5. SOCIETY, RURAL DEVELOPMENT, AND CONSIDERATIONS FOR INDIGENOUS PEOPLE

5.1. Context and Legal Framework

5.1.1. Context

Guatemala is a multi-ethnic, multi-cultural and multi-lingual country of approximately 11 million people. According to a study conducted in 1999 by the Inter-American Development Bank, its population is comprised of the followings: Around 54% of the population corresponds to indigenous peoples from 21 ethnic groups of Mayan origin including Quiche, Mam, Kekchi, Cakchiquel, Jalalteco, Chuj, Danjobal, Ixil, Itza, Pocomchi, Uspanteca, Agacateca, Tzutijil, Pocomam and Chorti; 43% are considered ladinos; 3% white, and a minority of less than 1% including Garifunas and Xinkas. On the other hand, the census of 1994 reported that 42% of the national population was indigenous; this percentage had increased to 48% by 1999 according to the National Survey of Family Income and Expenditure (Encuesta Nacional de Ingresos y Gastos Familiares – ENIGFAM). Regardless of the accuracy of the data, the important message is that the ethnic diversity represents a wide cultural diversity that creates different conceptions of reality and development.

According to the Inter American Development Bank in 1996, 58.2% of the population lived in rural areas while most of the remaining 41.8% were concentrated in the urban areas of Guatemala City metropolitan area, Mixco, Villanueva, Quetzaltenango, Escuintla, Totonicapan, Jutiapa, Chiquimula, Chinautla, Retalhuleu, Zacapa, Amatitlan and Antigua Guatemala

Agriculture is still the main activity and it employs more than half of the economically active population, together with forestry and fisheries on a smaller scale. According to the World Bank the Guatemalan society is highly segmented and there is a noticeable disparity in the income distribution and the access to land.

According to the World Bank, two thirds of the population live under the poverty line. The rural population, composed mainly of indigenous peoples, suffers from this situation with more frequency than the urban population.

After thirty-six years of internal armed conflict including the five years of negotiation, the Government and the guerrillas signed an agreements that brought peace to the region. The Peace Agreements have allowed gradually increasing public participation from the community at large. However it is clear that the conditions of poverty and discrimination that originated from the armed conflict still persist, in particular, in rural areas.

5.1.2. Political Constitution of the Republic of Guatemala of 1985

After nearly 40 years of military governments and an intensification of the armed conflict, president Mejia Victores called for a National Constitutional Assembly to reform

the Constitution in order to reinforce the civil rights, reduce the power of the military, and strengthen the civil sectors of the Government.

Article 118 of the Constitution stipulates that the social and economic regimes of the Republic of Guatemala are founded on the principles of Social Justice.

Chapter I of the constitution is dedicated to the individual rights, while Chapter II stipulates the social rights related, among others, to education, health, social security, and assistance.

The most important constitutional Articles concerning indigenous peoples are Article 4, which stipulates the right of freedom and equality for all human beings, and Article 58, which stipulates the social right of cultural identity, recognizes that every person and community is entitled to its own cultural identity according to their values, language and customs. Furthermore the third section of the chapter two is dedicated to the establishment of indigenous communities' rights specifically. Articles 66 through 70 of the constitution ascertain the protection of ethnic groups, protection of indigenous lands and agricultural cooperatives, the provision of lands to indigenous communities for their development, and the validity of a law relative to indigenous communities and the aspects that affect them.

5.1.3. The Guatemala Peace Agreements of 1996

On December 29, 1996 the Peace Agreements that would put end to thirty-six years of internal conflict were signed between the Government of Guatemala and the Guatemalan National Revolutionary Unit (Unidad Revolucionaria Nacional Guatemalteca – URNG). The peace agreements have been used as a framework for policy development since they were signed. The scope of the agreements includes almost every aspect of the social life of the country, concentrating on the following issues affecting specifically indigenous and rural populations:

- Human rights,

- Resettlement of the uprooted population groups,

- Identity and rights of indigenous Peoples, and

- Social and economic aspects of rural populations.

5.1.4. Indigenous Law in Guatemala

The criminal law in Guatemala allows the use of indigenous (customary) law as long as it does not violate the human rights. Each ethnic group has the right to establish and execute its laws according to their interpretation. Although the law is clear in this respect, its application is not always so straightforward. In many cases it is necessary, and culturally appropriate, to use the conciliation and mediation by traditional authorities like the Councils of Elders.

5.2. Institutional Framework

5.2.1. Government Structure at the National, Regional and Local Levels

(1) National level

Guatemala is a Republic with a democratic and representative political system. The government is organized in three organisms: the administrative formed by the presidency, ministries and secretariats, the legislative formed by the Congress, and an independent judicial system.

The majority of indigenous population is not represented in the government apparatus. Very few people with indigenous background have obtained positions in the higher strata of the government. However one of the most important ministries for the indigenous movement, the Ministry of Culture and Sports is led by an indigenous minister and an indigenous vice minister.

Serving directly to the Presidency, the Secretary for Social Development (Secretaría de Desarrollo Social) and the Secretary of the Peace (Secretaría de la Paz) are major players in the communication with the indigenous movement. And through the Fund for Social Investment (Fondo de Inversión Social – FIS), the National Fund for Peace (Fondo Nacional para la Paz – FONAPAZ), and the Fund for Indigenous Development of Guatemala (Fondo de Desarrollo Indígena de Guatemala – FODIGUA), the central government channels funds for road and social infrastructure development and institutional strengthening.

The Ministry of Culture and Sports, in its national policies, acknowledges the importance of promoting a national identity based on a civic culture and the recognition and respect for the linguistic and cultural diversity of the country.

In Guatemala the administrative and financial authority is highly centralized in the president and the federal government located in the metropolitan area, but has undertaken efforts to decentralize many entities to local governments. The Constitution of 1985 stipulates in Article 119 the duty of the State to systemically promote the administrative and economic decentralization as a strategy for national development. The focus of the set of laws and regulations that emanate from this constitutional article is to reinforce the Municipality as the basic unit to decentralize the administrative functions and support local growth. The Institute of Municipal Strengthening (Instituto de Fomento Municipal – INFOM) is a major player in the decentralization process.

(2) Regional level

Guatemala is divided into 22 departments grouped in eight regions, and each department is divided in municipalities, which are the smallest administrative entity in the country. The regions are comprised of one or several departments and are administrative units that encompass representation of all ministries and secretaries of the central government. Departments are supervised by Governors appointed by the President as his representatives at the departmental level throughout the country.

(3) Local level

Municipalities, on the other hand, are administered by elected mayors, whose headquarters are usually located in the largest town in their jurisdictions. The municipal mayor has representation in each of the towns and villages belonging to the municipality through one or several assistant mayors, also elected by the community. Assistant mayors' main function is to be a communication link between communities and the municipality.

According to the Association of Indigenous Mayors and Authorities (Asociación de Alcaldes y Autoridades Indígenas – AAAI), in 1999 110 of the 330 municipalities in Guatemala had Indigenous mayors. However, only 84 of them belonged to AAAI because in many cases their identification with political party is stronger than the ethnic identity.

5.2.2. Non-Governmental Organizations.

Like other developing countries, the number of Non-Governmental Organizations (NGO) related to human rights, poverty alleviation, gender equality, and environmental protection has been growing in Guatemala in the past few years. According to the United Nations, more than half of the NGOs currently in operation in the country were created less than 10 years ago.

Although the majority of NGOs have their headquarters in Guatemala City, their activities are developed mainly in rural areas and specifically in departments with a majority of indigenous population as shown Table 5.1

Table 5.1   Non-Governmental Organizations Operating in Departments by Percentage of Indigenous Population

Department with percentage of Indigenous Population	Number of NGOs
75-100 % Indigenous Population	406
50-74.9 % Indigenous Population	414
25-49.9 % Indigenous Population	294
0-24.9 % Indigenous Population	229
Guatemala	126
Undetermined	15
Total	1484

Source: Alvarado et al. (1998), p. 111.

Out of the four main areas of operation of the NGOs mentioned above, the majority focuses their efforts in promoting and supporting development. Although it is difficult to measure the impacts of NGOs on their environment, there is no doubt about their power to provoke changes and advancement in communities and local organizations. Despite a noticeable impact of NGOs in the country's development, the lack of coordination among their efforts creates some duplication of functions while leaving geographical, sectoral, and thematic gaps. Through the Forum of Coordinators of NGO of Guatemala (Foro de Coordinaciones de ONG de Guatemala) an effort is being made to avoid this problem. Specifically in terms of development NGOs, the Association of Development Entities and Non-Governmental Services of Guatemala (Asociación de Entidades de Desarrollo y de

Servicio no Gubernamentales de Guatemala – ASINDES) is making efforts to associate with, and coordinate among all NGOs focused on development issues.

5.2.3. Indigenous Movement

The indigenous movement was organized by the Coordination of Mayan Peoples Organizations of Guatemala (Coordinación de Organizaciones del Pueblo Maya de Guatemala – COPMAGUA), which gained strength in the period before the signing of the Peace Agreements, organized a general assembly that mobilized over one thousand representatives of indigenous organizations in 1995. From that assembly emerged the Indigenous representatives of three joint commissions conformed by indigenous and Government representatives. Five commissions were put in place to negotiate the implementation of specific issues of the Peace Agreements. Two of these commissions, the Joint Commission for Education Reform (Comisión Paritaria de Reforma Educativa) and the Commission of Language Official Recognition (Comisión de Oficialización de Lenguas), have reached an agreement with the Government and have been dissolved; the Joint Commission on Rights Related to Land of Indigenous People (Comisión Paritaria sobre Derechos Relativos a la Tierra de los Pueblos Indígenas) and the Joint Commission on Reform and Participation (Comisión Paritaria de Reforma y Participación) are still in operation, and the Commission on Definition of Sacred Places (Comisión de Definición de Lugares Sagrados) was dissolved without reaching an agreement.

Since the last change of the government, in 2000, COPMAGUA has lost its strength and power, and the indigenous movement, represented by all indigenous organizations, most of them constituted as NGOs, are dispersed. Some efforts are being made to associate indigenous organizations to make a joint indigenous movement like the case of Committee of the Mayan Decade (Comité del Decenio Maya) and the Mayan Organizations Network (Red de Organizaciones Mayas). A new trend is to associate organizations in forums or *coordinadora* by region or activity without using the ethnic component as criteria for establishing coalitions. This new model allows a more integrated view of the social, economic and cultural needs in the country.

5.2.4. Civil Organizations

The earthquake of 1976 worked as a catalyst to organize affected communities throughout the center and highlands of Guatemala. Community members formed committees with two goals in mind: to coordinate for their survival and later for the reconstruction of their towns and villages, and to receive and manage the financial and other types of supports form international cooperation agencies. Through the twenty years of the armed conflict and in the years that followed the signing of the Peace Agreements, more committees and organizations were created in search for the funds that were flowing into the country from the international community.

Most communities have committees that take specific responsibilities such as bringing potable water or electricity to their villages and improving local school. Although every

village has different committees depending on their situation and needs, most communities have an improvement committee (comité promejoramiento), which coordinates with other committees and undertakes the responsibility of their own specific projects.

The improvement committees do not have well defined scopes of activities; therefore, their influence can be felt at all levels throughout the community. This fact does not mean that it directly intervenes in satisfying all local needs. For specific needs, specific committees are created such as water committees and electricity committees.

Following local traditions, the members of specific committees have lower status than the members of the improvement committee, and the former has to consult with the latter. A position in the higher status committee can be attained after having obtained important improvements for the community.

Each improvement committee has to be registered at the Departmental Government, but they do not need to have legal status. However, if the committee wants to have access to government funds such as FIS and FODIGUA, or to international funds, they need to be registered as civil organizations at municipalities. By law, the committee has to have a board consisting of one president, one vice president, one secretary and at least three other community representatives. The individuals occupying these positions are elected by the community and by law have to change every two years. Although the rotation of representatives is respected in most cases, in the more traditional communities the board does not change in the stipulated period because the traditional structures are still operational as it is explained in the following section, and as long as the committee proves to be efficient, no one would dare to try to elect someone else than the acting president. Another reason to keep the same people in the positions is that the people know the paperwork needed to obtain benefits and new members would need training, which may be seen as a waste of time and resources.

Most municipalities with certain tourism presence have formed Local Tourism Committees (Comités Locales de Turismo – CLT) with the support of INGUAT. These committees are formed by community members with interests in developing tourism in their localities. The fact that CLTs lack of legal status does not allow them to manage funds and therefore their members work on a volunteer basis. Their main objective is to promote the region as a tourist destination and to support their members. Being constituted as CLTs would also give them an increase in lobbying capacity.

Civil organizations have helped the communities to improve their infrastructure and some basic services. Nevertheless, the outbreak of committees and other type of civil organizations have fragmented many communities who, farther from increasing local benefits, have divided scarce resources and disintegrated communities.

An important type of informal organization in rural communities is reflected in the traditional practice of "returning hands" (devolver manos). Used mainly for agricultural

work, this practice consists of helping a neighbor to plant, harvest, clear the land or other type of physical activity in such a way that groups of community members work together in each member's land expecting to be helped when their turn arrives.

5.2.5. Traditional Authority

Main traditional authority groups in indigenous communities of Guatemala are the Council of Elders, the indigenous *Alcaldías*, the Mayan priests, and the *Cofradías*, which, in addition to their purely religious character explained below, also carry out political and administrative functions.

The current municipal authorities are superposed on a complex pre-hispanic and then colonial structure that consisted mainly of two institutions, the indigenous *Alcaldía* and the *Cofradía*. That system is still operational at a certain level in some of indigenous communities, in particular, those in the Highlands. The traditional model is based on a seniority system, in which individual ascends in the hierarchy by serving one year of a non-paid voluntary position every four years alternating between the Alcaldía that is the administrative branch, and the Cofradía that represents the spiritual branch of the system until he becomes one of the four member of the Council of Elders, a position held for life.

The current traditional authority in most indigenous communities emerged from the model described above, but it has different variations depending on the region and the degree of interaction that the particular community has had with the government system, church and other institutions.

