

CULTURE
FOR
MISSIONARIES

guatemala indian

MISSIONARY TRAINING CENTER

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INTRODUCTION

No longer might this church be thought of as a Utah church or an American church... (Harold B. Lee, Ensign, July 1973, p. 5)

You are now a missionary for The Church of Jesus Christ of Latter-day Saints. The Church, recognizing you as such, has given you the authority to preach the gospel and, if you are an elder, administer in the ordinances thereof. You and your fellow missionaries are the Lord's ambassadors—His personal representatives to the nations and the peoples of the earth.

An ambassador is an official representative, skilled in the art of mediating between the party he represents and another party without causing offense or hostility. As an ambassador of God and His Church, you have the great responsibility of gaining skill in the art of dealing with people across cultural boundaries. To aid you in fulfilling this responsibility, the Missionary Training Center has developed a culture training program called *Ambassadorship*. Whether you are called to a distant land where people speak in other tongues or to a state bordering your own, the lessons in this program will help you in learning to understand, appreciate, and love the people among whom you will live and work. These lessons deal with eight major topics:

1. THE WORLD
2. COPING WITH CHANGE
3. PERCEPTION AND VALUES
4. TOLERANCE AND TRADITIONS
5. EMPATHY AND CHARITY
6. COMMUNICATON AND CULTURE
7. RELIGION AND PHILOSOPHY
8. ENCOUNTERING CULTURE AS A MISSIONARY

Ambassadorship Program

While you are in the Missionary Training Center you will deal with all of these topics, one topic for each week of your stay. For each week of culture training you will:

1. Attend a culture general seminar in which the topic for that week will be introduced. In this meeting you will have an opportunity to ask questions about the topic and to discover how it will apply to your missionary work.
2. Read the appropriate section from this text, which will give you both general and specific information concerning culture and missionary work. You should read the information carefully and follow the suggestions on the title page of each discussion—suggestions which will help you to become a better missionary.
3. Attend a culture specific seminar (usually held on Sunday evening) in which you will learn about specific cultural matters concerning the area where you will serve your mission.

Ambassadorship and Stewardship

Although culture training, or ambassadorship, is an area in which you should set goals while at the Missionary Training Center, you may find it difficult to do so; goals concerning culture often deal with hard-to-change attitudes and feelings. Another problem may be that you have a very limited knowledge, at first, of the culture in which you must learn to function. However, you can overcome these difficulties. Some missionaries have succeeded by bringing their journals to the seminars and recording their feelings at the conclusion, along with a commitment to follow through; others have set goals to exercise love, tolerance, and acceptance toward their companions, forming habits of warm-hearted and open-minded communication which they can take with them into the mission field. To help yourself to know what goals to set in this area and to know how to achieve them, read this text very attentively and give thoughtful consideration to the matters presented to you in the cultural seminars.

May the Lord bless you as you begin to grow in sensitivity, understanding, and love toward the people in your new mission field. May you become a true ambassador of the Lord.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations (Matthew 24:14).

The world, now in the last dispensation before the Savior comes, has been prepared for a great missionary work. Since the restoration of the gospel in 1830, great changes have occurred. Inventions in communications and travel have made the world smaller and more easily accessible to great numbers of missionaries. Great wars have been fought, changing the way of life in many nations. Strong cultural patterns have eroded in many places, making the gospel more acceptable in lands where it could not have been taught before. The world is being prepared as the Lord stated: "For behold the field is white already to harvest" (D&C 4:4).

In 1832 the Lord told Joseph Smith through revelation that it was expedient to understand "things at home" and "things which are abroad." Also, he was commanded to have "a knowledge of countries and kingdoms" (D&C 88:78-80). The following year, in 1833, the prophet was given another revelation to "study and learn, and become acquainted with languages, tongues, and people" (D&C 90:15). Following this exhortation will give you a great appreciation for and understanding of the people whom you are called to serve.

Here are some suggestions that may help you:

1. Keep an ambassadorship notebook in which you can record insights gained of the people you are called to serve. You may do this in a special place in your missionary journal or in a separate notebook.
2. This chapter will give you information about the history of the area in which you are called to labor. Be aware of who settled the area, who are the heroes, what were the major historical events that shaped the nation or area where you have been called to serve.
3. Ask questions of local residents about their nation and city. They can give you insights into the great moments and struggles of a people. In addition, the people will admire your interest in them.
4. As time permits on preparation day, read newspapers and ask questions about current events. Relate these events to historical patterns and trends. Learn what the favorite pastimes are and who the prominent figures of today are.
5. Never argue with people or make judgments as to whether leaders or events were or are good or bad. Simply learn facts and obtain feelings.
6. Accentuate the positive. There is good and bad in every nation's history; always speak of the good.

THE WORLD

**An ambassador of
God studies the
history of the people
and knows
something of their
destiny in the Lord's
plan for the world.**

7. Avoid comparisons between your nation's history and theirs. If the people compliment your nation or area, return the compliment. Then cite specific examples which you have observed of these traits.

8. From time to time, read the dedicatory prayer offered for the missionary work in the land where you are working.

If you will follow these guidelines, the first door of ambassadorship will open and your understanding of and appreciation for the people will increase.

HISTORY OF GUATEMALA

From the Book of Mormon we learn about Lehi's voyage with his family to the Americas. We read about his arrival in the New World, the division between the followers of Laman and the followers of Nephi, and the wars that occurred between them. That exciting history ends with the destruction of the Nephites in the year 421 A.D. The Lamanites were the sole survivors of Lehi's race. Today, many of the inhabitants of Guatemala are descendants of those Lamanites.

There is little strictly reliable written history covering the period from the time of the conclusion of the Book of Mormon until the time of the Spanish conquest. When the Spaniards arrived in Central America, they found the Indians practicing their pagan religions, and they set about Christianizing the Indians. They destroyed the temples and shrines, burned ancient records, exterminated the ruling houses, and broke down the Indian social clan system. Because of this widespread destruction, much of what we know today about the pre-conquest era necessarily comes from post-conquest historians.

Ancient Mayan Civilization

Guatemala abounds with evidences of great ancient civilizations. The most majestic of these evidences are the ruins of Tikal, "the place of the voices," perhaps the largest metropolis of the old Mayan empire, and once a great cultural and religious center with huge temples and beautiful plazas. The ancient Mayans erected great cities and pyramids, developed beautiful art forms, and gave much time to architecture, painting, and sculpture. Social life was very complex and highly moral. Their laws were strict; adultery was punishable by death. The social classes were based on a clan system. They revered age and wisdom. The children were taught in the arts. Girls were taught cooking and weaving, and boys learned farming.

The ancient Mayans were essentially farmers; corn, the sacred plant of the Mayans, was their main crop. They developed writing to a high degree and kept records, 80% of which are still undecipherable today. They established a numerical system of dots and dashes which even today stands as one of the most brilliant achievements of man. Their system of arithmetic included the use of zero, which may antedate the zero of the Arabs by 1000 years. Their flood control program included dams, irrigation, land fills, and terraces. The Mayans discovered rubber and made the first rubber ball. They organized a game in which the players hit a rubber ball with their hips and tried to hit it through a small hoop. They had knowledge of the wheel, but couldn't utilize that knowledge in building their pyramids because they had no metalurgy to make an axle to support heavy weights.

Music and dancing were integral parts of both religious and civil ceremonies. Their religion was polytheistic with many major and minor gods. Their superstitions included black magic and witchery, still practiced today. Their calendar computations are among the most exact known to

scientists; their calculations were off but fourteen seconds a year (our calendar today is off six hours a year). They developed two calendars based on the movements of the moon, Venus, and certain constellations. Their secular, or solar, calendar divided the year into eighteen months of twenty days each, with an extra period of five days which were spent in solemn ceremonies; this celebration has been replaced in modern times by the "Easteo week".

The Mayan civilization seems to have flourished until around 900 A.D.; after that time, however, came decline and disintegration. Disease, earthquakes, a changing climate, loss of water supplies, and soil depletion are possible reasons why they left their magnificent cities to be reclaimed by the forests, and why they turned back to the North from which they had originally come. They settled on the Yucatán peninsula to build new and enormous cities. They remained there until the twelfth century, when inter-tribal wars and invasions of the Aztecs and other tribes of the Mexican highlands disrupted their peace. Some of them migrated southward to the land of Petén, establishing their principal city on an island in Lake Petén-Itzá, where they lived in relative peace until the end of the seventeenth century. There, in 1697, a Spanish army lead by Martín de Ursua defeated and plundered the Mayans, and the Maya as a people with an independent culture were lost to Guatemala.

