspectives. The hope is that the range of voices expressed in the books will supplement the artifacts in the culture box to help students understand that “culture” is an elusive and multidimensional concept. This approach is particularly necessary for understanding Paraguay, where discussion inevitably winds up colored by pre-conceptions and, frequently, limited information.

The stories in the culture box include *Animal Poems of the Iguazú*, a book of Francisco Alarcón’s naturalistic poems with beautiful illustrations by Maya Christina Gonzalez; *Cuentas y poemas para niños*, a book of Paraguayan poetry edited and compiled by Félix de Guaranía; *Leyendas, mitos, cuentos, y otros relatos guaraníes*, an illustrated book of Guaraní mythology written by Fernando Córdova; *Paraguay: país de ríos eternos*, a picture book of natural landmarks and other sites in Paraguay; *The Paraguay Reader: History, Culture, and Politics*, a compilation of essays edited by Peter Lambert and Andrew Nickson on social and cultural aspects of Paraguayan history.

In addition to these stories, photographs and four postcards from Paraguay have been included to drive discussion and help students recognize their own pre-conceptions about the country and its people. Together, the books, photographs and artifacts will encourage students to think critically about perspective and voice, leading to a nuanced exploration of Paraguay that is free of the pitfalls of stereotyping.

CORRESPONDING INVENTORY

- Book: *Animal Poems of the Iguazú*
- Book: *Cuentas y poemas para niños*
- Book: *Leyendas, mitos, cuentos, y otros relatos guaraníes*
- Book: *Paraguay: país de ríos eternos*
- Book: *The Paraguay Reader: History, Culture, and Politics*
- Mythological Figurines
- Postcards
- Photography album

RELIGION

BACKGROUND INFORMATION

There is great religious diversity in Paraguay as it is a country of a diverse indigenous population as well as immigrants. However, many Paraguayans identify as Catholics with an affiliation to the Roman Catholic Church. In the 2002 census, approximately 89.6% of Paraguayans identified as Catholic. Catholicism has been most popular in Paraguay, like many other Latin American countries, because of the Catholic tradition that permeated throughout the colonial era. In fact, the Jesuit order had a strong hold in Paraguay until they were expelled from all of Spain's viceroyalties in 1767. Well into the 20th century, Catholicism dominated both the religious and social order of Paraguay. Religious brotherhoods and lay communities conducted social welfare and advocacy work for the poor. Traditionally, women have been most active in religious groups and popular Catholicism because of conservative gender ideology that suggests the practice of religion is a role women play, though not in the Church's leadership hierarchy.

As per the 1992 Constitution, the religious status of all Paraguayans ages ten and up is recorded in census data. While there is a full recognition of religious freedom and the separation of church and state institutions, a number of Catholic festivals (ie. Holy Thursday, Good Friday, and Christmas) are celebrated as public holidays. One of these holidays is December 8 when Paraguay celebrates the Virgin of the Immaculate Conception with a pilgrimage to the holy shrine in Caacupe.

The second largest religious group in Paraguay is Protestantism, of which there are several denominations with Lutherans and Mennonites being the best represented. Other religions that exist in Paraguay include Judaism, Islam, and Buddhism. Mostly, these religions were brought to Paraguay through immigration to the country during the 20th century.

Resources

SUPPORTING RESOURCES

- [2002 Census Statistics](#) (Spanish)
- [Constitution of 1992](#) (Spanish)
- [Culture](#) of Paraguay
- [Religion](#) in Paraguay

SLAVERY

BACKGROUND INFORMATION

The first African slaves arrived in Paraguay in 1556. Most of the slaves were of Nigerian or Angolan origin (note: these distinctions do not represent the modern-day states). During the colonial era (1556-1810), approximately 4% of the population was enslaved. By the time of Paraguayan independence in 1811, Afro-descended peoples composed approximately half of the population. As of 2014, about 2% of the Paraguayan population is Afro-descended, and African roots have impacted Paraguayan culture, most notably through language. Most slaves who entered Paraguay did so by land through Uruguay, Argentina, or Brazil as there was no port of entry for slave ships in Paraguay. Typically, African slave labor replaced and/or complemented indigenous slave labor in the yerbales, or mate fields. Conditions in these fields were abysmal for all workers. However, the lack of raw materials such as ore that created the necessity for labor in other South American regions led to a relatively lessened emphasis on slavery in Paraguay than in those regions. All forms of slavery were officially abolished in 1869.