5.3. Social Dynamics and Social Infrastructure

5.3.1. Stratification of Population

Although there are large discrepancies in the data provided by different national and international sources, the data agrees that the country's population is mostly rural (over 60%), and that around half of the total are indigenous people.

Rural and indigenous populations are in general terms in worse economic and social conditions than urban and non-indigenous ones. Table 5.2 shows the percentage of households in income quintiles by area and ethnic group.

Table 5.2   Percentage of Households in Income Quintiles by Area and Ethnic group

Category		Quintiles				
Monthly income by quintiles (in quetzals)		1st 83 to 966	2nd 967 to 1605	3rd 1867 to 2446	4th 2447 to 4158	5th 4162 to 156627
Area	Urban	6.0	12.3	19.0	27.4	35.2
	Rural	30.7	26.0	20.7	14.3	8.4
Ethnic Group	Non-Indigen.	11.8	16.9	18.2	24.1	29.0
	Indigenous	30.1	24.0	22.2	14.8	8.9

Source: United Nations System with data of ENIGFAM 1998/99

Using data of the 1994 census which reported that 42% of the population was self identified as indigenous and that 51% of the rural population was indigenous, it is

possible to conclude that around three quarters of the indigenous population is rural while only half of the non-indigenous population is rural. In general terms, the former has more presence in the Western region while the later concentrates on the East and the Southern coastal area.

(1) Indigenous vs. non-Indigenous

According to INE, as is stated above, almost half of the population of Guatemala is indigenous and according to ENIGFAM the proportion of indigenous people is increasing significantly. The birth rate in 1995 was slightly higher for indigenous people than for non-indigenous: 44.4 and 41.3 per 1000, respectively according to the Health Management Information System (Sistema de Información Gerencial en Salud – SIGSA). On the other hand, the mortality rate is slightly higher for indigenous people in comparison with non-indigenous people. The natural changes on population growth are not enough to explain the important rise in indigenous people reported in the decade of the nineties. The difference in proportions of indigenous – non-indigenous people could be found in the variation of methods used to collect and process the information or in the use of divergent definitions of indigenous people. However, interviews and fieldwork undertaken by the JICA Study Team suggest that the shift in proportions is not due to possible methodological inaccuracy, but to a change in the self-identification of the population: Increasing number of people are self-identifying as indigenous (see section on Identity below)

(2) Rural vs. urban

According to the United Nations System in Guatemala, approximately 65% of the population lived in rural areas in the year in 1999 and this percentage has remained somewhat unchanged in the last three decades as opposed to the rest of Latin America where the urban proportion of the population is growing. Although it is indubitable that a large proportion of Guatemalans live in rural areas, it is possible that the datum of 65% may be somewhat exaggerated due to the outdated and rigid definition of urban and rural currently dating from the 1938 census.

Analyses of demographic tendencies, according to the United Nations, have shown that rural ladino population concentrates mainly in the Eastern part of the country, the regions of Suchitepequez, Retalhuleu, the Bocacosta (Slopes between the Highlands and the pacific planes), the central Highlands of San Marcos and the border region with Mexico of Huehuteneango. On the other hand, the regions with a concentration of rural indigenous peoples are the south of Atitlan Lake, from Comapala to the Department of Quiche, and toward the west to the Department of Quetzaltenango.

Considering several development indicators, it is clear that rural areas have a much lower degree of development as opposed to urban areas in Guatemala as the following statements taken form the United Nations reports on Human Development Indicators with data of the ENIGFAM 1998/99 demonstrate:

- Poverty is worse in rural than urban areas. Only six per cent of urban households are included in the lowest income quintile while 30% of rural households fall in that same quintile,

- While 36.9% of households in urban areas have access to telephone and 84.7% to television, in rural areas only one percent and 34% of households have access to those services, and

- The percentage of literate people in urban settings is 84.5 as opposed to 57.4 in rural areas.

(3) Indigenous and rural women

In general terms, men take the role of providers in the household, allowing them to be the main actors in decision-making. On the other hand, women are assigned the role of housekeeping, taking care of family members and giving the best possible use of the limited available resources. Their functions include taking care of the house, raising the children, giving medical assistance to the sick, taking care of the handicapped and the elderly, cleaning the house and cooking, and often they have to take productive functions to obtain much needed additional income and goods. Frequently women are forced to work hard and long hours, which affects their health and diminishes their education opportunities.

The schooling level for women has been historically lower than men's, and according to data provided by the Ministry of Education this difference is greater in indigenous communities. Similarly income levels are higher for men than women.

Finally, women's participation in political issues is very limited in comparison with men's. Women's right to vote was not equal to men's until 1966, and even in the last elections (1999) women votes were significantly fewer than men's, representing, in the best case 46.8% of the total votes registered in the department of Guatemala and only 18.4% in Alta Verapaz. In that same year only eight women were elected to congress out of 113 positions and three mayors out of 330; one out of 20 ministers is a woman and six out of 47 vice ministers.

(4) Migration
a. Internal migrations

Currently, there are considerable internal migrations between rural areas. Contrary to the situation in other Latin American countries where rural population migrates to urban areas, internal migrations are stimulated by the search of land in Guatemala. The rural-rural migration, also related to population growth, is a direct cause of the expansion of the agricultural frontier. El Paten and Alta Verapaz are the two Departments with more immigration from other regions with higher population densities. Another type of rural-rural migration is the temporal movement of agricultural workers during the harvest seasons of sugar cane, coffee and fruit plantations, mainly towards the fertile plains of the

Pacific Coast. Finally, to a lesser degree, there is a migratory dynamic from remote rural areas to the rural outskirts, of main regional urban centers.

b. International migrations

There are two main international migratory processes in Guatemala. On one hand, there are seasonal migrations to Mexico and, on the other hand, there has been an increment on the migrations to the United States since the 1980s caused by economic and political difficulties.

According to the Ministry of Work and Social Prevision of Guatemala (Ministerio de Trabajo y Previsión Social) it is estimated that around 90,000 Guatemalans move legally every year to work temporarily in the agricultural sector in Mexico. The number of illegal migrants is unknown, but according to the United Nations between 1990 and 1998, approximately 56,000 illegal Guatemalans were deported from Mexico each year.

In the most intense years of the armed conflict, and especially between the years of 1981 and 1983 around 150,000 Guatemalans fled to Mexico according to the United Nations. The Special Commission for Repatriate Attention (Comisión Especial para la Atención a Repatriados – CEAR) estimates that between 1986 and 1998 43,000 people returned to Guatemala with "formal support" within two modalities: repatriates that could and wanted to return to their places of origin, and those who decided or had to move to another location. Also, an undetermined number of refugees returned outside of the formal structure. Many of the returnees established throughout the areas of Peten, Alta Verapaz and departments of the South Coast creating new agricultural communities.

The Guatemalan government estimates that at the end of the decade of the nineties there were 1,200,000 Guatemalans living in the United States, including legal permanent residents, people with temporal work permits and illegal immigrants which represent about 45% of the total number. This workforce plays a major role in the National economy. According to the Bank of Guatemala (Banco de Guatemala), temporal and permanent emigrants to the United States generated US$423 millions for Guatemala in 1998, exceeding the amount generated by tourism of only US$323 millions.

5.3.2. Social Strategy and Programs

The National Strategy for social development focuses on three aspects:

* Poverty Reduction through economic growth, generation of jobs and investment in social infrastructure

* Human Development by expanding opportunities for economic and cultural growth reducing social, ethnic and gender inequalities.

* Public Participation by means of strengthening and expanding public participation mechanisms.

The budget for almost every government social fund increased in 2001 from 2000. The total budget for Government Social Funds increased by around 50% from 1885.8 million quetzales in 2000 to more than 2,700 million in 2001 as shown in Table 5.3.

Table 5.3   Budget for Government Social Aid Institutions

Entity	Budget 2000*	Budget 2001*
FIS (Fund for Social Investment)	334.3	538.8
FONAPAZ (National Fond of Peace)	320.1	569.5
FSDC (Solidarity and Community Development Fund)	528.8	564.3
FOGUAVI (Guatemalan Fund for Housing)	210.9	312.8
FONTIERRA (National Fund for Land)	108.2	300.0
PRONADE (National Education Program)	200.2	325.0
FONAGRO (National Fund for Agriculture)	65.9	40.0
FODIGUA (National Fund for Indigenous Development)	23.9	28.9
FONACYT (National Fund for Science and Technology)	5.0	6.5
FONACON (National Fund for Conservation)	2.5	3.0
FONDETEL (Fund for the Development of Telephony)	51.0	60.8
FOGUAMA (Guatemalan Fund for Natural Environment)	5.0	6.0
Total	1,855.8	2,764.6

Note: * Millions of Quetzales
Source: Executive proposal and Congress Conformity: Journal Nacional

All of these entities have a variety of programs that address development issues in urban and rural communities and, with the exception of FODIGUA that was created to fund projects specifically related to indigenous peoples, all entities refer to the development of indigenous and non-indigenous communities.

The Ministry of Culture and Sports (MICUDE) is currently developing a series of programs and projects to conserve and strengthen indigenous cultures through research and participatory methodologies. For more information about specific programs, see MICUDE's on-going projects in the Chapter 6. Cultural Tourism Resources Conservation of this volume.

5.3.3. Security

The high levels of political violence recorded a few years ago are virtually non-existent at present. However, a high degree of delinquency has caused the loss of legitimacy of the State among the civil society, which is developing its own means of defense.

Different perceptions of crimes and the application of criminal law between diverse population sectors (specifically indigenous and non-indigenous) can cause distress to some that feel that justice has not been made when a crime may appear insignificant to enforcement agencies. This fact added to the perceived weakness of the juridical system and the same enforcement agencies that have not enough resources to process and prosecute a large number of crimes have caused an escalation of anxiety of the civil society. Lynching has been an extreme measure that some groups have used to reduce insecurity. In general terms, according to MINUGUA, the number of lynching incidents is greater in departments with indigenous majorities.

5.3.4. Land Tenure

Guatemala being a predominantly rural, indigenous and agricultural society, land use and land tenure have always been amongst the most important issues for the people. According to the International Institute for Democracy and Electoral Assistance, the land problems are the main obstacle for social and economic development of the indigenous population in Guatemala.

At the end of the 1970s, it was estimated that 22% of rural families did not have access to land either by owning, renting or simply occupying it. By 1998 that percentage had increased to 33%.

Continuous migrations and the lack of a clear land tenure regime in many areas are some of the factors that create territorial conflicts. CONTIERRA, the national organization that emerged from the Peace Agreements to provide legal assistance and solve the land conflicts, is making strong efforts to solve the land tenure problem. Since its creation CONTIERRA has solved 987 cases throughout the country, but the problem is far from being solved. The main setbacks to solve the land situation are related to the lack of clear delimitations, misleads and frauds in land sales, returning refugees whose lands have been occupied, illegal occupation of private, national and communal lands, existence of two or more property titles for one single land and the demand of lands by the uprooted people.

Invasion of National land by internal migrants is not uncommon. Through CONTIERRA these people regularize the land tenure, and although most people stay permanently building somewhat stable communities, many others sell the new acquired lands to invade new territories and start the process again.

There is a perception among uprooted people that the more sensitive place they occupy, the faster the government relocate them granting them with legal ownership of lands. Due to this fact, there is a tendency for these people to try to invade protected areas.

The instability of land tenure does not allow the farmers to obtain credits or to develop long term plans, since in many cases they do not own the land and don't know for how long they will stay at a certain place. Furthermore, most of the available lands are not suitable for traditional agricultural techniques and products.

The structure of the land tenure moves toward two extremes. On one hand, smaller lots are often not enough to support a family, and those lots get further divided each new generation since several number of siblings, each with their own family, inherit the property of their parents. On the other hand, a large portion of land is owned by a few families employing rural populations under inappropriate working conditions. For instance, according to the United Nations, 54% of the total number of plots, which occupy only 4% of the county's agricultural land, are not sufficient for the subsistence of each family that occupies each plot; 24% of the plots, which occupy 7% of the country's

agricultural land, can produce only for the subsistence of each family, and 89% of the agricultural land belongs to proprietors of medium and large agricultural firms that operate on commercial basis.

5.3.5. Communication Networks

(1) Transportation

As it is well demonstrated in the chapter for infrastructure of this volume, road conditions in Guatemala and specifically in rural areas are less than acceptable. Several indigenous organizations and community leaders identify the lack of adequate roads to access rural communities as one of the main problems that those communities face. In the most remote communities people have to walk for many hours to get to the nearest town integrated in the road network.

On one hand, the difficulty of access affects the community in that they cannot establish effective commercial networks. It is problematil for people to get their products out of the community in order to sell or trade them for other needed goods. The possibility of economic gain, in its wider conception, is severely reduced by the difficulty of access.

On the other hand, and maybe with worse consequences of the previously described setbacks, the lack of appropriate transportation infrastructure delay or in many cases completely impede the access of basic services to community members. For most members of remote communities access to health services is inadequate at best. The long distances that they have to cover to reach health centers is many times impossible to travel with severe illnesses or injuries. In the same way, health service providers do not reach those communities because of the access difficulties. Education is also hindered by the difficulty of access to the community.

(2) Telecommunication

In terms of telecommunication, indigenous peoples are in disadvantage to non-indigenous peoples. For instance only 4.3% of the indigenous homes have access to telephones, 73.8% have a radio, and 36.5% have a television as opposed to 23.4%, 74.6% and 71.8% respectively in the non-indigenous population.

If we consider the high level of illiteracy among the indigenous people, it is clear that the main source of direct information at the national level for indigenous peoples is through the radio.

5.3.6. Rural Economy

(1) The agricultural sector

The rural economy in Guatemala is mostly based on agriculture. Guatemala has diverse and good conditions for agriculture due to volcanic soils and varied altitudes. In fact, one third of the land in Guatemala is used for agriculture.

The agriculture, forestry and fisheries sector accounts for about 23% of Guatemala's GDP, although the percentage has gradually decreased. The agriculture, forestry and fisheries sector contributes to 55% of the export earnings in Guatemala.

Major traditional export products include coffee, sugar, banana and cardamom, which are produced in large-scale plantations. Coffee and cardamom are grown in lower part of the highlands. Sugar cane and cotton are grown on Pacific slopes and lowlands. Banana is grown on Atlantic coastal lowlands.