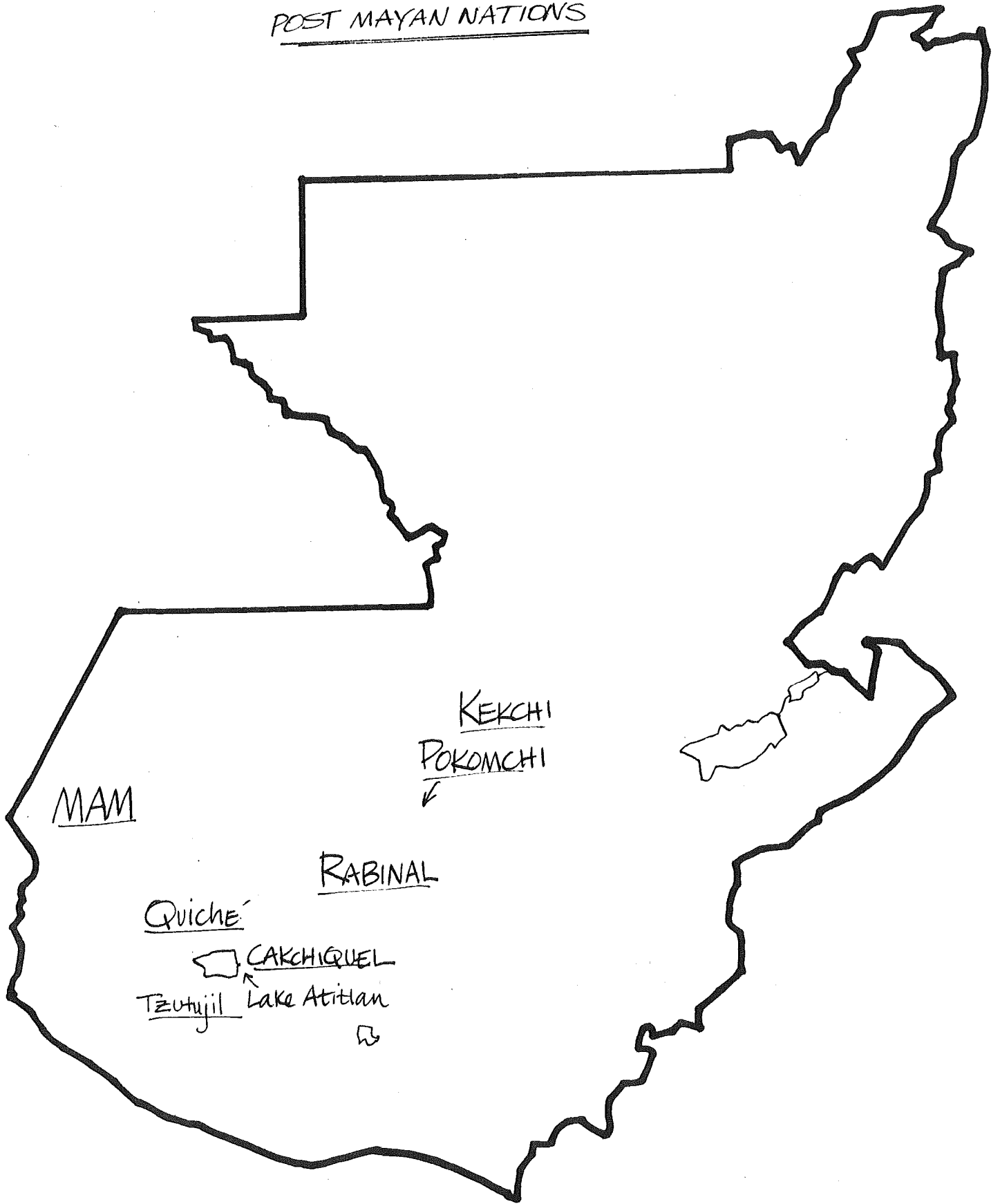
Post-Maya Nations

From the great Maya culture came many nations or tribes. According to one account, in the legendary year of 1035 A.D., three great migrations left their home in the north called Tulán, and wandered southward. The first, led by Chief Gucumatz, reached the shore of Lake Atitlán after years of travel, and there divided into three nations: the Maya-Quiché, which took the northwest shores; the Cakchiquel, which took the northeast; and the Tzutujil, which took the south. The second migration, the Mam nation, settled in the highlands near present-day Huehuetenango. The third migration, the Rabinaleros, turned to the southeast and settled in Verapaz. (See map on page 7.)

The Maya-Quiché Nation

The name of this tribe is taken from the chieftain who led them away as a separate people from the great migration with which they had come to Guatemala. His name was Nima-Quiché (*nima*-large, *qui*-many, *che*-trees). Their capital was established at the present Santa Cruz del Quiché. They named it Gumarkaaj, "Place of Old Sticks," because they found traces of an earlier people there. The site was a natural fortress, surrounded on all sides by deep ravines. From this fortress, the Quiché nation grew and conquered. The kingdom became so large that the chief was forced to divide it, giving the conquered territory of the Cakchiqueles to his oldest son, presenting the territory of the Tzutujiles to his second son, and keeping the Quiché kingdom for himself.

POST MAYAN NATIONS



The Quiché victories were their own ruin. Quiché sorcerers and priests fortold of the Spanish conquest, but the Quichés did not listen; nor did they listen to the warning sent by Montezuma, king of the Aztecs in Mexico, that white men had arrived.

On December 6, 1523, Pedro de Alvarado, a 34-year-old captain of Hernán Cortéz, left Mexico and headed for Guatemala. His army consisted of 420 soldiers, 173 horses, four pieces of artillery, plenty of ammunition, and about 200 Mexican Indian warriors. On February 20, 1524, the Quichés had assembled 90,000 warriors on the plains near Xelaju' (Quetzaltenango) to battle Pedro de Alvarado's army, but they soon found that their arrows and spears were no match for the horses and bullets of the Spaniards.

Tecún Umán (or Tecúm Umám) was the leader of the Quichés. In hand-to-hand combat with Pedro de Alvarado, Tecún Umán was killed, and the heroic Indian army was defeated. Disorganized, the Quichés surrendered. They invited the Spaniards into their city (which the Spaniards called Utatlán) to settle the terms of the surrender. The Quichés had planned to trap the Spaniards in the city and burn them alive. When the Spaniards learned of the plan, they burned the Quiché chiefs and destroyed the city.

In 1815, Anastasio Txul, the last descendant of the Quiché ruling house, was crowned in San Miguel Totonicapán, and tried to raise his people once more. He was imprisoned, and the dream was shattered.

The Cakchiquel Nation

When the Cakchiqueles first settled in their new territory, they dedicated themselves to planting corn and establishing a strong capital. The capital city, named Iximché, "Corn Plant," lies near the present city of Tecpán Guatemala. The ruling family was Xajilá, "Clan of the Bats." With the capital established, the Cakchiquel nation went to war with other tribes to gain wealth and power. They fought mostly with their blood brothers, the Quichés and the Tzutujiles. They became second only in power to the Quichés, and were at the point of conquering them when Alvarado arrived with his army.

The Cakchiqueles refused to aid the Quichés against the Spaniards. The Cakchiquel chief, Sinecan Belejebcat, sent gifts to Alvarado and invited him to visit Iximché. Alvarado went to Iximché and aided the Cakchiqueles to defeat their second most powerful enemy, the Tzutujiles. Alvarado then established his headquarters at Iximché. It was founded on St. James Day, July 25, 1524, and was named Santiago de los Caballeros, "St. James of the Knights." Pedro de Alvarado was not content, however, with the fall of the Tzutujiles, and desired all the riches of the Cakchiquel nation as well. He killed and scattered the tribe completely because of greed.

The Tzutujil Nation

The Tzutujil was a rich and powerful nation. Through trade, they had gathered much gold and silver. This made them an appealing target for Alvarado's next conquest. Even with the aid of the Cakchiqueles, however, Alvarado found it difficult to overcome them. Their warriors were tall and

resourceful, and they even had a fleet of canoes. Their capital was built on a promontory that juts into Lake Atitlán between the volcanoes Tolimán and San Pedro. The fortress stood above 300 feet of ragged lava rock. The capital-fortress was named Atziquinajay, in honor of the ruling nobility, the "House of the Eagle." The common people lived where Santiago Atitlán now stands. The battle was held at a peninsula called Tzanjuyú, "Nose of the Mountain." After the Spaniards had killed many of the Indians with their crossbows, and in the face of gunfire, the Indians fled for their fortress, being killed by the scores.

Tradition says that beneath the capital-fortress an underground passageway was built long ago as an escape route to the mainland. When the Tzutujiles received word that the Spaniards had arrived, they are reported to have buried their treasure in that hill. Legend has it that the treasure is still there today.

The Sacatepéquez Nation

Two hundred years before the Spanish conquest, part of the Cakchiquel nation revolted and established themselves in the area between the Piscayá River and the Valley of the Snake (the area which is now the department of Sacatepéquez and part of the department of Guatemala). They established an independent government named Sacatepéquez, or "Hill of the Weeds." They warred continually with the Cakchiqueles and with other tribes. Shortly before the conquest, the Pocomames from the overcrowded lands of Cuscatlán (now El Salvador) asked permission to settle on the plains between the Cakchiquel and the Sacatepéquez territories. The Cakchiqueles consented and the Pocomames moved in. They established an extremely strong fortress known as Mixco (now named Mixco el Grande, located 40 kilometers from the Mixco of today) on a hilltop near the present San Martín Jilotepeque. They then began war with the Cakchiqueles and the Quichés. With Alvarado's aid, the Cakchiqueles defeated both the Sacatepéquez and the Pocomames.

The Mam Nation

The Mam nation, a powerful people who grew out of the second great migration, are believed to have settled in Guatemala before the Quichés. They are called the "Old Men," possibly because they stuttered when they tried to pronounce the difficult name of the Quichés, or perhaps simply because many of them live to be very old.

To defend their territories, the Mames built a fortress-capital on the plains of Las Lagunas and Gambote. They built an underground passageway from the Zaculeu River to the capital through which they could bring water and reinforcements in time of siege. The capital was named Chinabajul, "In the hole of the shrewd and distrustful mole."

The Mames were constantly fighting, mainly with the Quichés. Their downfall, however, was contrived by the Cakchiqueles with the help of the Spaniards. In 1525, Pedro de Alvarado sent his brother Gonzalo, at the head of Spanish soldiers and Indian allies, to conquer the Mames. After four months of battle, the Mames were conquered.

The Rabinal Nation

Out of the third great migration developed the Rabinal nation in Alta and Baja Verapaz. Their capital was at Minpokom, near the village of Rabinal, and the common people lived scattered about the valleys. They became prosperous, and thus aroused the greed of other nations. The Rabinaleros then became the fiercest fighters in the whole of Guatemala, offering human sacrifices of all their captives to their blood-thirsty gods. One war with their chief enemies, the Quichés, is said to have lasted an entire century. They were so invulnerable that Alvarado and his men were driven back time and time again, and their land was given the name Tuzulutlan, or "The Land of War".