In the modern era, another form of slavery plagues Paraguay. Forced labor and human trafficking are impacting Paraguayans immensely. Garnering the most amount of international attention in Paraguay as of 2014 was sexual slavery, which has the most impact on women and girls. However, like many other regions in Latin America, the military dictatorship that ruled Paraguay from 1954-1989 is under investigation for the human rights abuses conducted by its leadership, including sexual violence and trafficking.

SUPPORTING RESOURCES

- [Afro-Descended Population in 1811](#) (Spanish)
- [“Afro-Paraguayan Spanish: the Negation of Non-Existence”](#)
- [Amnesty International](#)
- [The Abolition of Slavery in the Americas](#)
- [Paraguayan History](#)
- [Slavery in Paraguay](#) (Spanish)

SPORTS

BACKGROUND INFORMATION

Paraguay has a history of athleticism. In fact, sports are a part of the country's national culture. Each year, there are a variety of both domestic and international sports festivals and tournaments held in Paraguay. The national sport of Paraguay is football (soccer). It was introduced in Paraguay by a Dutchman in the late 19th century. The Paraguay Football Association (Asociación Paraguaya del Fútbol) was founded in 1906. As of 2012, there were approximately 1600 teams competing nationally in APF. Paraguay's national team is one of the best in South America, having competed in seven World Cups, medaling at the Olympic games, and winning two Copa Americas. However, the national team was not able to secure a place in the 2014 World Cup games.

Basketball is also another widely popular sport in Paraguay. There is a Paraguayan National Basketball Team, which participates in international games both in South America and worldwide. There is also a Paraguayan Basketball Federation, which governs domestic teams and games. There are separate men's and women's teams in Paraguay. Golf and tennis are also quite popular sports in Paraguay.

SUPPORTING RESOURCES

- [Asociación Paraguaya del Fútbol](#) (Spanish)
- [Paraguayan Basketball](#)
- [Paraguayan Sports](#)

CONTENTS CHECKLIST: PARAGUAY

Please carefully repackage the culture box and check off each item before returning the box.

REFERENCE ITEMS

- Flag
- Wall Map
- Photography Album

ARTIFACTS

- Basket
- Clothing (contemporary)
- Clothing (traditional)
- Hat
- Molino
- Mortar and Pestle
- Mythological Figures
- Ñandutí
- Newspaper
- Postcards
- Tereré Drinking Kit

MUSIC & INSTRUMENTS

- The Art of the Paraguayan Harp (CD)
- Los Chiriguanos del Paraguay (CD)

BOOKS

- Animal Poems of the Iguazú
- Cuentas y poems
- Diccionario
- Leyendas
- Paraguay: País de ríos eternos
- The Paraguay Reader

EVALUATION: PARAGUAY

Name: _____

Institution: _____

City: _____

Email: _____

Grade Level: _____

Subject Area: _____

Date Borrowed: _____

How did you hear about the program?

Please describe your institution and the students with whom you work.

Please tell us about how you incorporated these materials into your classroom and the topics on which you focused.

What other materials would you suggest we add to the program?

None

More information about the region

Teaching strategies

Opportunities for classroom speakers

Grade-specific lesson plans

Subject-specific lesson plans

Library/Media resources

Funding for field trips

Please circle the statement that most closely represents your opinion of the following statements:

1. The program presented me with new information about Latin America and the Caribbean.

Strongly Disagree *Somewhat disagree* *Slightly agree* *Strongly Agree*

2. The program content helped me serve my students' needs.

Strongly Disagree *Somewhat disagree* *Slightly agree* *Strongly Agree*

3. I plan to integrate content from this program into my curriculum/career.

Strongly Disagree *Somewhat disagree* *Slightly agree* *Strongly Agree*

5. The reservation and check-out process was straightforward and easy to complete.

Strongly Disagree *Somewhat disagree* *Slightly agree* *Strongly Agree*

Would you be willing to share a testimonial that we might publish anonymously?

Do you have any other comments or suggestions?

Thank you for your time! We appreciate your feedback and will use it to improve the program.