Table 5.4   Earning from Major Export Products and Tourism

	Coffee	Tourism	Non-traditional export products	Sugar	Banana	Petroleum
1996	477.1	284.3	321.0	220.4	162.2	0
1997	620.3	325.2	319.0	264.4	146.0	96.5

Note: Unit=US$ Million
Source: INGUAT

In recent years, the international coffee prices were depressed due to the increased coffee production by new comers like Vietnam. The banana prices have been also lowered since the establishment of the EU common market in 1993 and the introduction of decreased quota of Banana export to EU from Latin American countries. Cotton used to be one of the important export commodities, but it decreased to nil by 1992.

(2)   Non-traditional agricultural products

The export of such non-traditional agricultural products from Guatemala increased drastically from nearly US$ 50 million in 1986 to US$ 319 million in 1998.

Non-traditional agricultural products include vegetables (broccoli and asparagus), fresh fruits (melon, mango and berry) and preserves, natural rubber, flowers (roses, carnation), ornamental plants and sesame seeds. The agriculture of these products is labor-intensive. Many small-scale indigenous farmers grow much of these non-traditional agricultural products in highlands.

Indigenous people used to work as seasonal migrant laborers in large-scale plantation areas. Now many of them concentrate in growing vegetable, fruits and so on in highlands.

(3)   Rural employment

The agriculture, forestry and fisheries sector supports about 39% of the economically active population in Guatemala in 1998. However, in reality, the agriculture sector is the largest sector absorbing more than 60% of the working population in Guatemala.

In rural areas, many indigenous people are engaged in small-scale agriculture in highlands, where the density of population is high and land segmentation is severe. Most of their livelihood is at the subsistence level.

The poor population is concentrated in the highlands and remote areas. They are agricultural wageworkers and craftsmen/women, who are landless or nearly landless.

5.3.7. Basic Services

As mentioned above, there are large differences in the access to basic services between rural and urban, and indigenous and non-indigenous communities. In this section an overview of the situation in education, health, water supply, electricity and garbage disposal and its implications for social development are presented.

(1) Education

Education in Guatemala is insufficient and inadequate. According to the Ministry of Finances the percentage of GDP spent in education, science and culture in 1997 was merely 1.8%, the second lowest in Latin America only after Haiti. The situation is even worse in indigenous and remote communities, due in part to their relative remoteness, the cultural inadequacy of the curriculum and the poverty levels that affect this population. The education system is predominantly urban and monolingual.

The formal education level in Guatemala estimated by INE is in 2.3 years. In the departments with indigenous majority the estimated level is only of 1.3 years. High levels of desertion affect rural communities, in particular, for girls. In many cases children abandon school for economic reasons – they have to help their families in the farm or at home –, or social reasons – they do not speak Spanish, the language of the teacher, or they are teased by teachers and students for their customs, language or costumes.

Due to the fact that one of the most complete statistical information at the municipal level is that referring to education, literacy and matriculation, it has been used to analyze the difference between human development in different ethnic communities (see Table 5.5). The municipalities with the largest proportion of indigenous peoples report the lowest rates of literacy. In fact, only three indigenous groups have a literacy rate of over 50%: The Central Poqoman which includes Chinautla, Mixco and part of the metropolitan area of Guatemala City; the Itza in the Peten and the Kaqchikel in Chimaltenango, also located near the capital city. The huge difference in literacy rates between the Kaqchikel (58%) and the K'iche (49%), Mam (46%) and Q'eqchi (37%) suggests that being closer to urban areas, and specifically to the capital city has an inference in the access to literacy.

Table 5.5   Literacy and Matriculation Rates by Indigenous and Non-Indigenous Population in Municipalities with Indigenous and Non-Indigenous Majorities

Area	Population	Literacy rate	Matriculation rate
Municipalities with indigenous majority	Indigenous	42	19
	Non-Indigenous	52	27
Municipalities with Non-indigenous majority	Indigenous	57	25
	Non-indigenous	70	32
Total	Indigenous	44	-
	Non-indigenous	64	-

Source: United Nations (1996)

Recognizing the cultural diversity of the population and the need for programs that value and preserve such cultures and languages, the Academy of Mayan Languages (Academia de Lenguas Mayas – ALM) in conjunction with the Ministry of Education, indigenous

organizations and International Cooperation Agencies are working at different levels to develop bilingual education programs. Although in 1995 there were 1,367 bilingual schools representing 12% of the total number of schools, the programs are not yet comprehensive and only 11 indigenous languages out of 24 were included. Many local teachers refuse to teach in their language because after going through the education system they consider that teaching in Spanish is much more important and useful for the students than teaching in their own language. Furthermore, some visited communities had a local school, but it had been without teacher for months.

The secondary education cycle offers 142 different specialization programs including teaching, administrative and technical programs. Many of those programs were created in 1965 and have not been revised since then. In the past few years some programs have been created to answer to current needs in the areas of computing, finances, marketing and tourism. Educational options in the rural communities are still very limited and few can afford to move to urban areas to pursue a higher education.

(2) Health

The infant mortality rate was 49 in 1,000 live births in 1995 and the under-five mortality rate was 63 in 1,000 in 1997. The maternal mortality rate was 464 in 100,000 live births in 1990-1995.

The health care services are provided by the following four systems in Guatemala:

- Central hospitals, provincial hospitals, and health centers, which are operated by Ministry of Public Health and Social Assistance,

- Guatemalan Social Security Institute,

- Private Hospitals, and

- Integrated System for Health Services (SIAS).

In 1990, curative services were available to only 54% of the population in Guatemala. Ministry of Public Health and Social Assistance provided health care services to 25% of the population, Guatemalan Social Security Institute provided health care services to 15% of the population, and the private sector provided 14% of the population. In 1990, SIAS programs had not yet been started, and 46% of the Guatemalan citizens did not have access to any health care services.

Since 1996, the efforts to expand health care services through SIAS have been made. In the period from 1996 and 1999, 1 million people became accessible to SIAS. In 1999, there were still 2 million people who do not have any access to health care services.

One health care service network of SIAS is composed of the following components/actors:

- 1 medical doctor,

- 1 extension worker,

- 4 village-level extension workers, and

- 84 health monitoring staff (working with traditional birth attendants and volunteers).

One health monitoring staff covers 20 households at the community level. One health care service network of SIAS is designed to provide services to 1,680 households or 10,000 people at the community level.

In remote areas the coverage and accessibility of health care services are still problematic. For example, in the Quetzaltenango Department, Ministry of Public Health and Social Assistance, Guatemalan Social Security Institute and private health facilities cover 55% of the population of the department, while SIAS covers 13%. In the Totonicapan Department, Ministry of Public Health and Social Assistance, Guatemalan Social Security Institute and private health facilities cover 35% and SIAS provides 33% of the population of health care services. In Solola Department, the former covers 50% and SIAS covers 40%.

The health expenditure amounts to 2.7% of Gross Domestic Products in Guatemala. US$ 33 is spent for one person's health care services in Guatemala. 0.9% of the nation's health expenditure is covered by the governments.

(3) Water supply, sewage, electricity and garbage disposal

Access to water supply, sewage, garbage disposal and electricity are related to the level of development and often used as development indicators. According to the census of 1994, 68 % of households in Guatemala had access to water, 55.6 % to electricity and only 31.6% to sewage. According to United Nations and based on the data of the 1994 Census published by INE, the lack of these services has a strong correlation to rural areas as opposed to urban areas.

Garbage disposal, with few exceptions, is disorganized. In urban areas the municipality provides the service of garbage collection, but this garbage is deposited in open dumps causing environmental and health problems to nearby communities. In suburban and rural communities garbage is often dropped randomly near the roads or in nearby gullies, ravines and rivers creating water, soil and air pollution.

5.3.8. Culture

Cultural expressions in Guatemala have their origins in pre-hispanic Mayan traditions, European practices brought by the Spaniards since the sixteenth century, African custom from people brought to the region as slaves, and other cultural manifestations from immigrants that have arrived in the country from Europe, Asia and the Middle East throughout the last five centuries.

Many years of oppressive governmental regimes provoked a series of disarticulated and assimilated communities with severe social problems caused by a loss of identity. After the end of the armed conflict and with the generalization of new global tendencies to recognize the importance and intrinsic value of cultural diversity, and the right of people to freely manifest their cultural milieu, indigenous communities are slowly rediscovering their traditional cultural manifestations.

(1)   Identity

Indigenous people's identity has a very weak, almost nonexistent link with either the so-called Ancient Mayas or basically any other historical base. Conversely, Ladinos identity is based on exclusion since Ladino is defined as non-indigenous. In both cases there is a lack of *"roots"* of their identity with a historical heritage.

Regardless of the historical foundation of their identity, the number of people self-defined as indigenous is growing as explained previously. Fieldwork observations suggest that mainly two events have contributed to that phenomenon.

a. End of the armed conflict

The Agreement on Identity and Rights of Indigenous Peoples was one of the commitments undertaken by the two parts involved in the armed conflict.

Through this Agreement it is recognized that the identity of the indigenous population is vital for the construction of national unity, and that identity is based, from necessity, on the respect for, and freedom to implement, cultural, economic, political and spiritual practices of all Guatemalans.

The Agreement is based on three core issues: a) struggle against discrimination, b) cultural rights, and c) civil, political, social and economic rights.

In terms of the struggle against discrimination, the Agreement recognizes the long lasting discriminatory practices against indigenous peoples that can be traced to the colonial times. In order to reduce and eventually eliminate ethnic and other types of discrimination, the Government committed to promote the classification of ethnic discrimination as a criminal offence, to widely disseminate information about the rights of indigenous peoples through education, the media and other appropriate means, and to promote and enforce indigenous rights. Similar actions would also be taken to protect indigenous women from discrimination, and to establish an Office for the Defense of Indigenous Women's Rights.

Regarding the cultural rights of indigenous peoples, the Agreement recognizes that Mayan culture constitutes the basis of the Guatemalan culture and that the culture, in conjunction with other local cultures such as the Garifuna and Xinka cultures, constitutes an active and dynamic factor for the progress and development of the Guatemalan society. The main factors of indigenous cultures recognized and promoted in the

Agreement are language, spirituality, sacred places, costumes, education, traditional knowledge, and mass media.

Finally, in terms of Civil, Political, Social and Economic Rights for indigenous peoples, the Government of Guatemala committed to promote a reform to the country's law system in such a way that it defends and characterizes Guatemala as a multi-ethnic, multi-cultural, and multi-lingual Nation. The Agreement recognizes and supports customary law as the traditional norms of indigenous people that have been and continue to be an essential element for self-regulation of communities' social life and, therefore, indispensable for the maintenance of their cohesion.

The end of the conflict opened the possibility for people to admit, or self-identify with, a specific minority culture or heritage with less fear of being discriminated.

b. International recognition of the value of cultural diversity

According to Sofield and Britles (1996), there is a global tendency to recognize the "need to maintain maximum diversity of cultural heritage in the same way that biological diversity is necessary to maintain healthy ecosystems. Since for many indigenous societies no distinction is drawn between culture and country (i.e. the biophysical environment), conservation of the one automatically entails conservation of the other." Furthermore, the growing desire by millions of people throughout the world to have access to traditional ways of life, and to experience exotic practices has been widely documented. These tendencies are also present in Guatemala and as in other regions are giving a new value to being an indigenous person.

The United Nations, which designated 1993 as the International Year for Indigenous Peoples of the World, described indigenous people as "minorities and tribal populations with special problems related in particular to discrimination and deprivation of basic human rights, and with special needs concerning education, health, economic development and the environment" (United Nations 1991). These events called for the attention of international cooperation agencies, which have been increasing funding, donations, and projects focused on indigenous peoples issues as it can be concluded by larger numbers of NGOs with presence in departments with majority of indigenous peoples as opposed to departments with majority of non-indigenous people (see Table 5.1)

The recognition of the value of indigenous cultures per se, the feeling of pride induced by others when they come to experience and admire their cultures, and the possibility of economic benefits through international aid and national programs may be another reason for people to start self-identifying as indigenous peoples.

(2) Language

Article 143 of the Constitution stipulates Spanish as the official language of Guatemala and considers indigenous languages as part of the national heritage. The Peace Agreements of Identity and Rights of the Indigenous Peoples recognizes the use of

indigenous languages and proposes taking steps towards the official recognition of such languages.

For the 31% of indigenous peoples that do not speak Spanish and an important proportion of the self-proclaimed bilingual, who have difficulties to express in Spanish, it is hard to obtain appropriate service in government offices and institutions. Similarly the Government faces problems developing standard national programs that pretend to incorporate or access the entire population of the country. A large problem for indigenous people who do not fully speak or understand Spanish is confronting Spanish speakers in the monolingual judicial system.

All 22 Mayan languages have certain social importance, however the National Institute of Statistics (Instituto Nacional de Estadística – INE) has not published specific data about the number of Mayan language speakers in resent years. According to the 1994 Census, about 30% of the population older than three years of age speak an indigenous language. This number represented almost 70% of the people that self-identify as indigenous people. Around 31% of the indigenous population was monolingual in an indigenous language, a similar percentage was monolingual in Spanish and the rest, about 37%, was bilingual.

The percentage of inhabitants that commonly use a Mayan language has reduced since the Revolution of 1944. The political changes caused by that event appeared to make some parents lose interest in teaching their children to speak their native language, especially in the surrounding areas of Guatemala City and Quetzaltenango. In 1980 the emergence of the Mayan movement reverted the trend, and currently many ethnic groups have started important efforts to stimulate the use of local languages at homes as well as in bilingual schools.

The Academy of Mayan Languages (Academia de Lenguas Mayas – ALM), a Governmental Institution, in conjunction with indigenous organizations and with international funding organizations is making efforts to develop and strengthen bilingual education throughout the territory of Guatemala. The objective is on one hand to strengthen the use of the indigenous languages, which are, in a way, receptacles of culture and supporters of identity. On the other hand bilingual schools will give indigenous people proficiency in the official language of the country.