The Spanish priests signed an agreement with the governor of Guatemala in which it was promised that no Spaniards would enter the area for five years, in which time Las Bosas was to attempt to convert the Indians there to Christianity and make them a peaceable people. So, in 1537, Bartolomé de las Casas and three other friars of the Dominican Order, Pedro de Angulo, Luis Cancer, and Rodrigo de Ladrada, entered the Land of War. After several years of peaceful persuasion, most of the inhabitants of Tuzulutlan had been converted to Christianity, including the Rabinaleros, the Pokonchi, and Kekchis. The King of Spain then changed the name of the province from Tuzulutlan to Verapaz -- "Land of the True Peace".

Colonial Guatemala

Since Indian hostility at Iximché made life very difficult for the Spaniards, the capital was moved to a peaceful valley between the volcanoes Agua and Fuego named Almolonga, or Bulbuxya, "Where the Water Gushes." The name "Santiago de los Caballeros" was retained, and it was located on the spot where Ciudad Vieja stands today. The city was founded on St. Cecilia's Day, November 22, 1527, thus becoming the first Spanish city in Central America.

In August of 1541 word reached Almolonga that Pedro de Alvarado had died while in Mexico. His widow, doña Beatriz de la Cueva, known as La Sin Ventura, "The Hapless One," went into profound mourning. As a sign of her anguish, she stained the Palace of the Captain General inside and out with black clay, changing the gold and crimson draperies and furniture for black. This was considered offensive to God, and many believed that disaster would befall the city. Disaster did strike; scandals of all kinds began, fire broke out, and dogs destroyed the herds of pigs and sheep.

A new leader had to be chosen. Many vied for the position, but when the vote was counted, doña Beatriz was named the one to succeed her husband, making her the first woman to head a government on the American continent. On September 9, Beatriz signed the decree making her the governor. Meanwhile, a violent thunderstorm had broken out, which grew to flood proportions. At midnight on September 10, an earthquake shook the earth, releasing the waters that had been collecting in the crater atop the volcano Agua. The waters came racing down the side of the volcano and swallowed the city.

With Almolonga completely destroyed, a new site was chosen on which to build the new capital. This was Panchoy, or Pancan, "On the Lake," a valley known today as Antigua. The capital was moved there on the 22nd of October of 1541. In 1566, it was officially named Muy Noble y Muy Leal Ciudad de Santiago de los Caballeros de Goathemala, "Most Noble and Loyal City of St. James of the Knights of Guatemala." During the 232 years that the capital was located there, it was swept by floods four times, the volcano Fuego erupted four times, and four times pestilences and droughts ravaged and all but ended the city. In the earthquake of 1717, more than 3,000 buildings were leveled. By 1773, these earthquakes had left the buildings in the city seriously cracked and generally unsafe, although the population of 80,000 continued to live in them. The year of 1773 was marked by many earthquakes; they began early in the year, and by June, many people were sleeping in the fields or in the plaza. On St. Marta's Day, July 29, 1773, there was a shock so violent that it sent everyone, including the invalids, into the streets. Ten minutes later, another shock followed which brought most of the buildings to the ground within two minutes. Because of the warning of the first shock, fewer than 200 people were killed.

Reluctant to leave their beautiful city, two years later the people moved the capital to the valley of La Ermita. On January 1, 1776, the city of Nueva Guatemala de la Asunción was legally founded on the present site of Guatemala City, the nation's capital today. At that time, it was but a small village of about 336 families with a population of about 1600, but has grown today to a city of nearly one million people, the largest city in Central America.

Political Organization

Central America was divided into various independent provinces at the beginning of the colonial period. It was soon organized into an *audencia* of New Spain (Mexico), and then in 1570, a Capitanía General de Guatemala, "Capitancy General of Guatemala" was created to govern the entire area from Chiapas, Mexico, and the Yucatán, to Costa Rica.

In 1821 Spanish rule in Mexico was overthrown. On September 15 of that year, a revolutionary group met in Guatemala and declared the independence of Central America, although they agreed to join the new Mexican republic. In 1823, the Mexican leader was dethroned, and on July 1, a National Constituent Assembly met in Guatemala City and drew up a constitution of confederation, declaring the United Provinces of Central America (the Central American Federation) independent of Mexico. In 1838, the confederation was dissolved and the five constituent states became independent republics.

A tyrant by the name of Rafael Carrera ruled Guatemala from 1838 until his death in 1865. During his rule, the Catholic church gained much power and wealth. Although illiterate, he ruled courageously.

With Carrera's death in 1865, Guatemala was left without a leader until 1871 when a revolution brought the liberals to power and Justo Rufino Barrios rose to become a military dictator over Guatemala. Barrios, known as the "Great Reformer," brought about economic development. Railroads and telegraph lines were built; banks and seaports were planned. Being the opposite of Carrera in his views of the Church, he abolished much of the Catholic hierarchy. He separated church and state, confiscated church lands, and took education out of Catholic hands. Barrios died in battle in 1885 while trying to reunite Central America.

In 1898, Manuel Estrada Cabrera came to power. He supported the coffee growers and gave them tax favors, but the lower classes fared badly under his rule. He continued with the oppressive labor regulations instituted by Barrios. Although he changed the constitution and rigged the elections to allow him to remain in office, his dictatorship was ended in a bloody eight-day revolt in 1920 by a combination of students and politicians who declared him insane.

In 1931, after a short revolution, General Jorge Ubico was elected president. In an effort to rid the country of its debts, he restricted credit, lowered wages, and spent little on public projects. The landowners were satisfied, but nothing was done to improve the living conditions of the peasants. Protest movements forced Ubico to resign in 1944.

Since 1944, the country has been governed by the military. The government is divided into three branches: the executive, legislative, and judicial. The president and his vice-president are elected for four-year terms. The president rules, with advice of the council of state. The legislature normally meets only four months of the year. It has budgetary and watchdog powers, and elects the judges. The judicial power is exercised by the judges of the tribunals of the republic.

The Encomienda System

After the conquest, the Spaniards established the *encomienda* system as the method of land distribution. A large portion of land was given to a Spanish *encomendero* and all the Indians living in that area were required to pay tributes to him in the form of goods and labor. Every Indian was required to work one-fourth of his time on the land of the *encomendero*. Because of poor conditions and extreme work loads, the death rate was sometimes as high as 90%. After Guatemalan independence in 1821, new systems of labor control over the Indians were developed. The result came to be known as debt peonage, a system in which the Spanish landowners would lend money to the Indians, who were obligated to work for the lender until the loan was repaid. Interest rates were then maintained so high and wages so low that the Indians generally could never pay back the debt. In the 1930's, this system was replaced by vagrancy laws which required the Indians to carry a book showing their land holdings. They were reluctant to have their land surveyed and recorded because the titles to the land were often manipulated so that they would fall into the hands of the rich. If an Indian didn't have a specified amount of land recorded in his book, he was required to work 150 days a year for the large land holders, for which he received a wage of 10¢ a day. This lasted until 1944, when for the first time since the conquest, the law didn't require the Indians to work for the wealthy.

Although many of the *encomiendas* were broken up, there are still today remnants of the old *encomienda* system with many wealthy landholders owning very large parcels of land.

GUATEMALA TODAY

The Country

Guatemala is a land of enchantment, filled with ancient ruins, beautiful mountains, and crystal-blue lakes. It is located immediately south of Mexico and is the northern-most of the six countries that make up Central America: Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama. Although it is the most populated country in Central America, it is only about one-half the size of the state of Idaho.

Geography

Geographically, the country may be divided into three regions: the highlands, the coastal lowlands, and the rain forest.

Most of Guatemala is rugged highlands from 3,000 to 8,000 feet. The majority of the people live in that region.

The fertile, well-watered lowlands are along the Pacific and the Caribbean coasts. Along the Pacific, there are 200 miles of coast with a plain about 30 miles wide. On the Caribbean side, the coast stretches only 70 miles.

The rain forest, which covers one-third of the area of Guatemala, is located in the northern part of the country. This entire area, some 500 to 700 feet above sea level, is a limestone platform covered by dense jungle.

Political Divisions

Politically, Guatemala is divided into 22 departments, similar to states in the United States. Each department has a governor and local government. The following map shows the location of each of the departments.

GUATEMALA



Archeological Sites

Guatemala is covered with numerous archeological sites of greater and lesser importance. These are the most noteworthy:

Tikal. Tikal, perhaps the largest metropolis of the old Mayan empire, was once a great cultural and religious center with huge temples and beautiful plazas. It is located a few miles from Lake Petén-Itzá in northern Guatemala. Archeologists have done a great deal of excavation and restoration here.

Uaxactun. Uaxactun, another ancient Mayan ruin a few miles northeast of Tikal, provides the best sequence yet found linking the Archaic Period (900 B.C. to 250 B.C.) to the peak of the Mayan civilization (about 900 A.D.). Both the earliest and the latest dated stela (stone monuments carved with dates in Mayan script) of the old empire period was found here. The masonry of the city is still visible.

Piedras Negras. These mounds in the northwestern section of Guatemala are only remains of pyramids. They are noted for their sculptured monuments which compose one of the longest series of dated stelae (almost 500 years), one for the end of each five-year period.



Zaculeu. Zaculeu, "white earth," lies three miles southwest of Huehuetenango in the central-western portion of Guatemala. It was occupied between 300 A.D. and 600 A.D. These ruins have been completely restored and a museum built on the site.

Kaminal Juyu. This site in Guatemala City was once part of a ceremonial center of the Old Empire Period. Kaminal Juyu, "hill of the dead," consists of about 200 mounds, and has provided archeologists much information about the architecture of the Mayan pyramids. Among items giving much scientific information are tombs, figurines, mosaic looking-glasses, and a solid block of jadeite weighing 168 pounds.

Quirigua. The ruins of Quirigua include what is believed to be the largest stone ever quarried by the Mayans. This stela is 35 feet high. Another stela has inscriptions arranged diagonally instead of in the usual perpendicular columns. No one knows how they transported the huge stone blocks through the jungles from the nearby quarry.

GUATEMALA

LEGEND

-  archeological sites
-  volcanoes



Volcanoes

The highlands are dotted with more than 30 volcanoes, some of which are still active. The volcano Tajumulco (13,846 feet) is the highest peak in Central America.