(3) Spirituality and Sacred Places

Spaniards brought Catholic religion to the "New World" in the sixteenth century. By the 20th century, the vast majority of the population was catholic. In the 1960s the Evangelic church started to achieve a significant growth, and by the mid 1990s it was estimated that between 35% and 40% of the population was evangelic. Although most peoples of Guatemala belong to either the Catholic or the Evangelic church, different cultural manifestations related to Mayan spirituality are rooted in indigenous communities. Those

manifestations and beliefs are expressed in their popular art, music, language, celebrations and social relations including their power structures.

During the time of the armed conflict the Mayan ceremonies were persecuted and indigenous peoples reduced the manifestation of their Mayan spirituality because they were afraid of reprimands by the armed forces. Towards the end of the 1980s or beginning of the 1990s new Mayan organizations started to emerge to revive traditional spirituality kept by the elders. Now younger people are rediscovering this spirituality and are active in the participation of rituals. Such participation includes the utilization of so-called sacred places and responds to ancestral traditions.

All Mayan priests of an area belong to the Council of Mayan Priests of the region that are responsible to ensure the good use of their knowledge and ceremonies at their particular region. For instance, certain rituals can only be performed on certain days according to the Mayan calendar.

Another aspect of the Mayan spirituality is the *Cofradías*, which integrate Spanish and pre-Hispanic cultural elements. A *Cofradía* is a religious brotherhood dedicated mainly to the worship of a patron saint.

Many sacred places for indigenous peoples are in archaeological sites, caves, lakes, and other places with tourism potential or other economic and ecological values located in private property or in national land administered by government institutions like IDAEH and CONAP. Indigenous people argue that, while these sites have a heritage value for Ladinos, they have a spiritual value for them. In some cases not only communities adjacent to protected areas can not use the sacred sites for ritual purposes, but also visitors disrespectfully tampers with these places and indigenous peoples are restrained from the benefits that tourism development brings to the area.

(4) Customs
a. *Ceremonies and special festivities*

Catholic and Evangelic masses are held weekly in most communities, occasionally in indigenous languages, and in many cases mixed with particular cults to saints and images in the form of religious syncretism. The burning of incense and candles to ask for special favors from saints are common.

Some *Cofradías* hold ceremonies in special places, usually the house of the caretaker in turn, who dedicated to the care of patron saint or sacred image. Believers visit the images to pray, pay their respect and ask favors bringing offerings for the image as well as for the caretaker.

Although some Mayan priests are very protective of their knowledge and rituals and reject the presence of strangers, most people are willing to show their recovered rituals and customs with pride. There are public and private ceremonies, and it is possible to ask certain priests to perform special ceremonies to ask for specific causes. These private

ceremonies are performed in trade for offerings or a fee for the priest. In the ceremonies there are moments of reflection and the objective is to put one's mind in that very moment to get rid of negative feelings and to be in peace with nature and with one's self, for which they ask all the participants to be respectful and quiet.

Most communities have at least one big celebration a year. The celebration is usually related to a religious festivity in a specific date that coincides with the celebration of Catholic saints. Other ceremonies are celebrated simultaneously in many towns throughout Guatemala like the case of the processions during the Lent period. The *morerias* another widespread ceremony with a religious origin and consists in parades and dances with colorful customs.

b. Costumes

One of the most important cultural expressions for indigenous peoples in utilitarian and ceremonial terms are textiles elaborated based on traditional pre-hispanic designs, techniques and materials with different degrees of European and contemporary influences.

Many indigenous peoples are still using their traditional costumes as their everyday dress. This is especially true in the Highlands and amongst the female population. For women the traditional dress consists of a wide embroiled colorful shirt called *güipil*, and a skirt tied at the waist with a weaved belt. Traditional costumes can signify social prestige and hierarchical status, for instance having several matching combinations of *güipiles* and skirts is seen as a sign of status. The men's costumes vary significantly between regions, and generally are not as widely used as women's. In some regions, different communities use different costumes and designs that distinguish their inhabitants from each other.

The use of traditional costumes by indigenous peoples is, as many other cultural manifestations going in two directions. On one hand indigenous peoples are changing their traditional costumes for cheaper and more comfortable clothing. Some *güipiles* can cost as 1,500 quetzales (US$ 200) or more and take several days to weave. On the other hand, with the rediscovery of their culture, people from all age groups are starting to wear traditional costumes.

c. Agricultural practices

In general terms, and with the exception of few examples, the agricultural practices of rural populations are not sustainable. The high demand of land and the limited land base forces some groups to expand their agricultural practices to unsuitable places. The uncertainty of land tenure and the poor living conditions of the rural population do not allow them to develop long-term plans. Practices of slash and burn are common in mountains and hills with very steep slops. The result is high erosion rates and poorer crops every year, which in turn forces farmers to move to other areas where the cycle is repeated. Similar conditions affect the lowlands, where thin layers of soil are suitable for rainforest but not for intensive agriculture.

d. Market

Markets are important places of people concentration and social interaction. Markets take place in the main towns of each region rotating the market-day once or twice a week at each town. During the market-day people from neighboring communities bring their products to sell and trade at the town in turn. The day of the week that each town holds the market is so deep-rooted in the communities that they have remained fixed for generations.

Merchants rent fixed places from the municipality for a few quetzales in the main plaza or the adjacent streets. Many of the merchants have been occupying the same places for generations. When new merchants want to establish in a particular market they have to set up in new places at the end of the commercial region, expanding the marketplace.

e. Laundry

Many communities have washing places where several women wash their clothes simultaneously and often are located at a central location. The concentration of washing places is in part due to the availability of water and in part to cultural practices. These washing places have set operating schedules in specific days of the week and are important places for social interaction between women.

f. Weaving and material culture

Contemporary popular arts and handicrafts are the result of a combination of techniques, processes, procedures and other elements of different cultural origins. Ceramics, woodcarvings and fabrics are the three main materials for the cultural expressions of indigenous peoples and ladinos. Although the production of handicrafts for external markets is not common, it is becoming an important economic sector in some regions of the country.

Weaving traditional costumes with back-strap looms is an activity that many women engage, in particular, throughout the Highlands and the Northern region. A large part of their production is for self-consumption. However, some women collaborate in family organizations or cooperatives to weave traditional and non-traditional products for local and tourist markets. The commercialization of weaved products is, in most cases, just a complement to the family economy, although selected tourist destinations and international markets have created enough demand for allowing a number of individuals and families to make a living from weaving.

6. CULTURAL TOURISM RESOURCES CONSERVATION

6.1. Historical Context of Guatemala

Around 9000 years ago, nomad tribes started to populate the Pacific Coast of Guatemala and there is evidence that corn was cultivated in Huehuetenango in 2500 B.C.

Later on, the Maya civilization developed in the region, leaving important heritage signs in magnificent archeological sites spread over the entire territory of Guatemala. Their influence on present-day cultures is still apparent, especially in Indigenous people of Mayan ethnic groups.

Archaeologists have divided the history of the pre-Hispanic Mayas in three periods: Pre-classic (from 2000 B.C. to 250 A.D.), Classic (from 250 A.D. to 900 A.D), and Post-Classic (from 900 to the Spanish arrival in 1521).

Maya civilization is considered one of the greatest in the human history. The following are among their most important cultural and scientific advancements: A precise system to measure time, a sophisticated writing system, and accurate architectural methods based on astronomic and mathematic knowledge.

Mayan groups had cultural exchange with other Mesoamerican groups through commercial, political and military means. They incorporated foreign practices and knowledge to improve their lifestyles.

Spaniards invaded Guatemala in 1521, and after the conquest, which was achieved in different times with different impacts on diverse areas of Guatemala, came the colonial period. The European influence of that period can be seen in numerous colonial monuments and costumes, and in the ideology of present-day population.

The "Capitanía General de Guatemala," which included all of Central America and the southern part of Mexico, declared independence from Spain on September 15th in 1821. After a long process of division and unifications struggles among the different areas of the region, the Republic of Guatemala was officially established on March 21st, 1847.

Since the late 1960s, Guatemala had suffered a period of political instability that lasted thirty-six years. During the 1980s, the country's economy and social development was negatively affected by the armed conflict. During the 1990s, the Government and the "Unión Nacional Revolucionaria de Guatemala" (URNG) accelerated peace-talks, but it was not until December 29th of 1996 that the civil war was finally ended with the signing of the Peace Agreements. Guatemala entered into a recovery period with a new development agenda focusing on solving economic, social, cultural, and political issues that persist in the Guatemalan society.

6.2. Conditions that Affect Cultural Tourism Resources Conservation

6.2.1. Global Trends in Management and Conservation of Cultural Tourism Resources

New trends are modifying traditional ways of investment, organization, and regulation of managing cultural tourism resources worldwide, and Guatemala is not an exception. Some of the most important issues to consider are:

- Political and economic tendencies are reducing State's involvement on investment, regulation, and control of development. This fact implies a reduction of the roles of State's cultural institutions and an increase participation of civil society on managing cultural resources,

- Influence of multinational enterprises activities, free trade agreements, globalization and other international pressures limit countries' autonomy to determine their own economic, social, environmental, and cultural conservation measures,

- New communications technology favors the adoption and reproduction of "dominant cultures" over traditional cultures; however, it also allows for fast and intense exchange of knowledge between different cultures,

- Scientific and social movements favor natural and cultural conservation, forcing the inclusion of conservation projects and protection measurements in internal political agendas and international cooperation programs, and

- Development strategies favor local culture strengthening, especially in terms creativity, and civil participation. This supposes the creation of mechanisms that allow the exploration of cultural resources in less sacred ways. UNESCO and other social development organizations consider that cultural tourism circuits, ecotourism and popular celebrations are valuable instruments for cultural strengthening.

In this context, the need to make use of cultural heritage for development, and allow participation of new actors in cultural conservation makes it necessary to introduce guidelines and policies to assure conservation of cultural resources and historical heritage in Guatemala beyond the purely commercial interests of the business sector.

6.2.2. Tourism Impacts on Conservation and Cultural Development

Several studies indicate the importance of tourism's contributions to economic and social development. There is also scientific evidence that tourism can be an instrument for assisting conservation of cultural and natural resources.[1] Nevertheless, tourism could also generate cultural and ecological distortions if it is not managed properly, creating vicious

---

[1] Satellite accounts of different countries and different documents elaborated by World Tourism Organizations, World Travel and Tourism Council and World Bank, etc.

circles that affect competitiveness of tourism destinations and accelerates social and environmental deterioration.[2]

In this context, there is a need to plan and assess tourism from a wider perspective. Rather than focusing on the number of visitors and financial income, it is necessary to establish goals and programs to increase tourism's contribution to conservation and social development and reduce its negative impacts on the cultural and natural environment.

6.2.3. Evolution of Tourism Markets and its Relation with Cultural Conservation

Analysis of the world tourism market[3] show that an increasing number of tourists favor a healthy environment and recognize cultural resources, at least, as an added value. For a new and growing tourism segment, authenticity and uniqueness of local culture, as well as environmental quality, are the principal determinants of the destination choice and the level of satisfaction.

Since these tendencies have not affected all the tourism market, selecting segments with environmental and social awareness should be part of the development and marketing strategies for destinations. Attracting this type of visitors will help to reinforce conservation programs. In this sense, the proposal of conserving cultural and natural resources and integrating rural and indigenous communities to tourism activity are not only social and environmental need, but also an issue for competitiveness and differentiation of Guatemala as a tourist destination that will help to attract more demanding market segments.

On the other hand, promotion of domestic tourism could contribute to strengthening the national identity, deepening respect for ethnic plurality, and promoting value and knowledge of national heritage, as well as enhancing education, *horizontal integration* and income distribution.

6.2.4. Socio - Cultural Context for Cultural Conservation Programs in Guatemala

Within Guatemala's ethnic diversity there are different conceptions of reality and development. These different conceptions should be considered in the way management and conservation programs for cultural tourism resources are developed. Diversity of languages also makes it complicated to integrate indigenous communities in state programs related to cultural conservation, which has proven to be a requirement due to the insufficient budget to implement external control mechanisms.

There is a need to strengthen technical and professional education in art, culture and cultural resources protection, as well as to incorporate cultural values such as identity,

---

[2] More details about tourism impact in cultural conservation and development, as well as opportunities to use tourism in conservation projects will be given in this section.

[3] Organización Mundial de Turismo, World Travel and Tourism Council, Travel Styles, Menllo Consultung Group, REDES Consultores, etc.

history and awareness of the importance of heritage conservation in the governmental, private and social systems.

6.2.5. Main Causes for the Depredation of Cultural Heritage in Guatemala

Many cultural resources are located in rural areas. The rural population, integrated mainly by indigenous peoples, is severely affected by poverty and illiteracy, which negatively affects the conservation of cultural resources. Fast sprawling growth of urban areas also has affected cultural assets located within their boundary. On the other hand, the dissemination of foreign cultures though massive media, and the introduction of new products and consumption models, even in the most remote communities, are among the main factors causing trans-culturalization and the loss of local traditions and cultures.

According to IDAEH[4], poverty and illiteracy, inadequate use of technology, lack of effective mechanisms to protect the resources, and a weak sense of identity and ownership of cultural resources are considered to be the main problems related to the depredation of monuments, historical sites and natural resources[5]. Migrating Q'ekchi groups from the Highlands are expanding the agricultural frontier in Peten with deplorable impacts on cultural monuments. Subsistence economy of these groups is based on traditional agricultural methods of slash and burn. The current State policy to favor legal relocation of groups occupying the most fragile areas - such as archeological sites - has encouraged some groups to move into such areas in order to get a better and faster solution to their land tenure problems.

6.2.6. National Identity

The discussion of ethnic and identity matters in Guatemala started to acquire importance since the social conflicts during the 1970s. After signing the Peace Agreements, Guatemala started a process to define a national identity that can be compatible with the ethnic plurality of its inhabitants. The issue of identity has a great impact on the social, cultural and political debate, because the resolution of ethnic and racial conflicts is a determining factor for the governance of the country and the achievement of harmonic development.

The debate about national identity is related to poverty and exclusion problems of rural communities. Although stressing ethnic differences has a strategic value in terms of the need for strengthening respect, it has increased the antagonism between indigenous and ladino groups. The exploration of identity elements that reinforce the concurrence of different ethnic groups and establish the basis to obtain a productive cooperation has been left out.

---

[4] Source: Direction of Historical Monuments

[5] More details about cultural depredation programs and solutions will be given trough out this section. For natural tourism resources, see the chapter for natural environment.

Strengthening of the national identity is declared to be the main axis of cultural policies and strategies by Cultural Authorities.[6]

6.2.7. Historical Memory

Evoking the historic process as the origin of contemporary society *strengthens the identity and value of cultural resources*. However, it seems that there are missing links that impair the comprehension of some historical periods in Guatemala's collective memory. Historians and sociologists agree that during the 36 years of war, the groups in conflict manipulated some aspects of Guatemalan history to support their causes, creating confusion in people's perceptions.

Currently, national and expatriate researchers and academics, have started to compile the history of Guatemala[7], and are analyzing certain historical periods to give continuity to the history. Nevertheless, there has not been enough time and resources to communicate about their findings. Due to high illiteracy rates and lack of reading culture, oral communication is one of the most valuable mechanisms to achieve this important goal, and tourism communication strategies can be considered among the major elements to support the dissemination of Guatemalan history.

6.2.8. Main Positions towards Conservation of Cultural Resources in Guatemala

After the Peace Agreements, the conservation of cultural heritage has become one of the main themes of political and social debates in Guatemala. The recognition of commercial value of natural and cultural resources through tourism use reinforces the importance of *their conservation in the conceptual frameworks of national and local governments* as well as in the private sector and rural communities.

Different approaches taken by different groups towards the use and management of the country's Cultural Heritage have created conflicts that inhibit the establishment of steady policies in this respect:

1) Conservative integrationist groups advocate the establishment of a unifying cultural policy that promotes the "folklorization" of popular culture and the centralization of the heritage management, diminishing the importance of native values and capacities.

2) Locally focused groups suggest that historical sites, monuments and objects, as well as cultural expressions such as art crafts, folklore and language are local heritage, and that each ethnic group or community should manage it according to their own criteria,

---

[6] *Macro Strategy for Ministry of Culture and Sports*

[7] I.e. Historia General de Guatemala, produced in six volumes by Fundación para la Cultura y el Desarrollo promoted by Asociación de Amigos del país; Historia Popular published by national newspapesrs; Breve historia de Guatemala, by Dr. Jorge Luis Luján.

and convenience [8]. They support the free use of archeological and colonial monuments as well as other sacred places such as lakes and volcanoes by local communities so they can carry out events according to their customs and believes. In general, supporters of this approach do not take into consideration the need to broader conservation and management issues.

3) Radical conservationists want to maintain local cultures static, preventing local communities from integrating external elements needed to achieve development in contemporary sense. They tend to consider tourism a predatory activity and are more concerned about conservation than development.

4) Cultural reformers give priority to professionalization of cultural agents from the view point of commercial value of the expressions and creations. This stream gives hegemony to the market, which reflects preferences and needs of consumers, giving little or no consideration to the local creativity or autochthonous meaning of cultural manifestations.

5) More avant-garde groups sustain that it is essential to give local communities the responsibility and benefits of preserving the cultural essence of tangible and intangible cultural recourses, regardless of their historical or contemporary character.

In this context, the approach to cultural policies in Guatemala has varied constantly, alternating between liberal and conservative periods. The legal and institutional framework has been characterized by a lack of stability that in turn has created inconsistencies. During the last year, there have been significant advancements to establish general policies as well as operational guidelines for cultural development and conservation programs.

6.3. Legal Framework for Cultural Resources Conservation [9]
6.3.1. Political Constitution of the Republic of Guatemala (1985)

The importance of Cultural Heritage protection and the responsibility of the Government in that matter is defined in the Article 59 of the Political Constitution: *"It is a primary duty of the State to protect, formulate, and spread national culture; emit laws and dispositions that tend to it's enrichment, restoration, preservation, recuperation; and to promote and regulate its scientific investigation, as web as the creation and application of appropriate technology "*. In Article 121, the Constitution defines "monuments and archeological relics" as State assets.

---

[8] There was a serious proposal in the Peace agreements for "Mayan" groups to have tenure and management rights of all archeological sites.

[9] For information about tourism legal framework, see the chapter for tourism administration.

6.3.2. Cultural Heritage Law (1997)

The objective of the National Heritage Law is to "regulate the protection, defense, research, conservation and recovery of the assets that integrate the Cultural Heritage of the Nation". It considers that the objects that make up the Cultural Heritage of the Nation are either tangible cultural heritage, - such as historical and local-style architecture components, historical centers and complexes, urban layout of cities and villages, pale ontological and archeological sites, historic sites, unique areas or complexes of exceptional value, prehistoric, pre-Hispanic inscriptions and representations, and important objects to the country for religious or secular reasons related with paleontology, archeology, anthropology, history, literature, art, science or technology, and intangible cultural heritage such as oral, musical, medicinal, culinary, artisan, religious, dance and theater traditions.

This Law is an important step towards classifying the assets and resources that constitute the Cultural Heritage, as well as towards the establishment of guidelines for the registration, grading, inspection and control of such resources. But some definitions of cultural resources in the Law are still too broad to make it functional.

The Cultural Heritage Law opens the possibility to local participation in the use and management of the State's cultural assets, and allows for the possibility to delegate the Registration of Cultural Assets to NGOs, but it does not establish clear rules on how to operate it.

The passing of this law, however, indicates the recognition of the necessity to protect the historical and cultural heritage of the country, and provide a basis to create subsequent legal mechanisms.

6.3.3. Regulation for Archeological, Anthropological and Related Disciplines (1995)

The Regulation for Archeological, Anthropological and Related Disciplines was prepared by the Archeology Council, and sets the main rules and basis for archaeological research and restoration management. This regulation is quite comprehensive and used to control archaeological excavations, helping IDAEH to be considered as a leading institute in this matter.

6.3.4. Protected Area's Law (1989)

The Protected Areas Law sets the need to protect and conserve the natural and cultural resources of the country. Archeological sites are among its priorities and are protected as Cultural Monuments, one classification of the Protected Areas System. This Law gives the National Council for Protected Areas (CONAP) with the ability to manage such sites, and specify that CONAP should have a good coordination with other institutions, but it

does not define clearly the relations and attributions of other organisms that participate in the process.[10]

6.3.5. Government and Ministerial Agreements

Government and Ministerial Agreements give special protection to monuments and specific assets, setting up conditions of use and, in some exceptional cases, protection. These documents are not well organized, and are not easy to find; therefore, there are no follow-up and dissemination programs.

6.3.6. UNESCO

UNESCO has prepared regulations and instruments that can be adapted and applied in Guatemala. It has coordinated many conventions and international agreements regarding protection of cultural and natural heritage, and illegal exploration and transportation of historical assets (1970). Unfortunately, many of the countries that have signed such agreements have not established mechanisms according to their commitment.

6.3.7. Main Problems and Opportunities of the Legal framework

The regulatory framework for managing and conserving cultural resources in Guatemala is spread over different legal documents with different status. Legislation is incomplete and laws refer to regulations that have not been written yet, generating confusion among implementation agencies and people involved in the conservation and management of cultural resources. Laws are applied in a discretionally manner according to personal interpretation. There is a lack of consistency in institutional programs. In the tourism sector laws and regulations dealing with protection of cultural heritage are largely unknown.

On the other hand, there is an opportunity to participate in the development of rules and laws in such a way that they facilitate the management of cultural resources for tourism that helps cultural conservation for the benefit of the country.

6.4. Governmental Institutions for Cultural Tourism Resources Conservation

6.4.1. Ministry of Culture and Sports (MICUDE)

MICUDE is undergoing a restructuring process, that responds to the commitment of formulating new cultural policies that attend the multicultural, multilingual, and multiethnic reality of Guatemala.[11]
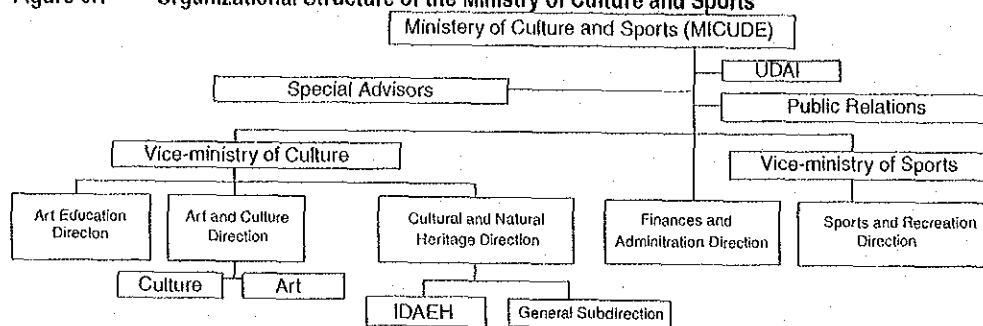
(1) Structure

The organizational structure of MICUDE has changed frequently, and is still in the process of being defined.[12]

---

[10] For more information about CONAP, see the chapter for Natural Environment

[11] National and International Cooperation Coordination, MICUDE

Figure 6.1   Organizational Structure of the Ministry of Culture and Sports

Source: Ministry of Culture and Sports

(2)   Human resources

In general, there are no parameters or guidelines to select and hire personnel. Some isolated training programs have been done, but no policies exist in this regard. It is common to find projects and conservation programs that have assigned personnel, but with insufficient abilities or resources to accomplish their functions.

(3)   Internal coordination

No internal regulation was found, nor were instruments to control and measure results, or follow-up of programs. The lack of such instruments creates the overlap of functions, waste of resources, and inefficiency. Traditionally, the priority of MICUDE has been to execute programs, rather than planning or leading actions. But there are important programs going on with the assistance of World Bank, to establish a new vision of the sector, and instruments to establish conditions to lead and regulate activities related to culture.

(4)   MICUDE's on-going projects

There has been a big advance in the recognition of strategies and policies in the last year. The ruling policy of MICUDE is to develop a culture of peace and contribute to sustainable human resource development. Their general policies and strategies are: decentralization, support to creativity and social communication, conservation and protection of cultural and natural heritage, institutional strengthening and development, strengthening of legal framework, training and formation, reinforcement of research, and support to sports and recreation.

MICUDE has established a National and International Cooperation Coordination to assure the correct operation of co-financed and management programs. A General system for project registration and follow-up is being implemented.

Other than international cooperation programs, information about ongoing projects is dispersed. The following chart shows the main cultural conservation projects supported by international cooperation.

---

[12] The presented version of the structure was provided by MICUDE officials during the coordination meeting, February 2001.

Table 6.1   Main donors and important projects of MICUDE

Donor	Project
Germany	Research, excavation and restoration of Yaxá-Nacum-Naranjo Archeological sites. Is a program in execution that will take 4 years and 2.5 million German Marcs
Spain	Technical cooperation for development Master Plan for Quetzaltenengo Historical Center. Restoration of Temple 5 in Tikal is a project in execution that will take two more years. Project Seven Temples is a research, excavation and restoration program for seven sites in Petén that has is yet to be approved.
Japan	Aid to Antigua Urban Management Counsel is an on going program. Equipment of Miguel Angel Asturias and Quetzaltenango Theaters are executed projects. Technical cooperation for development Tourism Master Plan, Master Plans for Petén, Altiplano Sudoccidental and Verapaces.
IDB	Program for Sustainable Development of Petén (PDS) is an ongoing program that includes excavation and restoration for Yaxhá-Nacúm-Naranjo and Aguateca.
	Financing of Technical Secretariat for Mundo Maya Organization (OMM) to develop projects and align funds for research, restoration of archeological sites, infrastructure, institutional development and integrate rural communities to tourism thought a pilot route that integrates the five countries that participate in the OMM.
World Bank	Technical Assistance for implementing National Policies for Cultural Development is an ongoing central program for establishing MICUDE guidelines.
Others	Additionally, many countries such as Argentina, Brazil, Colombia, Chile, Cuba, El Salvador, Mexico, USA and Venezuela have bilateral cooperation with shared costs.

Source: MICUDE

(5)   MICUDE's selected priority projects

MICUDE has lately identified and developed technical profiles for the following 22 priority projects as shown in Table 6.2.

The analysis of the previously described projects makes it apparent that MICUDE needs financial cooperation, but it also shows that new authorities are willing to establish co-management programs, although no mechanisms have been developed yet for this purpose.

From the 22 Priority Projects of MICUDE, 12 projects are directly related to incorporating new sites to the "cultural and tourist system" (8 are related to archeological research and restoration, 3 for improving museums, and 1 for strengthening the historical monument, 5 are related to different expressions of contemporary culture to strengthen multicultural identity in Guatemala – garifuna, maya, modern "ladino" – and have also relation to tourism value, 4 are specifically related to scientific research programs and dissemination, 1 is for dissemination of culture, and 1 for strengthening regulations.