Lakes

Guatemala has several lakes known for their beauty. These are the largest:

Atitlán. This lake, named by many "the most beautiful lake in the world," is 11 miles wide and 17 miles long, with depths of up to 1600 feet. Panajachel, the tourist center for the lake, has numerous hotels along its shores. Three overlooking volcanoes provide a beautiful setting for the calm, crystal-blue waters.

Amatitlán. Lake Amatitlán lies 17 miles south of Guatemala City. The volcanoes Pacaya and Agua overlook this lake popular for its fishing, boating, swimming, and beauty.

Izabal. Lake Izabal, 18 miles wide and 33 miles long, is the largest lake in Guatemala. Boats make regular trips from ports on the Atlantic Ocean, down the Río Dulce, across the lake, and down the Polochic River.

Petén-Itzá. This 15-mile-wide, 25-mile-long lake is noted for its several islands, the largest being Flores, the capital city of the department of Petén.

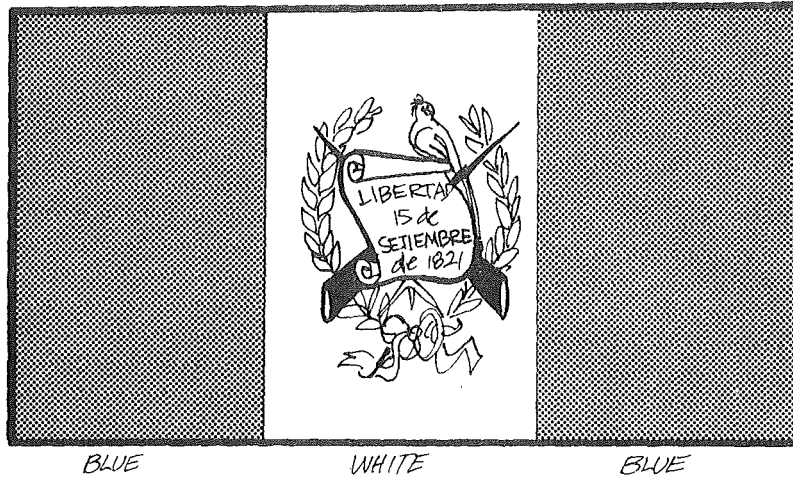
Rivers

Guatemala, with its many rivers, is exceptionally well watered. The best-known river is the Río Dulce, which connects Lake Izabal with the Atlantic Ocean. The Río Dulce, noted for its tropical vegetation, its magnificent scenery, tropical wildlife, and fishing, is a 22 1/2 mile river complete with a colonial castle at the mouth of Lake Izabal.

Climate

The climate varies greatly in the different regions of Guatemala. The coastal areas are hot and humid, with a year-round average temperature of 75°-80°F. The highlands of Guatemala have a mild climate, warm during the day and cold at night. The temperature usually does not vary significantly from season to season. Guatemala City, for example, has an average temperature of 67°F during July and 61°F during December. Generally speaking, most regions of Guatemala experience a wet season and a dry season. The wet season is called winter, and the dry summer, although in some regions the dry season is at its peak in January.

National Flag



The two blue stripes represent liberty and the center white stripe represents faith. The white stripe bears the Guatemalan national seal. The flag was created by a national decree dated August 17, 1871.

National Seal



This design consists of two rifles representing strength and two gold swords symbolizing right, entwined by laurel branches tied at the bottom with silver and blue ribbon. Above, an open scroll bears the words *Libertad 15 de septiembre de 1821*, "Liberty September 15, 1821." Above this is perched a quetzal bird, a symbol of independence.

National Flower

The national flower of Guatemala is the "Monja Blanca (white nun)". The mild spring-like climate of Guatemala, particularly that of the Alta Verapaz, lends itself to the cultivation of this flower.

National Anthem

The national anthem of Guatemala, "*el Himno Nacional de Guatemala*," was written by Rafael Alvarez Ovalle, a native of the town of San Juan Comalapa. Its entire 12 verses are memorized and sung by the school children.

NATIONAL ANTHEM OF GUATEMALA

¿Guatemala feliz...! que tus aras
no profane jamás el verdugo;
ni haya esclavos que laman el yugo
ni tiranos que escupan tu faz.

Si mañana tu suelo sagrado
lo amenaza invasión extranjera,
libre al viento tu hermosa bandera
a vencer o a morir llamará.

Chorus

Libre al viento tu hermosa bandera
a vencer o a morir llamará;
que tu pueblo con ánima fiera
antes muerto que esclavo será.

De tus viejas y duras cadenas
tú forjaste con mano iracunda
el arado que el suelo fecunda
y la espada que salva el honor.

Nuestros padres lucharon un día
encendidos en patrio ardimiento
y lograron sin choque sangriento
colocarte en un trono de amor.

Chorus

Y lograron sin choque sangriento
colocarte en un trono de amor,
que de patria, en enérgico acento,
dieron vida al ideal redentor.

Es tu enseña pedazo de cielo
en que prende una nube su albura,
y ¡ay de aquél que con ciega locura,
sus colores pretenda manchar!

Pues tus hijos valientes y altivos,
que veneran la paz cual presea,
nunca esquivan la ruda pelea
si defienden su tierra y su hogar.

Chorus

Nunca esquivan la ruda pelea
si defienden su tierra y su hogar,
que es tan sólo el honor su alma idea
y el altar de la patria su altar.

Recostada en el ande soberbio,
de dos mares al ruido sonoro,
bajo el ala de grana y de oro
te adormeces del bello quetzal.

Ave indiana que vive en tu escudo,
paladión que protege tu suelo;
¡ojalá que remonte su vuelo,
mas que el cóndor y el águila real!

Chorus

¡Ojalá que remonte su vuelo
más que el cóndor y el águila real,
y en sus alas levante hasta el cielo,
Guatemala, tu nombre inmortal!

Belize

In 1859, Rafael Carrera, the ruler of Guatemala, signed a treaty with Great Britain giving them the territory known as Belize in return for a highway to be built, with British money by British engineers, from Guatemala City through Petén to the Caribbean. The highway was never built. Today there is much tension between the governments of Great Britain and Guatemala, each claiming right to Belize.

While these two governments are fighting over the area, the people in Belize declare themselves an independent country. Although Great Britain has ruled Belize for many years and gave it the name "British Honduras" in 1973, the people of the area officially adopted the name "Belize." Although one-fourth of the population resides in Belize City, the capital is at Belmopan. The population speaks English similar to that of Jamaica. Most of the people of Belize are Creoles of African descent. Their major industry is agriculture and fishing. In 1964, they established a constitution establishing a premier, a cabinet, a senate, and a house of representatives.

The People

Guatemala itself has two major groups of people: the Indians and the Latins. Even though they live in the same country and even in the same towns, the cultures of these two peoples differ greatly. These cultures may be confusing and lead to misconceptions if they are not appreciated and understood properly. You will avoid many social and cultural blunders if you recognize these two distinct cultures and understand their relationship to each other. Even those who have lived in Guatemala for some time are often surprisingly ignorant of some basic cultural facts.

The people of Guatemala are either Indians or Latins. The Indians are descendants of the pre-Colombian inhabitants of America who have not adopted the characteristic features of the modern western world. Latins are simply non-Indians; they include descendants of the Spanish conquistadores who intermarried with the Indians, and also Indians who have abandoned their native tongue and dress, who have learned Spanish, and perhaps have moved away from the Indian community to a larger town. The distinction between the Indian and the Latin is more dependent on cultural characteristics than on racial features.

The Latins

The Latins, or mestizos, are for the most part, the upper and middle class. They are the businessmen and the politicians. They include the descendants of the Spanish conquistadores who took possession of the country years ago, and therefore own most of the land.

The Latin is characterized by his emphasis on personal relationships. Friendships are very important to him and are used as a way to gain influence and prestige. The Latin is sensitive and concerned with his position and reputation.

The Indians

Indians are descendants of the powerful ruling nobility, the ancient mighty warriors, artists, and astronomers of the pre-Colombian American Indian empires destroyed by the Spanish conquest. During the 400 years since that time, their ability to survive unrelenting oppression has led to a new way of life.

The Indian tribal society is characterized by its close traditional integration. The Indian is very formal in his relationships with people outside his culture. His social relationships with outsiders are impersonal, as they are considered a threat to the closed Indian community. Indians consider respect for their elders to be a very important quality. The simple way of life is considered the best; work is honorable and desirable. Indians are industrious and are not wasteful. Their lifestyle is guided by custom and tradition.

The Latins and Indians in Contrast

The Indians and the Latins live in a dependency relationship. The Latins are dependent on the Indians for simple artifacts, for work, and raw products from their farms; the Indians are dependent on the Latins for legal rights, for education, and many manufactured articles. Although there is some common ground, there are also many things wherein the two peoples live in opposition to each other.

For the most part, the Latins tend to be central and optimistic; the Indians are more marginal and fatalistic. These underlying features govern their lifestyles and can be seen surfacing in many aspects of their lives. The central plazas of the towns, for example, are lined with Latin houses, rather than Indian houses. The Latins have gathered around the central figure of the priest and the Catholic church, which stands in the central square. The Indians generally live away from the central plaza and are more peripheral. The Indian religion is also peripheral; rather than the central church and central priest figure, the Indians go to several small churches scattered about the town, or traditionally to several different shamans. The Latins tend toward the large, majestic structure of the cathedral, while the Indians are content with small churches which are often in private homes.

In many facets of life, there is a polarization between the Latins and the Indians. Although there is some common ground, the Indians often dislike the things that the Latins like, and vice versa; they each take meaning from their opposites. The Latins have larger houses with tiled floors; the Indians are content with smaller houses and dirt floors. Even though an Indian may have the money necessary to buy tiles for the floor,

he won't do it unless he is willing to move into the Latin culture all the way and have a Latin house.

Clothing is another sign of this opposition. Latin clothing is similar to that worn in the United States, while the Indians have a traditional dress that distinguishes them from the Latins. The Indian clothing is uniform within a community, all the clothing being of the same color and design, but diverse between communities. The Latin's dress is diverse within the community, with everyone wearing different colors, designs, and styles, but fairly uniform when viewed across the communities. As a rule, Latin dress tends to be governed by style, while that of the Indians is decided by tradition.

The Latins have many friends and use them as resources; the Indians usually have fewer, deeper friendships. Life for the Indians is well structured as to what is expected after marriage. Life for the Latins is quite open, the Latins being free to choose from a number of occupations. The laws for the Indians are tightly defined; for the Latins, it is easier to get around these laws.

Language is another sign of this opposition. The language of the Indians is diverse across communities. Some twenty different Indian languages are spoken in Guatemala, with many dialects of each language, while the language of the Latins, Spanish, is uniform across communities.

This book focuses on the culture of the Guatemalan Indians and should be read together with the book Culture For Missionaries: Mexico and Central America. That text gives valuable information about the Latins in Guatemala.

For Further Reading

Colliers Encyclopedia, Vol. 11, "Guatemala."

Compton's Encyclopedia, Vol. 11, pp. 246-249.

Four Keys to Guatemala, Vera Kelsey and Lilly de Jongh Osborne.

History of the Kingdom of Guatemala, Don Domingo Juarros.



... but the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear . . . (Joseph Smith, *History of the Church* 4:540).

You are now an emissary to another culture with the authority to declare this truth; you need to remember that a skilled ambassador is always gracious and deserving of respect. As you are now the Lord's ambassador, this graciousness of manner and spirit should accompany you wherever you may go.

Frequently, dealing with cultural differences will be a pleasure; sometimes, because of your cultural background, it may not. If you do have to put up with some inconvenience and live by some strange customs, you are privileged. A divinely inspired calling bade you to do such.

The Lord told the sons of Mosiah, as they were beginning their missions, "Go forth among the Lamanites, thy brethren, and establish my work; yet ye shall be patient in long-suffering and afflictions, that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls" (*Alma 17:11*).

Your objective is not, of course, to completely lose your national and cultural identity or to completely adapt yourself to become exactly like the people you might be living and working with; however, being a missionary in a different culture will require some adjustment on your part.

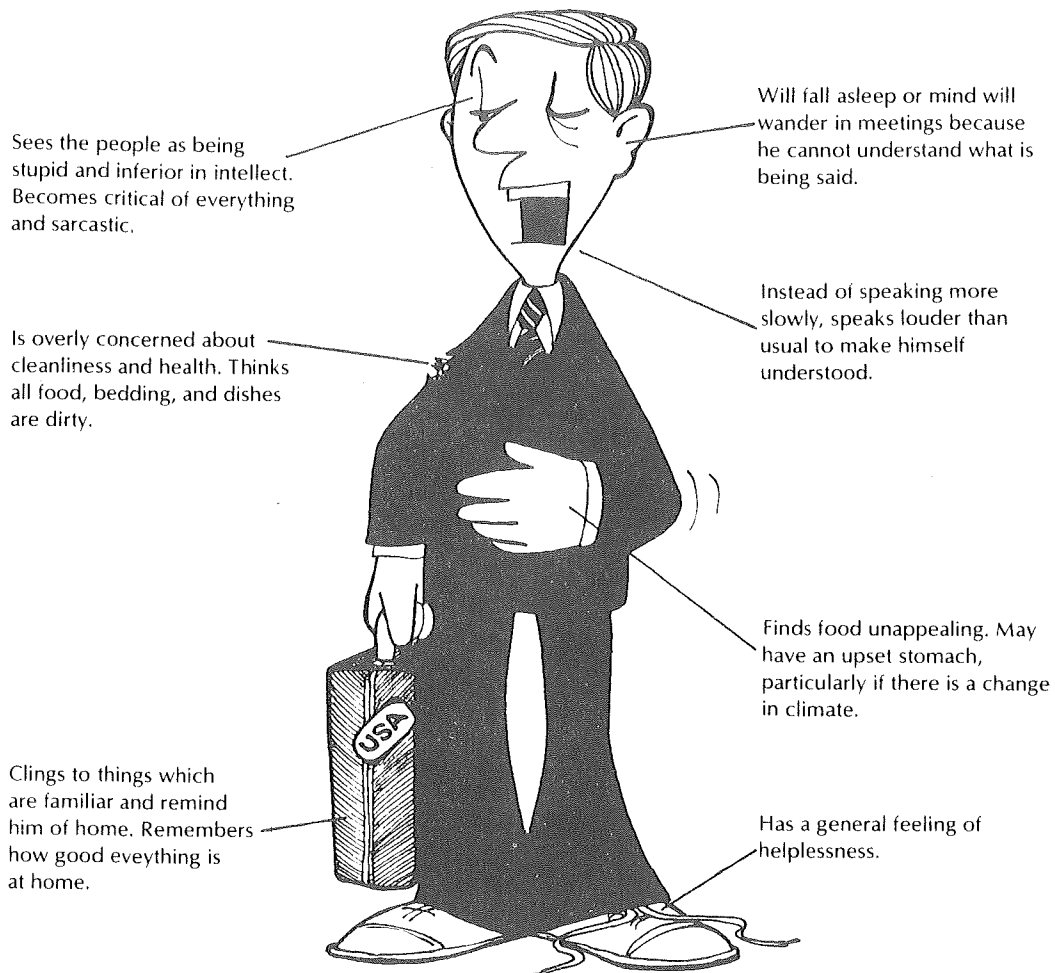
Very often the many small differences that you see and the numerous small adjustments that you must make when living in another culture causes a sort of anxiety or fatigue. You cling to memories of how things were back home. You miss the thousand little "cues" which allowed you to get around: words, gestures, and customs. Suddenly everything is different.

These differences are only superficial beginnings to a study of a nation and its culture. "Culture" runs deeper than road signs and letter addresses. Culture involves the sum total of experience of a nation, kindred, tongue, or people. Culture is the window through which a given people see the rest of the world—the mirror in which they see themselves. The fact that some people perceive the world and themselves differently than you do might be very shocking. In fact, there is a name for the feelings one gets when he suddenly encounters a new culture: it is called "culture shock."

COPING WITH CHANGE

**An ambassador
knows and can cope
with the differences
that exist between
the climate,
geography, and
society of the people
where he serves and
his own.**

THE VICTIM OF CULTURAL SHOCK



It is important that you learn from your experience in adjusting to a new environment. For instance, you need to realize clearly that missionaries are not the only persons to experience change; investigators also feel it. They come as outsiders into a church in which many things are different from the religious elements to which they are accustomed and with which they feel comfortable. The Word of Wisdom, new religious words, meetings, people, hymns, values, customs, etc., are very different to the investigator. Yet you, as a missionary, ask him to cope with change. You may ask him to leave his friends or even his family to accept this whole new way of life.

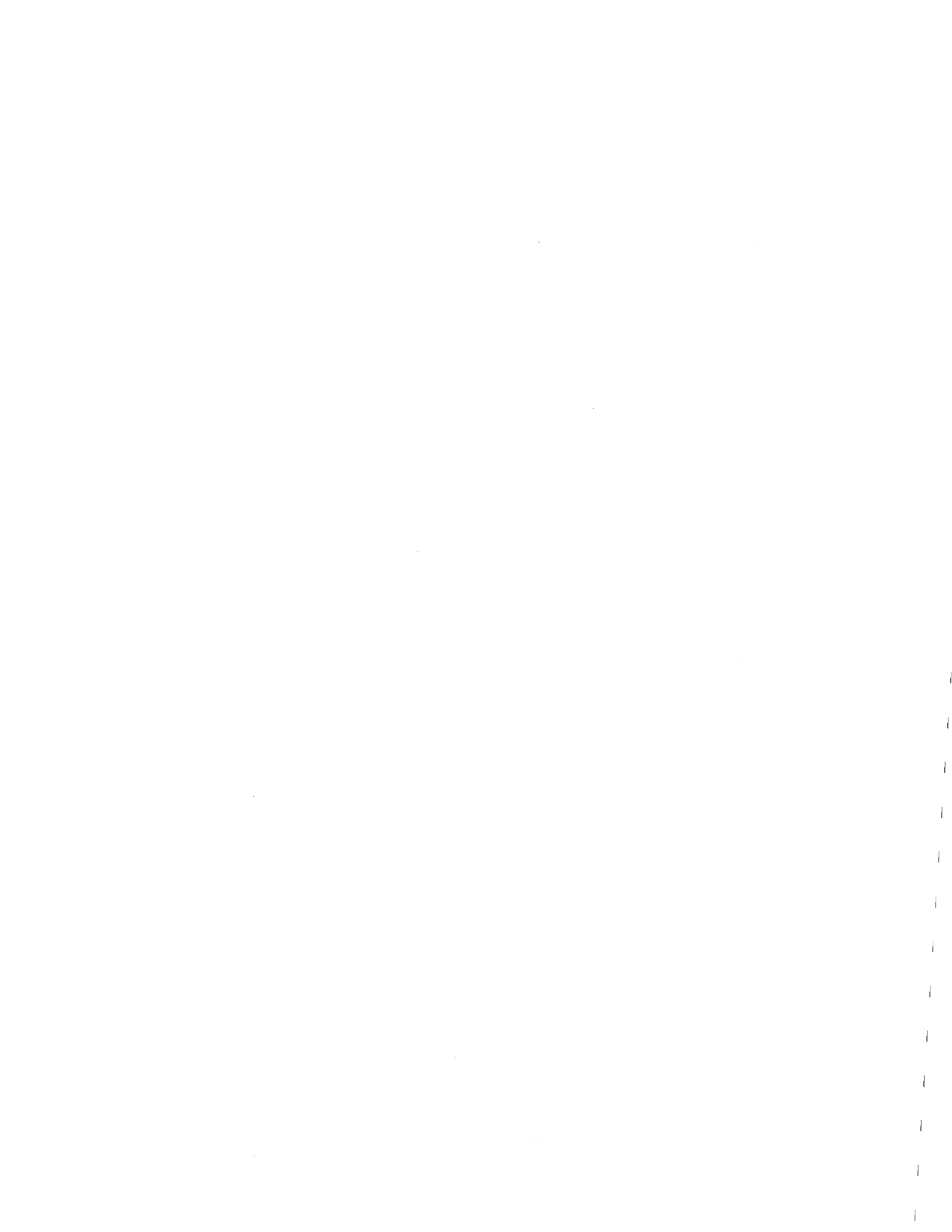
Here are some suggestions that may help you:

1. In this chapter, you can learn about the weather, the food, the available conveniences, the transportation facilities, and the social customs, and other important facts about the geography and culture.
2. Discuss the area with someone who has been there, preferably a citizen of that place or a missionary who has served there. Ask about weather, climate, food, transportation, markets, money, social customs, etc. If you can, look at slides, photos or travel books. This will help you become acquainted with your mission field.
3. Make a list of cultural do's and don't's. This includes such items as etiquette at the dinner table, customs of greeting and parting, and social behavior in the home, at work or at play. Keep this list in your journal or special notebook and review it from time to time with people of the area to make sure that your understanding of the customs is correct.