Table 6.2   Priority Projects of MICUDE

No.	Concept	General Description	Financing status
1	Participative Research for Traditional Dances	Executive Unity: General Direction of Arts and Culture Main Objectives: Develop methodology for teaching traditional dances; train teachers to rescue, research, conservation and diffuse traditional dances. Duration: 18 Months Total Cost: US $ 50,000	Required Budget US $ 50,000 Actual Budget US $ 4,000
2.	Strengthening garifuna culture	Executive Unity: MICUDE and Black Guatemalan Organization Main objectives: Create a Cultural Center to strengthen garifuna culture Duration: 18 months Total Cost: US $ 290,000	Required Budget US 2,027,600 Actual Budget US $ 300,000
3	Petén Archeological Rescue program Fase I	Executive unity: General Direction for Cultural and Natural Heritage Main Objectives: Recue and restoration of El Remate, Melchor de Mencos, la Blanca, Tkintzakan, San Clemente, Holtun to be able to add those sites to Tikal Sustainable Development Program Duration: 20 months Total Cost: US $ 1,250,000	Required Budget US $ 1,500,000 Actual Budget US $ 375,000
4	Strengthening Central American General Archive	Executive Unity: Central American General Archive (AGCA) Main Objectives: Organize a general guide of the funds and documents, establish a photographic archives and a plan to improve the conservation of documents Duration: 12 months Total Cost: US $ 100,000	Required Budget US $ 93,750 Actual Budget Q $ 50,000
5	Organize a Regional Center for Mayan Research in Petén Region	Executive Unity: General Direction of Cultural and Natural Heritage in coordination with Regional University Center Main Objectives: Establish an adequate and secure space to conserve, research and keep archeological assets from different sites in Petén. Duration: 20 months Total Cost: US $ 2,500,000	Required Budget US $ 17,000,000 Actual Budget US $ 375,000
6	Investigation, Restoration and presentation in El Zotz	Executive Unity: General Direction of Cultural and Natural Heritage Main Objective: Rescue and equip for social and tourist use of El Zotz archeological site with a sustainable criteria Duration: 4 years Total Cost: US $ 1,000,000	Required Budget US $ 800,000 Actual Budget US $ 200,000
7	Registration and divulgation of Cave Art	Executive Unity: General Direction of Cultural and Natural Heritage Main Objective: Evaluation, registration and dissemination of paintings and Cave Art in 20 archeological detected sites in Altiplano and Oriental Regions. Duration: 12 months Total Cost: US $ 10,000	Required Budget US $ 8,000 Actual Budget US $ 2,000
8	Strengthening and promotion of national Museum of Modern Art	Executive Unity: General Direction of Cultural and Natural Heritage in coordination with an NGO Main Objective: strengthen organization and performance, and promotion strategies of Modern Art Museum favoring dissemination of Modern Art Duration: 1 year Total Cost: US $ 150,000	Required Budget US $ 5,000 Actual Budget US $ 145,000
9	Construction and organization of Abaj Takalik Museum	Executive Unity: General Direction of Cultural and Natural Heritage in coordination with Asintal, Retahuleu community Main Objective: Construction and organization of a site museum in Abai Takalik to expose local pieces rescued in the site. Duration: 24 months Total Cost: US $ 750,000	Required Budget US $ 745,000 Actual Budget US $ 5,000
10	Rescue emergent material from Quiriguá, Izabal	Executive Unity: General Direction of Cultural and Natural Heritage in coordination with an NGO Main Objective: Rescue archeological assets damaged by Hurricane Mitch in Quiriguá and Iazbal and inform scientific community Duration: Not estimated Total Cost: US $ 15,000	Not estimated
11	Modernization of General Direction for Public Spectacles	Executive Unity: General Direction of Arte and Culture and representative civil entities Main Objective: Elaborate a proposal to submit a Public Spectacles Law and its respective regalement Duration: 6 months Total Cost: US $ 100,000	Required Budget US $ 75,000 Actual Budget US $ 25,000
12	Strengthening Symphonic Orchestra (OSN)	Executive Unity: General Direction of Arte and Culture Main Objective: Strengthening the OSN and its technical and promotional infrastructure, revalue national authors and music Duration: 18 months Total Cost: US $ 150,000	Required Budget US $ 150,000 Actual Budget ---
13	Rescue Archeological Sites in Northeast Peten	Executive Unity: General Direction of Cultural and Natural Heritage CONAP Main Objective: To rescue Honradez, Chochkitan and Xmacabatin archeological sites and incorporate them to cultural and tourism systems and establish a co-management program with forestry concessionaries Duration: 24 months Total Cost: US $ 1,875,000	Required Budget US $ 1,500,000 Actual Budget US $ 375,000

14	Rescue archeological site of Xultun	Executive Unity: General Direction of Cultural and Natural heritage Main Objective: Avoid destruction of Xutun, located in the biological parks of Tikal and Rio Azul, and incorporate it to Tikal tourism system. Duration: 20 months Total Cost: US $ 750,000	Required Budget US $ 4,000,000 *Actual Budget* US $ 250,000
15	Rescue documents about research of Kaminaljuyu	Executive Unity: General Direction of Cultural and Natural heritage Main Objective: Rescue and organize archeological research documents from 1985-1992 to make them available to the public and the scientific communities *Duration: 18 months* *Total Cost: US $ 50,000*	Required Budget US 50,000 Actual Budget ----
16	Documentation of indigenous music	Executive Unity: General Direction of Arte and Culture and Technical Direction of Concert Marimba Main Objective: Find and systematize indigenous music Duration: 12 months Total Cost: US $ 50,000	Required Budget US $ 50,000 Actual Budget .....
17	Strengthening Mayan languages	Executive Unity: MICUDE and Maya Language Academy Main objective: Preserve 5 to 10 special communitarian Mayan languages Duration: 18 months Total Cost: US $ 160,000	Required Budget US $ 156,000 Actual Budget US $ 156,000
18	Recognition and strengthening cultural radio	Executive Unity: MICUDE Main objective: Reorganize and strengthening cultural radio Duration: 18 months Total Cost: US $ 1,000,000	Required Budget US $ 993,750 Actual Budget US $ 6,250
19	Strengthening selected Museums	Executive Unity: MICUDE, Selected Museums Main objective: Create a program to strength five selected Museums Duration: 18 months Total Cost: US $ 100,000	Required Budget US $ 960,000 Actual Budget US $ 4,000
20	Archeological Excavations	Executive Unity: MICUDE in coordination with Del Valle University Main objective: Rescue Mejicanos archeological site and incorporate it to cultural and touristy system of Lake Atitlán Duration: 18 months Total Cost: US $ 50,000	Required Budget: US $ 47,000 Actual Budget US $ 3,000
21	Rescue and Restoration of Cultural National Palace	Executive Unity: MICUDE Main objective: Rescue Cultural National Palace site and incorporate it to cultural and touristy system Duration: 18 months Total Cost: US $ 1,375,000	Required Budget: US $ 1,375,000 Actual Budget ---
22	Rescuing Historical memory of rural communities	Executive Unity: MICUDE in coordination with civil organizations Main objective: Recovering the history end ethnography of 30 communities in Huehuetenango area with participation of local communities and civil organizations Duration: 36 months Total Cost: US $ 10,000,000	Required Budget: Q 9, 000,000 Actual Budget Q 1,000,000

Source: MICUDE

6.4.2. Institute of Anthropology and History (IDAEH)

Although IDAEH belongs to MICUDE since 1986 and had been integrated into Ministry of Education before, the Institute has not lost its autonomy, probably because of having existed for a long time as such and because of its specialized tasks. IDAEH's main functions have been the following:[13]

Table 6.3 Functions of IDAEH

Pre-Hispanic and Colonial Monuments	Vigilance and maintenance of monuments. Topographic analysis, mapping and delimitation of sites. Conservation, valorization and restoration of monuments. Planning of research and project elaboration. Training programs related to conservation and restoration
Furniture Assets	Conservation, valorization and restoration of furniture assets. Training programs. Promotion
Register	Registration of assets. Categorization, validation and storage of topographic, mappings, pictures
Sub-center for Handi-craft and Popular Art	OEA project. Investigation of folklore, gastronomy, traditions and crafts. Specific projects
Tikal National Park	Is an integral project related to tourism development with certain autonomy
Abaj Takalik Project	Is a restoration program with elements to promote tourist visits
Natural Patrimony	Conservation of Natural Resources in Archeological and Colonial sites
Atlas Project	Recognition and registration of historical sites. Provides information IDAEH Register Section

Source: MICUDE

(1) Archeological sites supervision

IDAEH has 14 regional supervision offices that are in charge of supervising archeological sites and historical monuments. Only 46 out of 56 sites under the management of the Site Department (Departamento de Sitios) have permanent guards, the rest of the sites only have periodical supervision.

Administration of sites is rather centralized, and local conditions and necessities have tended to be neglected, and there are not established parameters of personnel selection. Selected sites and number of guards in the sites are determined by the relative importance given to respective sites. Tikal, Abaj Takalik and Cancuen are also considered priority sites, but are not managed by the "Site Department," instead they are coordinated by other areas of IDAEH.

(2) Technical Council of Archaeology

The objective of the Archaeology Technical Council[14] is to establish and enforce regulations to authorize, evaluate and control archeological research projects. The council is now under review and is not operating, which has hinder proper technical and financial control of some projects.

---

[13] Information provided by MICUDE officials during a coordination meeting, February 2001.

[14] Governmental Decree 149-94 specify that the Council should be organized by IDAEH's Director, the Chief of Monuments and three representative archeologists named by Ministerial Agreement.

(3)   Natural tourism resources

Traditionally, IDAEH has taken care of natural resources of the archeological parks, and has a department called Natural Heritage. The Law for Protection of the Cultural Heritage gives MICUDE the power and obligation to protect cultural monuments with the surrounding environment. In this sense, conflicts of management have taken place between IDAEH and the newly created National Council Protected Areas (CONAP), which, in turn, has the power to protect and manage the areas called "Cultural Monuments"[15]

(4)   Human resources

More than half of IDAEH' personal has been hired by *planilla*[16], an employment without basic legal benefits and work security. On the other hand the internal union does not allow the establishment of disciplinary measures in some needed cases. The scientific and technical staffs of IDAEH: archeologist, epigraphists, restorers, etc. are insufficient.

## 6.4.3.   Agency for Cultural Decentralization (ADESCA)

ADESCA is a decentralized entity that have been in operation since 1998 with funding from the Central Government. It has the authority to raise and administrate additional funding, but its main source of funding is the State.

(1)   Activities

ADESCA symbolizes a great decentralization effort. It supports artistic and cultural initiatives in the fields of Literature, Theatre, Dance, Visual Arts, Music, Popular Art, Preservation of Cultural Heritage and Education through Art[17].

(2)   Structure

Figure 6.2 shows the organization chart of ADESCA

Figure 6.2   **ADESCA Organizational Structure**
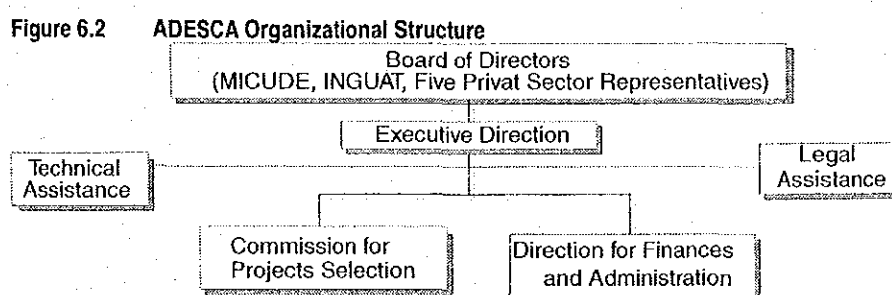
Source: ADESCA

---

[15] For more information see legal framework in this chapter and the chapter on Natural Environmental

[16] Short term contracts, that are generally given to minimum wage employees

[17] In 1998 21% of ADESCA budget was allocated to preserve historical assets, 19% to education through art, 14% to dance groups, 13% to popular art promotion; 12% to music and the rest to literature and visual arts.

(3) Operation

The Commission for Project Selection consists of members of the artistic and cultural communities and selected *ad hoc* in accordance to each specific project. Proposed projects come from the civil society and mostly from cities other than the Capital, where the proponents usually do not have basic knowledge on how to formulate and present projects. In order to support the development and presentation of proposals, ADESCA has two advisory areas: technical and financial, which advise the proponents on how to clarify and order their ideas, trying not to interfere in the essence of initiatives or the autonomy. However, ADESCA is a centralized bureau that only has offices in Guatemala City making it hard to implement decentralized projects.

6.4.4. National Council of Protected Areas (CONAP)

The National Council for Protected Areas has among its functions to propose the creation of Protected Areas, and to create appropriate mechanisms to manage new and established protected areas. Although some coordination commissions had been created, lack of definition of institutional power and limited responsibility, has created some conflicts with IDAEH, in particular, in cases where CONAP has concession areas that contain archeological sites.

One of the categories of the protected areas according to CONAP's classification is "Cultural Monuments," to which Tikal, Aguateca, Dos Pilas, Ceibal, Quirigua, El Pilar, Iximché, Mirador Río Azul belong. The policies and strategies of CONAP are aimed at increasing its coverage to protect and add value to different pre-Hispanic sites that are not inside the protected areas. Some selection criteria have been developed to choose the most important sites. The selected areas are: Sacul, Ixcún, Naj Tunich, Ucanal, Tayasal, La Joyanca, Laguna Perdida, Utatlán, Salinas Nueve Cerros, Mixco Viejo, Kaminaljuyú, Zaculeu, Ixmché y El Baúl.

6.4.5. Guatemala Tourism Commission (INGUAT)

Considering that cultural resources are among the most competitive assets for tourism development in Guatemala, INGUAT has to cooperate with Institutions responsible for the protection, management and maintenance of such resources[18]. In this context, INGUAT has established agreements with other institution and special programs, and has operation area for Cultural Heritage coordination, within the Department of Planning. The Cultural Heritage department is the formal link with other institutions related to culture development and conservation. Among its functions are to develop collaborative programs as well as to organize awareness-creation events and projects to help protect the country's cultural heritage. The department does not have sufficient human, technical and financial resources, or enough autonomy to work efficiently.

---

[18] Ley Orgánica INGUAT.

Other departments of INGUAT, also participate in conservation and promotion of cultural resources such as:[19]

- The Division of Foment manages the Paleontology Museum in Estanzuela, and the Handicraft Market,

- Administrative Division coordinates the maintenance of Castillo de San Felipe,

- Marketing Division has is in charge of promoting and managing of Folkloric Ballet and Marimba, and

- Planning Division coordinate with IDAEH to facilitate and improve archeological and colonial monuments as well as to supports religious festivals and popular events.

6.4.6. Local Administration for Cultural Conservation and Management

Municipal Governments have the responsibility and faculty to dictate guidelines to conserve their historical resources[20], and are in charge of granting licenses for remodeling historical buildings with the consent of IDAEH. However, Municipalities seldom have enough technical or financial resources to define conservation programs, and no guidelines have been developed to assist municipalities in the management and implementation of local programs in this matter. IDAEH can not supervise efficiently this issue due to the large quantity of buildings disseminated throughout the country.

Casas de Cultura (Culture Houses) is the main instrument of municipalities to promote and conserve cultural resources. Their main function is to support the organization of civil or religious festivals. Some Casas de Cultura have a small library and rooms for cultural activities promoted by municipality. In some cases, this institutions support the creation of community museums. However, generally speaking, they have only limited financial and human resources.