4. Cultivate the attitude that “different” is not “bad.” Find out the rationale of the customs held in your mission field. Many of them, you will learn, make a great deal of sense to you. Remember that they make sense to them.

5. Learn the mannerisms of grace and dignity. Though many customs are not transferable across cultural boundaries (or sometimes across state lines), most people understand the general concepts of courtesy. Start now by being as polite as you know how to be. Never belittle anyone or anything. Avoid loud laughter and childish behavior. Learn how to compliment people sincerely. Be slow to anger. Groom and dress yourself according to missionary standards. Carry yourself with dignity. These things are understood in all cultures.

Follow these guidelines and you will be able to avoid severe culture shock, and you will find that you will be received with respect by the people you meet.



COPING WITH CHANGE



Even while in the Missionary Training Center, you must learn to cope with a change in lifestyle and personal habits. Going to bed at 10:30 p.m., getting up at 6:00 a.m., and having every hour of the day planned out in class time and study time requires a major adjustment in priorities for every missionary. The girlfriend, cars, motorcycles, and Mom's cooking must all be left behind.

Upon leaving the M.T.C. and arriving in Guatemala, you will enter a new phase of your mission—the adjustment to a new and different culture. You will suddenly realize that this country which you read about and saw pictures of actually exists and that its people are real people, even though they look, talk, act, and perceive the world differently than people in your own country. The trauma of learning to understand and appreciate people of a different country is called "Culture Shock." A positive attitude

and a desire to touch the hearts of the people will help to minimize the effects of culture shock. It is a privilege to learn about differences between different groups of the Lord's children. The Indians in Guatemala are eager to hear the gospel from missionaries who will understand their situation and make the gospel applicable to their culture. That is your mission.

In order to help you to adjust to the new culture of your mission, this section has been prepared with the following information:

1. People and Language
2. Food
3. Markets and Tiendas
4. Cities and Towns
5. Housing and Living Conditions
6. Public Health
7. Education
8. Names of Towns
9. The Metric System
10. Other Common Measurements
11. Temperature Measurements
12. Clothing Size
13. Do's and Don'ts

PEOPLE AND LANGUAGE

Perhaps the first thing you as a new missionary in Guatemala will notice is the people. The people are generally darker in color and smaller in physical stature than the average Anglo-American. This obvious difference in physical appearance will help you to realize that you are the stranger, you are now in the minority, and you are now the guest who must adapt to the culture of the people to whom you have been called to preach the gospel.

The language difference is also a major contributor to culture shock. You will find that everyone speaks either an Indian language or Spanish. You will hear bus drivers, store owners, and little children all speaking a language foreign to you. All the street signs, newspapers, and even the currency is written in Spanish. You will hear radio broadcasts in Spanish or an Indian language. At first, you may not be able to express yourself adequately or even understand what the people are saying; the people will probably speak faster and less clearly than your M.T.C. teachers did. This initial frustration can be beneficial, however, because you will quickly recognize the urgency of learning the language well and of understanding the customs of the people you will teach.

You will also find that it may not always be readily apparent to you whether you should speak in Spanish or in one of the Indian languages. In a short while, however, you will easily distinguish the Latins from the Indians, and recognize when it is appropriate to speak Spanish and when to use the Indian language. You will also soon learn that it is important to learn to speak Spanish well, as well as the Indian language of your area; you will have ample opportunity to teach Latins who do not understand the Indian dialects. There are generally a number of Latins living in even the predominantly Indian towns.

FOOD

Missionaries who go to Guatemala expecting to find tacos, enchiladas, burritos and the like will be disappointed. Although versions of these dishes may be found in Mexico, they are not the food of Guatemala.

Typically, Indians in Guatemala eat simple meals. Although they are simple, the wife goes to great efforts to plan and prepare them. The most simple meal consists solely of corn tortillas, although it may contain tortillas, chile, vegetables, meat, beans, eggs, potatoes, rice, white cheese, avocados, or *platanos*, and something to drink. Typical Guatemalan dishes are tamales (cornmeal dough filled with meat and spices), *fiambre* (vegetable salad, fried meat, and eggs), and *platanos* with cream, honey, or sugar.

Peppers, onions, salt, garlic, and chile are used to spice up foods and give added flavor, although Guatemalan food is not nearly so hot as that of her Mexican neighbor. In season, fruits of all kinds abound: oranges, melons, mangos, peaches, avocados, and many other fruits not grown in the United States.

Common Foods in Guatemala

<u>Meats</u>	<u>Beans</u>	<u>Poultry and Dairy Products</u>	<u>Vegetables</u>	<u>Fruits</u>	<u>Grains</u>	<u>Starches</u>
beef	black	cream	beets	apples	corn	noodles
chicken	lima	eggs	cabbage	avocados	oats	potatoes
dove	red	milk	carrots	bananas	rice	yucca
duck	string	white cheese	corn	blackberries	wheat	sweet potatoes
fish	white		greens	cherries		
goat			lettuce	figs		
mutton			mushrooms	mangos		
pork			onions	melons		
			<i>quisquil</i>	oranges		
			radishes	peaches		
			spinach	pineapples		
			squashes	<i>platanos</i>		
			tomatoes	plums		
			turnips	raspberries		
				strawberries		

<u>Spices</u>	<u>Drinks</u>	<u>Sugar Substances</u>	<u>Tortillas</u>
allspice	chocolate	brown sugar	bread
annatto	coffee	honey	<i>chuchitos</i>
benne	pure	molasses	tamales
cardamon	corn	white sugar	bean
<i>chiltepe</i>	lima bean		corn
cinnamon	mixtures of		tortillas
clove	above		corn
coriander	corn atole		flour
garlic	oats with milk		
mint	rice with milk		
onion	tea		
pepper			
salt			
sesame			

MARKETS AND TIENDAS

Every Indian town has a certain day of the week designated as market day. Vendors of all kinds gather in the central plaza to sell their wares. Local people sell the vegetables, fruits, corn, beans, or other foods they have produced; others come from near and far to sell their weavings, clothing, blankets, and manufactured goods in the open-air market. The market day is a big day for everyone. The people who live in the villages, or *aldeas*, come into town to take advantage of the buys. The wife does most of the buying, except for clothing or other major purchases concerning which the husband is always consulted.

During the week, the people make frequent trips to the *tiendas*, or small stores in the town. There are usually several *tiendas* along every street which have a limited variety of goods for sale. Purchases are made often and in small quantities. Usually only a day's needs are bought at a time. Every town has one or more larger *tiendas* that have a much greater variety of goods. It is surprising how many different articles can be found in such small stores. In all the *tiendas*, the goods are behind the counter and the person minding the store gets the goods off the shelf for the buyer.

CITIES AND TOWNS

About two-fifths of the population of Guatemala lives in the urban centers—the larger cities such as Guatemala City and Quetzaltenango. In these cities the roads are usually paved, the buildings are larger, and there are more businesses. Some of the people own their own automobiles, but most use the city buses. Most homes have running water, and many have telephones. The standard of living is usually higher than in rural areas, although there are many large slums full of people who have moved to the city from the towns, expecting to find a better job and a better life.

The other three-fifths of the population lives in the rural areas. Some live in small towns, some in small villages surrounding the towns, and the rest scattered in the hills far from the towns. The towns usually have a few hundred to a few thousand inhabitants. The roads are seldom paved and there is no sewer system. The potable water may be carried to the homes from central water tanks called *pilas*, or in more progressive towns, water pipes may carry the water to many of the houses for private use. Very few people own automobiles, but there is good bus service between towns. There is a national telephone system which provides adequate service to most major towns. An inexpensive reliable means of communication between any city in the country is the telegram. The occupation of the townspeople is almost entirely agriculture, although there are some small businesses.

HOUSING AND LIVING CONDITIONS

The traditional Indian home is a one-room, candle-lit structure that serves as both a living and sleeping area. Traditionally, it is built with adobe, mud, split logs or bamboo, depending on the region, although newer houses in some areas are of block or wood. The kitchen is often a separate structure to the home but located near it. The kitchen is where the wife builds the fire and prepares the meals. The meals are usually eaten in the kitchen around the warm fire. Bathroom facilities are a simple latrine or nonexistent.

The Latin homes are usually larger multi-room houses made of block or brick. They are built along the edges of the streets with no front yards. A patio is located in the center of the property.

Missionaries live in small rented rooms that are usually quite comfortable, although they may not have tiled bathrooms with flush toilets or an endless supply of hot water.

PUBLIC HEALTH

The Indians in Guatemala have a very poor standard of health, partly because there is no sanitary system. Sanitation is much the same today as it was when the conquistadores arrived more than four and a half centuries ago. Sanitary facilities are at best a simple latrine, and many families have not even that.