6.4.7. Governmental and Non-Governmental Organizations

After the signing of the Peace Agreements, the non-profit sector has had a significant growth in Guatemala. Although only a small number of NGO have programs directly related to cultural conservation, most are working with cultural reinstatement and include in their objectives to promote Guatemala's identity, through the efforts to recover and develop handicraft, traditional medicine, bilingual education, etc.

Among the most important NGOs that work with cultural conservation programs are:

- Asociación de Conservadores de Archivos, Bibliotecas y Museos de Guatemala (Conservers of Archives, Libraries and Museums Association of Guatemala)

---

[19] For more information about INGUAT's structure, see the chapter for tourism administration.

[20] Cultural Heritage Law, 1997

- Asociación de Museos de Guatemala (Museums Association of Guatemala)

- Foro Permanente de Ecoturismo y Conservación (Permanente Forum for Ecotourism and Conservation FOPECO)

- Asociación Amigos del País (Friends of the Country Association)

- Foro de Coordinación de ONG de Guatemala (NGO Coordination Forum of Guatemala)

- Universidad de San Carlos (San Carlos University)

- Universidad del Valle (Del Valle University)

6.5. Main Issues for Cultural Tourism Resources Conservation

6.5.1. Archeological Sites

Ancient Mayas left the archeological and artistic heritage disseminated throughout the entire territory of Guatemala. More than 2000 sites have been registered, but less than 20 have been explored and restored. Some have international recognition like Tikal and Quiriguá, which have been declared Natural and Cultural World Heritage Site by UNESCO.

(1)　Land tenure

Conditions of land tenure significantly affect the management and conservation of archeological sites.

a. State property

The state maintains the legal tenure of vast segments of land, especially in the Petén area. This condition makes it easy to declare protected areas around the archeological sites, and the establishment of management plans by IDAEH and CONAP. Since the governmental institutions do not have enough resources for maintenance and conservation, many archeological sites have been deteriorated by looters like the cases of Dos Pilas, Machaquilá and Aguateca, where some of the best conserved stelae had been cut with power saws.

On the other hand, after 1996, the invasions to archeological sites increased due to the repatriation of refugees and internal migrations in search of agricultural land. This situation has caused depredation of natural and historical resources, in particular, in the department of El Petén. Peasants have invaded several areas of the Archeological Parks of Ceibal, Aguateca, and Dos Pilas, as well as some other protected areas in the south of El Petén and in the Maya Biosphere Reserve.

b. Private property

Many archeological sites in Guatemala are situated in private properties, in particular, in the Southern Coast. In most parts of that region intensive agriculture has practically eliminated original vegetation and in many agricultural lands archeological assets have

been seriously damaged. On the other hand, being in a private property has limited the access to the public, and in some cases this has avoided the looting. Nevertheless, there has been a difficulty for their exploration and control from competent authorities. Nowadays, the search for consensus and voluntary participation of landowners to establish research and rescue programs for archaeological sites are increasing[21] in the same way as it has happened with natural resources in high biodiversity areas[22].

(2) Security and protection of archeological sites

a. Excavation

Regulations for archeological, anthropological and related disciplines set the policies and procedures for restoration and management of archeological sites, and its application is supervised by relevant institutions.

b. Looting

Except for a few guarded sites, wardens are unarmed and do not have even basic communication systems, and most of the archeological sites can be easy prey for armed looters. Looters are often helped by nearby residents who see no benefit from site conservation but can get a reward from the criminals.

Vulnerability to looters in archeological site is high at the first stages of excavations, when some uncovered pieces are left unattended.

c. Participation of local communities

Current programs have not been able to achieve the cooperation of nearby communities. IDAEH contracts guards chosen from regional communities, which are considered "local communities" by IDAEH, but not by the actual local communities, who perceive them as foreigners.[23] While most sites have no visitor services, it is prohibited for surrounding communities to sell products or services within the boundary of the archeological site. Furthermore, the governmental institutions in charge of the protection and management of the sites do not have enough resources to do a proper work, but they reject the possibility of establishing cooperation or co-management agreements with local communities claiming that locals do not have the capacity to do so.

---

[21] Two examples of this situation are Abaj Takalik, coordinated by Archeologist Miguel Orrego Corso, in which a program of investigation and tourist visits was implemented with the collaboration of the finca owners, and the Cancuen Project by Dr. Arthur Demarest with the support of Vanderbilt and Del Valle Universities and proposes to incorporate local communities in tourism management as well as conservation.

[22] Natura Reserves Association of Guatemala has now more than 40 members and has seen a significant growth in the last years, thought it is mainly focused in natural conservation. For more information, see the chapter for natural environment.

[23] i.e. most wardens in Aguateca are from the town of Sayaxche, the municipal capital, which is located over an hour away from the archaeological site, while there are no wardens from El Escarbado, a community adjacent to the site.

d. Tourism

There is a lack of mechanisms to control tourist flows in the most visited sites, the most typically, Tikal. Visitors are allowed to step in fragile zones, and the number of visitors in peak hours exceeds the sites' carrying capacity. Some tourists and even tour guides cause site deterioration and no awareness creation programs have been established to encourage respect and adequate treatment of fragile monuments and sculptures.

e. Public security

The deficiency of public security, which is discussed in "4. Tourism Administration," is also a problem for the conservation of archeological sites[24].

6.5.2. Colonial Monuments

IDAEH has registered more than 500 colonial monuments. Most of the important towns and cities usually have at least a church built between 1500 and 1800. Among the most important colonial monuments used for tourism are the ones located in Antigua Guatemala, which has been declared World Cultural Heritage, as well as in the historic centers of Guatemala City and Quetzaltenango." San Felipe de Lara Castle and the Basílica de Esquipulas are also considered relevant cultural tourism resources.

(1) Conservation and restoration

Although the damages caused in the earthquake in 1976[25] have not been completely restored, it was this event that triggered an expansion of Guatemala's concern for conservation and restoration of colonial monuments. Guatemalan people started to receive training from the government and international institution in the area of preventive restoration to avoid deterioration. The international community has provided technical assistance to support private and public sector programs to conserve and make good use of colonial monuments[26]. Notwithstanding of these efforts, intensive use of historical buildings and the lack of technical knowledge and control that still prevail, in particular, at the municipal level continue to cause deterioration to such buildings.

(2) Tenure and use

Tenure and use conditions of colonial buildings are summarized in Table 6.4.

---

[24] See IDAEH's local management

[25] Earthquake affected approximately 9000 km2. It is estimated that 45 % of the monuments were totally or partially destroyed. Gilberto Rodriguez Quintana, Academia de Geografía e Historia de Guatemala.

[26] i.e. "La Antigua" Program, Renacentro in Guatemala city and the on going el Plan Maestro de Revitalización del Centro Histórico de Quetzaltenengo.

Table 6.4   Tenure and use of colonial buildings

	Use	Management Conditions
Public Property	Office Buildings	Most governmental buildings in the cities founded during the colonial period, are still functioning for the same purposes. Other colonial State properties, work as bureaus.
	Museums	Some have been transformed into Museums; such is the case of the National Palace, which now holds one of the most important Cultural Museums of Guatemala.
	Churches	Most churches from the colonial period are still operating for catholic cult. The management of these buildings is mostly in charge of the correspondent "dioceses".
Private Property	Housing and offices	Many colonial buildings are used as private homes and offices, and their conservation varies depending on local regulations and owners decisions.
	Museums	Some privately owned colonial buildings, have been transformed into Museums, which allows their use and enjoinment by locals and visitors.
	Tourism Services	Some colonial buildings have been adapted to function as hotels and restaurants, especially in Antigua, Guatemala City, and a few in Quetzaltenango, Huehuetenango, Cobán and other colonial cities.

Source: Research and interviews in Guatemala City, Quetzaltenango, Cobán, Petén.

(3) Management conditions

The Law for Cultural Heritage and the Regulation for Archeological, Anthropological and Related Disciplines establish policies and procedures for restoration and management of colonial monuments, but there are no specific mechanisms for law enforcement. Licenses and permits to utilize or make modifications to these buildings, are usually extended based on personal criteria of local officials resulting in significant disparities.

6.5.3. Archeological and Historical Objects and Collections

(1) Storage conditions

A large number of the most important archaeological and historical objects and collections are exhibited in museums[27] located in Guatemala City and Antigua Guatemala. Only a few are situated in other cities and archeological sites. On the other hand, many important pieces are kept in inadequate storage rooms because there are not enough museums to keep and exhibit them.

The environmental conditions in most buildings, including museums, where art and historical objects are kept are inadequate for conservation. Exposure to humidity, inadequate light and heat, as well as the lack of hygienic conditions and plagues control, has severely hindered the conservation of historical objects, documents and bibliographic collections.

Most of the museums, in particular, public museums, lack in financial resources and adequate technology. Table 6.5 describes different managing models and situations of the museums in Guatemala.

---

[27] Information about this section was gathered by JICA Study Team with cooperation of Guatemala Museum Association

Table 6.5   Management conditions of museums

	Management	Conditions
Public Museums	MICUDE/ IDAEH	National Public Museums operate with funds from the Museums Direction of IDAEH. In general terms these financial resources are not enough to comply with the minimum necessary conditions for properly maintaining the collections. Entrance fees are minimal and there are no possibilities to implement programs to generate *additional income for the museum, such as expositions, reproductions or souvenir shops*, because all income from public museums goes to the national general fund. State Museums seldom have programs or mechanisms for active participation of locals or tourists.
	Municipalities	Municipality Museums budget comes directly form the Municipal government, and conditions are similar to National managed museums, but it is most likely to find community participation and social activities been held on them.
	University Museums	Thought San Carlos University is a Public Institution, has and maintains it's *Museums* in better conditions and havesome programs to increase their budget, such as expositions and events, renting of installations for private events, etc.
	Co- management	Co- management programs in some public museums were introduced in the late nineties with the support of private entities and foundations [28]. However the issue was used for political debate, private participation was wrongly understood as "privatization of cultural assets" and public opinion showed opposition to this proposal, so this programs were hold back. New policies of MICUDE *consider private participation in Public Museums*, but private sector is uncertain about program stability.
Private Museums	Traditional Museums	Private museums conditions are generally acceptable. But directives consider that they suffer the repercussions of lack of State policies and inconsistency of *governmental programs; civil society and media participation is growing slowly, and* lack of technical knowledge to operate museums as well as take care of collections, are considered among the main problems.
	Private Collections	Possession of private collections was recognized as legal by the Government in the late nineties as long as the origin of objects is proved and all items are officially *registered. This initiate some owners to request official registration of their assets in* IDAEH, and in some cases private owners are now exposing their collections to the public [29].
Communi -tarian Museums	NGO/ Communities	Since 1996, many NGO and volunteers from internationals cooperation agencies started encouraging the creation of communitarian museums in rural areas to show the way of life of local inhabitants and strengthen culture and identity. They are usually operated with the active participation of local committees established for this purpose [30]. This programs usually lack of technical and financial resources.

Source: MICUDE

(2)   Illegal traffic

Illegal traffic of antiquities and looting of archeological sites and colonial monuments, are among the biggest problems for conservation of historical objects. Many researchers have found that illegal traffic and secret collections have increased due to the mistrust in State control and fear of confiscation of privet property.

6.5.4.   Typical Towns and Cities

(1)   Urban landscape and conservation of cultural and historical buildings

Most cities have colonial churches and monuments, as well as streets or traditional zones that conserve historical or local-style architecture. In most cases those areas have been

---

[28] i.e. Fundación Granai Townson, collaboration with Museo Nacional de Arqueología y Etnología and Operación Quetzal working with Museo Nacional de Historia Natural.

[29] i.e. Hotel Casa Santo Domingo in Antigua, El Hotel Hostal de Doña Victoria in Cobán .

[30] Some examples are Coban Culture Museum, and Totonicapán Textile Museum

modified to optimize their functionality and profitability without consideration to cultural value or landscape attractiveness. The Law stipulates that all constructions built more than fifty years ago are considered National Cultural Heritage, and that any modification to them should be approved by IDAEH, but this law has not been well disseminated. Moreover, the fact that a huge number of assets have to meet the requirement makes it virtually impossible for IDAEH to enforce that law. Due to the generalization of the idea that historical assets have tourist value, destruction of historical buildings has reduced. Nonetheless, most municipalities lack in urban management programs, and licenses and projects are approved based on personal criteria, immediate economic development and functionality, giving little importance to architectural design.

The most relevant efforts to manage urban historical buildings are the Council for Protection of Antigua Historical Heritage, Renacentro in Guatemala City's Historical Center and the Program for the Revitalization of Quetzaltenango's Historical Center.

(2) Gathering places

As has been discussed, most cities and towns in Guatemala have a central park or plaza dating from the colonial period. These plazas are usually surrounded by important cultural monuments such as church, government building and commercial area. In many cases lack of architectural control and traffic management have weaken their use and accelerated their deterioration.

Most cities have special markets where indigenous groups from the region come to sell or exchange their animals, fruits, vegetable, art crafts, textiles and other goods. Markets are adequate spaces to gather visitors and locals, but most of them are dirty and badly maintained.

(3) Community participation in cultural conservation programs

Generally speaking, there are no mechanisms to create awareness among locals and visitors to recognize the value of cultural resources and assets in most towns and cities. Some tour operators and tourist guides in Guatemala City, Antigua and Quetzaltenango have developed city tours to promote the respect and conservation of cultural assets.

6.5.5. Living Cultures

Although talking about Living Culture in Guatemala as cultural tourism resource usually refers to Indigenous people, however there are other groups that should be considered to differentiate Guatemala's regions and give added value to tourism. Examples of Guatemala's cultural diversity are the German influence in the Verapaces, the Garifuna culture in the Caribbean, and evidently, the ladino culture found all over Guatemala.

7. TOURISM PROMOTION

7.1. INGUAT Annual Marketing Plan

Guatemala Tourism Commission or INGUAT prepares a Marketing Plan every year by collecting data and information from relevant markets. The plan is updated as necessary to comply with tourism market situations.