Unsanitary conditions are also ever-present in the preparation of food. Hands and dishes are seldom washed with soap and may only be rinsed with cold water, if at all. Since much of the food is cooked over small fires on the ground, germs find easy access to the food, and often the food is not cooked well enough to destroy disease-causing organisms. Food storage is also a problem since almost no one has a refrigerator for storing food.

Most Indian towns have a source of potable water, but because the source isn't always consistently pure, and because the water isn't boiled before the people drink it, it spreads much disease.

Because of these unsanitary conditions and a lack of adequate medical attention, over half of the children die before they reach the age of five, and ninety per cent of the children who survive are undernourished. According to Dr. Carroll Behrhorst, a man who has devoted his life and medical career to helping the Cakchiquel Indians, "The average protein intake is so low that most people do not have the antibodies to combat infection. A better diet is the best solution to the health problems in our population." Often, an unbalanced diet is due to a lack of funds to buy high-protein foods, although it is usually because of a lack of knowledge about nutrition.

EDUCATION

Lack of education is one of the biggest reasons that the Indians have not progressed as much as their Latin neighbors. In the larger cities of Guatemala, where the Latins live, primary and secondary schools, universities, and other trade and technical schools are plentiful. However, in the rural areas of Guatemala where the Indians live, there are fewer schools and the quality of education is much lower. Although more and more Indians today are receiving a good education, this tendency is progressing slowly.

Many parents simply cannot afford the enrollment fee or expenses for school supplies. Almost all Indians have small farms on which the families themselves do all or almost all of the work; parents must consider not only the cost of the schooling itself, but also the man-hours lost by sending children to school instead of having them work on the farm. Many parents find it financially impossible to send their children to school, and even when they do, family responsibilities often make it difficult for the children to attend regularly.

The lessons taught in the schools often are not consistent with the lifestyle of the rural population. The child may with great difficulty learn to read Spanish, to do simple arithmetic, and to memorize historical facts; but he finds little in his social environment that calls for such newly acquired skills. In many cases, Indian parents think it more profitable to teach their children a trade than to send them to school.

Another reason for Indian illiteracy is that the children who attend school find a very difficult language barrier. Most rural schools are taught in Spanish, and the young Indian who knows only an Indian language finds it very difficult to understand the teacher. He will usually spend the first few years adapting to the new language, and literacy is not attained until after the first several years. Since the majority of the Indian children who attend school do so for only a few years, true literacy is often never attained. Those children who do become literate generally do so in Spanish, and they often forsake the Indian way of life and try to adapt into the Latin Culture.

When you consider the situation of the Indians in Guatemala, it is well to remember the promises which the Lord has extended to the Lamanite people. In 1954, Spencer W. Kimball spoke of them in General Conference when he said:

Those people can rise to the loftiness of their fathers when opportunity has knocked at their door a few generations. If we fully help them, they can eventually soar to greatness. The ungerminated seeds are waiting for the rains of kindness and opportunity; the sunshine of gospel truth; the cultivation through the Church program of training and activity, and the seeds will come to life, and the harvest will be fabulous, for the Lord has promised it repeatedly " (Conference Report, 1954, pp. 103-108.)

NAMES OF TOWNS

Some Guatemalan towns have two names. One is the Spanish name by which it is referred to officially, and the other is the Indian name. Everyone knows the Spanish name, but sometimes you may hear the Indian name, and therefore need to be aware of some of the most common ones.

<u>SPANISH NAME</u>	<u>INDIAN NAME</u>	<u>POSSIBLE MEANING</u>
Antigua	pan k'a'n pan choy	By the bridges By the lake
Balanyá	balan ya'	River of the tiger
Cahabón	chi cajbon	By the powdered paint
Carchá	san ped	San Pedro (Spanish)
Chacayá	chak'a' ya'	Night water/Dark water
Chajul	chaj jul	Hole of ashes
Chichicastenango	siwan tinamit	Town of ravines
Chichoy	chi choy	By the lake
Chimaltenango	boco	Where there are tamales
Guatemala City	armita	Valley of Armita (Spanish)
Huehuetenango	chi na ba jul	At the hole of the gopher
Izabal	is sabal	Where potatoes are roasted
La Tinta	sa' tint	Where the ink is
Mazatenango	cakol quiej	Red deer
Momostenango	chuwí sak	Above white (ground)
Panajachel	pan ajachel	Where there are matasanos
Pancajché	pan caj che'	By the pieces of the tree
Panzós	pan sotch	Where there are bats
Patulul	pa tulul	Where there are sapota trees
Patzicía	pa si'a'	Where there is firewood
Patzité	pa tzite	Where there are woodpecker trees
Patzún	pa tzum	Where there is leather
Petén	peten	The coming/the arrival
Quetzaltenango	xe' lajuj	At the foot of the ten
Quiché	q'ui che'	Many trees
Quiriguá	q'ui ri wa' qui' ri wa'	Much food Tasty food
Retalhuleu	retal uleu	Marked land
Sajcabjá	sak abaja'	White rocks
Samayac	tzamey ak	Red-haired pigs
San Andrés Itzapa	ru ya' al chay	The juice of the obsidian
Sebol	sa' bol	On the little hill
Semetabaj	semet abaj	Round stone
Senahú	sa' nahuk'	Where the nahuk' plants are
Siquinalá	tziauin ala'	Young birds
Sololá	tzolol ya'	Splashing water/waterfall
Sumpango	tzum pan c'o	Belly of leather

Tecpán	tec pan	Stomach of the mourning bride bird (Viuda bird)
Totonicapán	chi mek'en ya'	By the hot waters
Tzanjuyú	tzan juyu'	The point of the mountain
Xela	se' lajuj	At the foot of the ten
Xenacoj	xe' nak' oj	Underneath the avocado pits
Zanceleu	sak uleu	White land

THE METRIC SYSTEM

Guatemala, as almost every non-English-speaking country, uses the metric system of weights and measures. The system is very logical; everything is based on a system of tens. Rather than remembering that there are 16 ounces in a pound, 36 inches in a yard, 5,280 feet in a mile, and so forth, you need only learn a set of prefixes to know that there are 10 meters in a decimeter, 100 meters in a hectometer, and 1,000 meters in a kilometer. These prefixes are used in measures of length, weight, and volume:

<u>LENGTH</u>	<u>WEIGHT</u>
<u>kiló</u> -metro = 1000 meters	<u>kilo</u> -gramo = 1000 grams
<u>hectó</u> -metro = 100 meters	<u>hecto</u> -gramo = 100 grams
<u>decá</u> -metro = 10 meters	<u>deca</u> -gramo = 10 grams
metro = 1 meter	gramo = 1 gram
<u>decí</u> -metro = .1 meter	<u>deci</u> -gramo = .1 gram
<u>centí</u> -metro = .01 meter	<u>centi</u> -gramo = .01 gram
<u>mili</u> -metro = .001 meter	<u>mili</u> -gramo = .001 gram

VOLUME

<u>kilo</u> -litro = 1000 liters
<u>hecto</u> -litro = 100 liters
<u>deca</u> -litro = 10 liters
litro = 1 liter
<u>deci</u> -litro = .1 liter
<u>centi</u> -litro = .01 liter
<u>mili</u> -litro = .001 liter

The words *pulgada* (inch), *pie* (foot), *milla* (mile), and *galón* (gallon) are understood but not commonly used. The *libra* (pound) is used very frequently, however.

LENGTH MEASUREMENTS

Note that a decimal point is used where we use a comma, and a comma is used where we use a decimal point.

<u>U.S.A.</u>	<u>Metros</u>	<u>Metros</u>	<u>U.S.A.</u>
1 inch	2,54 centímetros	1 centímetro	.39 inch
1 foot	,30 metro	1 metro	3.28 feet
1 yard	,91 metro	1 metro	1.09 yards
1 mile	1,61 kilómetros	1 kilómetro	.62 mile

<u>Miles</u>	<u>Kilómetros</u>	<u>Height</u>	<u>Metros</u>
1	1,6	5'0"	1,52
2	3,2	5'1"	1,54
3	4,8	5'2"	1,57
4	6,4	5'3"	1,59
5	8,0	5'4"	1,62
6	9,7	5'5"	1,65
7	11,3	5'6"	1,68
8	12,9	5'7"	1,70
9	14,5	5'8"	1,73
10	16,1	5'9"	1,75
20	32,2	5'10"	1,78
30	48,3	5'11"	1,80
40	64,4	6'0"	1,83
50	80,5	6'1"	1,85
60	96,6	6'2"	1,88
70	112,7	6'3"	1,90
80	128,7	6'4"	1,93
90	144,8	6'5"	1,95
100	160,9	6'6"	1,98
200	321,9	6'7"	2,00
300	482,8		
400	643,7		
500	804,6		

<u>Kilómetros</u>	<u>Miles</u>
10	6.2
20	12.4
30	18.6
40	24.9
50	31.1
60	37.3
70	43.5
80	49.7
90	55.9
100	62.1
200	124.3
300	186.4
400	248.6
500	310.7

To convert from kilometers to miles, divide the number of kilometers by 8 and multiply the result by 5.

Weight Measurements

<u>U.S.A.</u>	<u>Metric</u>	<u>Metric</u>	<u>U.S.A.</u>
1 ounce	28.35 grams	1 gram	.04 ounce
1 pound	.45 kilogram	1 kilogram	2.20 pounds
1 ton	.91 metric ton	1 quintal	220.46 pounds
		1 metric ton	1.10 tons

<u>U.S. Pounds</u>	<u>Kilos</u>
145	65,9
150	68,2
155	70,4
160	72,7
165	75,0
170	77,2
175	79,5
180	81,8
185	84,0
190	86,3
195	88,6
200	90,9
205	93,1
210	95,4
215	97,7
220	100,0

Volume Measurements

<u>U.S.A.</u>	<u>Litros</u>	<u>Litros</u>	<u>U.S.A.</u>
1 pint	,47 litro	1 litro	2.11 pints
1 quart	,95 litro	1 litro	1.06 quarts
1 gallon	3,79 litros	1 litro	.26 gallons

Other Common Measurements

- 1 cuerda = about 35 square yards
- 1 legua = 4 kilometers (or about 3 miles)

TEMPERATURE MEASUREMENTS

The Celsius scale is commonly used in Guatemala rather than the Fahrenheit scale. The following table shows the conversion from Fahrenheit to Celsius:

<u>Fahrenheit Degrees</u>	<u>Celsius Degrees</u>
212	100
108	42
100	38
90	32
85	29
80	27
75	24
70	21
65	18
60	15
55	13
50	10
40	5
32	0
20	-7
10	-12
0	-18

The Celsius scale is often called the centigrade scale. One hundred degrees Celsius is the boiling point of water, and 0° Celsius is the freezing point. A nice day would be between 20° and 25° C and your normal body temperature is about 37° C.