7.2. Tourism Promotion Activities

7.2.1. Institutional Setup

(1) INGUAT

Guatemala Tourist Commission (Instituto Guatemalteco de Turismo, INGUAT) is an autonomous government organization established in 1967 under the Decree No.1701 with the aims to plan tourism development, foster and control the tourism industry, promote domestic and international tourism, and coordinate among the travel trade and tourism-related organizations. Its head office is located in Guatemala City and has 8 local or delegation offices throughout the Country.

(2) Ministry of Foreign Affairs

Ministry of Foreign Affairs cooperates with INGUAT through its embassies in "priority and potential market" countries to conduct tourism promotion activities in accordance with the stipulation of the "Inter-institutional Cooperative Agreement." These embassies undertake the task of promotion activities such as distribution of INGUAT promotion materials, planning of fam-trips, press-tours, film-trips, exhibitions, coordination for the mass media, marketing researches, and so on.

Table 7.1   Embassies and Consulates That Conduct Tourism Promotion Activities

Embassies with INGUAT delegate	Entrust to Embassy and consulates in
United Kingdom France Germany Italy Spain	USA - Washington, Los Angeles, New York, Houston, San Francisco & Chicago Canada - Ottawa, Vancouver Mexico Belgium Brazil Argentine Chile

Source: INGUAT

7.2.2. Production of Promotion Materials

(1) Brochures

INGUAT issues colorful tourist information prints and brochures as follows:

- "GUATEMALA:" Prints of letter size offering general tourist information of each province. It is handy, well finished and informative. English, French, German, and Italian versions are also available.

- "GUATEMALA:" Small brochures of three-folded explaining about various sites, historical and archaeological heritage and entertaining places with well-done photographs. They are classified into 6 categories (archaeology, nature, living cultures, tourism routes, adventure, colonial and neoclassic) so that visitors can choose destinations according to their needs. Aforementioned foreign languages' versions are available.

Although several municipalities have published promotion materials, they are small in quantity, and qualities vary considerably.

Above-mentioned materials can be obtained at tourist offices, the INGUAT head office, and major hotels.

(2) Posters

INGUAT has recently introduced "theme" posters in English and Spanish. There are 4 variations, and each focuses on a specific theme: One focuses on nature - Lake Atitlan, one on archaeological site - Tikal, and two on indigenous people. Compared with the former ones that packed a lot of elements of the country, new ones are simple but seem more successful to deliver clearer tourism images of the country.

7.2.3. Trade Stimulation

(1) Fam-trips

INGUAT conducted 34 fam-trips for more than 15 countries in 2000, and has a plan to conduct 20 trips in 2001.

Table 7.2   Fam-trips Organized by INGUAT in 2000

Latin America	North America	Europe	Others	Total
11	2	14	7	34

Note: Number of countries
Source: INGUAT

(2) Workshops

INGUAT has organized 19 workshops abroad in 2001 as shown in Table 7.3, that is, in the USA(Washington), Canada(Ottawa), Mexico(twice in Mexico City), and Italy (twice in Rome). They have a plan of more than further 20 workshops from now on in the world.

Table 7.3   Workshops Organized by INGUAT in 2001

Latin America	North America	Europe	Others	Total
3	4	11	1	19

Note: Number of countries
Source: INGUAT

(3) Travel trade shows

As shown in Table 7.4, INGUAT has participated in travel trade shows such as WTM in London, BIT in Milan and ITB in Berlin, collaborating with the private sector.

Table 7.4　　Travel Trade Shows INGUAT Participated in 2001

Latin America	North America	Europe	Others	Total
5	6	10	0	21
			January-June (30)	45
			July-December (15)	

Note:　Number of Countries
Source:　INGUAT

7.2.4.　Publicity and Public Relations

(1)　Press tours

INGUAT carried out 23 press tours in 2000 as shown in Table 7.5 collaborating with the private sector. Some were proposed by INGUAT and the others were requested by the foreign media.

Apart from the above, INGUAT supported the mass media from 14 countries to make coverage and shoot films in Guatemala by helping them to obtain permissions, collect information, and get discounted rates.

Table 7.5　　Press Tours Organized in INGUAT in 2000/2001

Latin America	North America	Europe	Others	Total
6	9	11	4	30
2	7	6		15※

Note : ※January-June in 2001, Number of Countries
Source:INGUAT

(2)　Refutation against negative publicity

Not a small number of foreigners regard that Guatemala is not a safe country due to the reports of crimes and inhospitable treatment of international visitors. In order to improve the image, INGUAT has struggled against negative press with cooperation from overseas delegates.

When some overseas press exaggerated the situation of Guatemala citing the escape of 78 prisoners in Escuintla as if Guatemala were not a destination for tourists, INGUAT immediately issued a statement that Guatemala has a program of Tourist Assistance, which, other than offering integral services to the visitors, coordinates with the National Civil Police to ensure the security of the visitors.

Other than the above, INGUAT has tried to improve the images of Guatemala by conducting press tours to show actual situations, and participating in travel trade shows to publicize favorable images of Guatemala.

(3)　Publication

In principle, INGUAT does not publish promotional periodicals but helps publishers to issue books and magazines about Guatemala by providing necessary information.

For example, a magazine written in English called "Destination Guatemala" published annually by Inman Servicios Gerenciales S.A. with cooperation from Chamber of Tourism of Guatemala (CAMTUR) and Guatemalan Development Foundation is relatively sophisticated and informative. The objective of the magazine is to disseminate

real and positive images of Guatemala, and includes articles about tourism destinations as well as economic and political matters. This magazine is well received in Guatemala, and its copies are distributed abroad in such occasions as travel trade shows and workshops. This magazine doesn't only focus on tourism but also on the economy because providing an overview of its economy would help visitors to grasp a whole picture of the country and facilitate better understanding of tourism as well. Another booklet "Guatemala, bits & tips," which is published in Spanish and English by a private company to invite foreign tourists to Guatemala, is also good but the pictures and the paper quality are not as good as the former one.

(4) Video and CD-ROM

INGUAT has produced 8 videos that introduce Guatemalan tourism from 1987 to 2001. Among them, "Memorias de Viaje en Guatemala" and "Guatemala Natural y Diversa" are often utilized for tourism promotion. Although these videos show numerous tourism sites in Guatemala, they lack in focuses on specific themes such as magnificent archaeological sites and prime tropical forest.

A CD-ROM "Guatemala, A Magical Tour" offers more detailed information about Guatemala. It can be obtained from INGUAT for free of charge on request.

(5) Website

INGUAT has a website offering abundant tourism information of Guatemala in Spanish and English. Ministry of Foreign Affairs also has a website offering general information of Guatemala and how to cope with troubles in Spanish only.

Furthermore, it is possible to obtain a variety of tourist information from websites of tour operators, hotels, travel guidebook publishers, and so forth. Increasing number of visitors come to regard these websites as one of the most useful information sources.

(6) News release

INGUAT had issued a news release called "Guatemala News" once a year for the past three years. In 2001, INGUAT started to issue news release on a monthly basis.

7.2.5. Events

"Tourist Parties Calendar" includes all events, festivals, and activities in a year, although it is not provided for tourists. Some private publishers collect information of regional events, and compile them as part of their publication.

INGUAT has produced original traditional costume shows that also accompany the performance of marimba music and folkloric ballet. They are presented some 24 times per month on request basis for various organizations such as embassies, communities, museums, etc. It is, however, not actively publicized by the producer despite the fact that the show is well-directed and suitable for promoting Guatemala, in particular, outside of the country.

Since not a negligible number of visitors come to Guatemala for conferences and business (36.1% of the total visitors in 1997, and 16% in an airport study in 2001), several special promotion activities to invite conferences have been conducted. The examples are the production of the video "Guatemala a Meeting Place" and the participation in trade shows like MITM Latin America, and EIBTM in Switzerland. For further development some facility will be needed. At present there is no exclusive auditorium in Guatemala suitable for large-scale conferences, and there are only a few hotels that are capable of hosting such conferences.

7.2.6. Advertisement

INGUAT has put advertisement on TV in Mexico (Televisa) and El Salvador (Canal 2/6, Cable Visa, Cable ANNET), and keeps on doing so in the future. Ex:

7.2.7. Special Projects

INGUAT is currently working for several special projects and followings are examples.

- Mundo Maya Week in Washington, DC, USA.: The event is hosted by the Mundo Maya Organization and the Organization of American States. INGUAT will organize a seminar on Mundo Maya that explains why Guatemala is considered as "Heart of the Mundo Maya". The event would include a traditional costume show, folkloric ballet, and slide presentation by a renowned photographer.

- Exhibition in the Vancouver Anthropology Museum, Canada: Government of Guatemala will host a conference, in which topics related to archaeological findings in Guatemala are presented. The events also include a cultural presentation.

- Archelogy Magazine Special Edition.

7.2.8. Survey

INGUAT has carried out several surveys such as "Turismo en Guatemala" made by INCAFE in 1997, "Turismo en Guatemala: Un Plan de Desarrollo de Producto Orientado al Mercado" by ASÍES-INCAE in 1999, and "Study of Tourism Development in Guatemala" by Grupo de Servicios de Información, 2000. In addition to the above, studies of international tourists' profile and satisfaction level, and questionnaires surveys to the participants in fam-trips and press tours have been made.

7.2.9. Multi-country Cooperation/ Joint Promotion

Mundo Maya covers 5 countries (Guatemala, Mexico, El Salvador, Belize, Honduras), and they are working together to promote the region as a whole. Mundo Maya Organization has its Technical Secretariat in Guatemala City.

7.2.10. Cooperation from Tourism and Non-Tourism Organizations

The tourism private sector, that is, travel agencies, tour-operators, airline companies, hotels etc., participates in, and cooperates with, directly or through their organization,

most of promotion activities such as travel trade shows, workshops, press tours and fam-trips.

7.3. Visitor Facilitation

7.3.1. Institutional Setup

(1) INGUAT

INGUAT offers tourist information at the head office in Guatemala City, and the booths in La Aurora International Airport and Santa Elena International Airport. They also carry out tourist protection service at some tourist sites through the National Tourist Protection Program.

(2) Regional delegation offices of INGUAT

The regional offices of INGUAT in Antigua Guatemala, Panajachel, Quetzaltenango and Flores offer tourist information at their offices.

(3) Municipalities

There are municipalities like Chichicastenango that have tourist offices.

(4) Tourism Police in Antigua Guatemala

Tourist Police was introduced in 1996 with the assistance from INGUAT, Fundación para el Desarrollo (FUNDESA) and the private sector. They protect, and provide information to, the visitors in Antigua.

7.3.2. Tourist Information Service

(1) Downtown

The head office of INGUAT offers tourist information and materials to visitors and answers inquiries by telephone or e-mail. It has relatively abundant brochures that contain useful information on tourism sites in Guatemala, not only in Spanish but also in English and some foreign languages. It also gives information service through telephone by setting up special phone numbers (1-800 and 1-801 service). It is conveniently located being close to the city center. It is closed on Sutardays and Sundays.

Municipalities and travel agencies also offer tourist information and provide INGUAT brochures as well as their original ones. However, it does not mean every town has one, and some of them are not serving very well due to inconvenient location, frequent changes of location, and inadequate signs, insufficient supply of tourism materials and information. Most of them are closed on weekends.

(2) Airports

There are INGUAT offices in the international arrival lobbies of La Aurora International Airport and Santa Elena International Airport offering tourist information throughout the year. There is an information booth managed by Airport Authority in the international departure lobby of the Aurora Airport. However, it is not to offer tourist with information about Guatemala but about flights and the airport facilities.

There is no tourist office in other airports due mainly to a small passenger volume.

(3) Tourism Police in Antigua

Antigua Municipality has tourist police and dispatch them to major tourism sites. They are not only for protecting tourists but also for providing tourist information. Tourist Police officers who wear dark-green shirts are recognizable from normal police officers who wear blue one. However, few information is provided to visitors how to recognize Tourism Police officers from normal police officers.

7.3.3. Signs and Interpretation Boards

(1) Signs

Although there are a few places where signboards are adequately installed like airport terminals, there are not enough on-site signs and road signs in general, which is hindering visitors to travel efficiently. INGUAT should take further efforts for the improvement.

(2) Interpretation boards

A limited number of visitor facilities provide excellent presentation of their exhibits. A good example is the Museo Ixchel del Traje Indigena, where photographs and exhibits of Indian costumes, textiles and handicrafts are displayed in an excellent manner. Videos in several languages are also available for futher explanation.

However, there is much room for improvement at most of tourist sites as summarized in the followings.

- Insufficient interpretation,

- Lack of explanation in foreign languages,

- Lack of devices for efficient presentation such as color photographs, computer graphics, videos, models, and so forth, and

- Too many disordered exhibits (in particular, at major museums in Guatemala), and

- Poor quality of exhibits (in particular, at local and on-site museums).

7.3.4. Wayside Amenities

Roadside restaurants or drive inns, mostly operated by private companies, which would meet the standard of international visitors are scarce. Most of all, poor availability of clean toilets would make a constraint, in particular, for women to travel by bus or private car.

7.3.5. Sense of Arrivals

"Sense of arrival," or the first impression visitors get when they arrive at a destination, is improving at La Aurora Airport although insufficient lighting may need improvement. Airport Authority should install clocks at the arrival lobby, as visitors from different time zones may want to know the local time and adjust their watch.

7.3.6. Tourist Assistance

INGUAT has provided Tourist Assistance Service (el Servicio de Asistencia al Turista) since 1999 to protect domestic and international tourists in Guatemala responding to the complaints against travel agencies, tour-operators, aviation companies, hotels, restaurants and officials, as well as cases of loss and theft. Tourists can bring their complaints to INGUAT local offices in each area. On the other hand, National Civil Police officers keep a watch on major tourist sites for the safety of tourists.

7.3.7. Promotional Fares

There is no excursion fare in Guatemala, which enables visitors to visit various places with a discounted ticket price like "Visit USA" and "Eurail Pass." It may be due to a relatively short length of stay of tourists and a small country size.

However, since INGUAT is promoting Guatemala as "the heart of Mundo Maya," it should make efforts to introduce this kind of special excursion airfare to promote regional excursion trips.