To convert Celsius degrees to Fahrenheit degrees: multiply the degree Celsius by 9/5 and add 32°.

To convert Fahrenheit degrees to Celsius degrees: subtract 32° from the number of Fahrenheit degrees and multiply the result by 5/9.

CLOTHING SIZES

The size of clothing is sometimes measured differently in Guatemala than in the United States. The following chart will often be helpful:

Clothing Size Conversions (Women)

DRESSES, SUITS AND COATS

American	8	10	12	14	16	18
British	30	32	34	36	38	40
Continental	36	38	40	42	44	46

BLOUSES AND SWEATERS

American	32	34	36	38	40	42	44
British	34	36	38	40	42	44	46
Continental	40	42	44	46	48	50	52

DRESSES AND COATS (Children's and Junior Misses)

American	2	4	6	8	10	13	15
British & Continental	1	2	5	7	9	10	12

STOCKINGS

American & British	8	8½	9	9½	10	10½	11
Continental	35	36	37	38	39	40	41

SHOES

American	5	5½	6	6½	7	7½	8	8½	9
British	3½	4	4½	5	5½	6	6½	7	7½
Continental	35	35	36	37	38	38	38½	39	40

GLOVE

Sizes are the same as in the U.S.A.

Clothing Size Conversions (Men)

SUITS, SWEATERS AND OVERCOATS

American & British	34	36	38	40	42	44	46	48
Continental	44	46	48	50	52	54	56	58

SHIRTS

American & British	14	14½	15	15½	16	16½	17	17½
Continental	36	37	38	39	40	41	42	43

SOCKS

American & British		9½	10	10½	11	11½	12	12½
Continental		39	40	41	42	43	44	45

SHOES

American	7	7½	8	8½	9	9½	10	10½	11	11½
British	6½	7	7½	8	8½	9	9½	10	10½	11
Continental	39	40	41	42	43	43	44	44	45	45

MEN'S HATS

American	6 5/8	6 3/4	6 7/8	7	7 1/8	7 1/4	7 3/8	7 1/2	7 5/8
British	6 1/2	6 5/8	6 3/4	6 7/8	7	7 1/8	7 1/4	7 3/8	7 1/2
Continental	53	54	55	56	57	58	59	60	61

GLOVE

Sizes are the same as in the U.S.A.

DO'S AND DON'TS

1. Throwing food, pens, books (especially the scriptures), and other objects to another person is offensive to the Indians. Always hand such objects.
2. Before entering a house, always ask permission to enter and be very polite.
3. When leaving a group, always excuse yourself courteously; never just walk away. Leaving an Indian home usually includes saying many good-byes and thanking your hosts many times.
4. The Indians respect modesty and humility. Be modest and humble in everything you do. Never boast about yourself or about the luxuries you enjoy in the United States.
5. Be modest in dress at all times and remember that what is considered modest in the United States may not be so among the Indians. Even missionary-standard dress lengths, for example, may be too short for Indian standards.
6. Be aware of the eating manners in your area; they vary from region to region. Watch the way others eat, and do what they do. Usually at the end of a meal you will thank everyone with a "*matiox, xi-va'*," "*maltiox, xin-va'ic*," or its equivalent. This is usually directed individually to everyone at the table in order of seniority (i.e., first to the father, then the mother, etc.),
7. If the man of an Indian home is not present, a male visitor should not enter the house and be alone with the wife (unless the husband has complete confidence in the person and has given his permission).
8. It is very rude to speak to your companion in English when you are with Indians or Latins. Knowing that you can speak Spanish and an Indian language, they will conclude that you are speaking English to talk about them, even though your conversation may be innocent. It is good practice to speak in Spanish or an Indian language in meeting-houses, markets, on the street, or anywhere that Guatemalans may hear you.
9. When greeting Indians, don't show your eagerness with a brusque handshake unless you want to bewilder or offend. (See "The Handshake" in the section "Communication and Culture" in this book.)
10. Always respect the property of others. Never take a shortcut through someone's field or climb over his fence. When invited into someone's home, treat every item with care, however inexpensive or worthless it may seem to you.
11. Don't try to impose your own cultural values on others. Respect their ways of life and be very tactful when offering suggestions of better ways to do things.
12. When in a marketplace, don't step over a row of baskets that people are selling from; go around them.

For Further Reading

Cognitive Studies of Southern Mesoamerica, Helen L. Neuenwander and
Dean E. Arnold.

Four Keys to Guatemala, Vera Kelsey and Lilly de Jongh Osborne.

We must come to realize that every race and every people have their own way of doing things, their own standards of life, their own ideals, their own kinds of food and clothing and drink, their own concepts of civil obligation and honor, and their own views as to the kind of government they should have. It is simply ludicrous for us to try to recast all of these into our mold. (President J. Reuben Clark, Jr.)

From birth you learned to look at the world from much the same perspective as did your parents, teachers, and acquaintances. Their heroes became your heroes; their values became your values.

Values can sometimes be explained in terms of cultural “themes”—recurring ideas pervading a society. For example, in America several prominent themes are: *aggressiveness*—pursue your goal with all your might and zeal; *active mastery*—men are the masters of their own fates; *openness and frankness*—don’t beat around the bush; *horizontal relationships*—men are all equal before the law; *universal morality*—never tell a lie; and *individualism*—stand on your own two feet.

A missionary working in a country where cultural themes emphasize different values may be misunderstood by or misunderstand the people.

Perhaps a few examples will help you understand how important values are in shaping the way people look at the world.

1. A missionary from a predominantly Mormon town began teaching a Japanese family about the Church. First, he explained how there had been one Church at the time of Christ and later, because of apostasy, numerous sects had developed. Then turning to the father, he asked, “How do you feel about these churches all teaching different things?” The father replied that he felt fine about it. The frustrated missionary discussed the matter for some time, with no success. Because of his own background, the missionary didn’t realize that Japan, like many other countries, has long had a system where different religions have existed peacefully side-by-side.

2. A missionary from California was called on a mission to Idaho. While speaking with a family one evening, he mentioned the fact that he was glad to see the growth in the number of people coming to Idaho from other areas in the U.S. Much to the missionary’s surprise, the father of the family reacted very coldly to the statement. The missionary didn’t know that many people of the area value the vast stretches of wilderness and do not wish to see it reduced by an influx of people from out of state.

PERCEPTION AND VALUES

An ambassador can look at the world from at least three perspectives; (1) his own culture, (2) the culture of the people, and (3) the perspective of the gospel.

3. Two missionaries went to the home of a French family for supper. Since the meal was planned for 7:00 p.m., they scheduled a visit to another investigator's house at 9:00 p.m., thinking that they would have plenty of time to "grab a bite to eat and make a dash across town." As the evening dragged on, the missionaries became uneasy at the slow pace of the meal. They finally mentioned to the family that they would have to leave. The family seemed upset. The missionaries unfortunately were unaware that in France meals are taken at a leisurely pace in a very relaxed atmosphere.

Differences in values can cause misunderstanding, but there is a way to overcome value differences.

On the highest level, then, there are universal values. These values are gospel values. The scriptures tell us that "... the spirit of Christ is given to every man, that he may know good from evil" (*Moroni 7:16*). The apostle Paul understood that the gospel transcends the cultures of men. He wrote to the new converts at Ephesus, a city in Asia and of a different culture than that of the Jews, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (*Ephesians 2:19*).

When you travel to another nation, you carry with you not only the truth of the gospel, but also the values of your country. Likewise, when an investigator hears the gospel message he responds to its truths as all sincere truth seekers do, but still he carries with him the values of his nation. Often your own cultural values will not correspond with those of your investigator, and misunderstandings can result, as you have seen by the examples already mentioned.

Through the gospel you and your investigator can rise above these differences. When you speak of eternal truths, the Lord has told us that all men can perceive truth through the light of Christ. This way you are one in purpose with your investigator, having the same goal. Not only is your understanding increased, but also the potential for learning is heightened for both of you. You both take the best from your various cultures and use it to enhance your lives.

Here are some suggestions to help you:

1. In reading and in interviewing others, try to discover the cultural "themes" of the people. List these themes in your journal or special notebook.
2. Use cultural themes to interpret social customs and behaviors. These themes can give you insights into so-called "thought patterns" of the people. This approach will help you in teaching and help investigators understand their responsibilities in the gospel.

CULTURAL THEMES OF INDIAN GUATEMALA

A cultural theme is a characteristic valued by a particular group of people. Guatemala and the United States have many themes which are similar and some that are different; as a missionary in the Indian areas of Guatemala, you will need to be perceptive concerning those which are different.

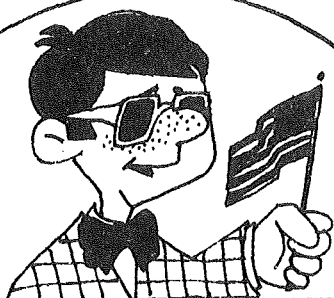
To help you understand the Guatemalan Indians, this section will introduce seven themes:

1. Kinship - The Indian Family
2. *Machismo* - The Concept of Masculinity
3. Nationalism - National Pride
4. Class Consciousness - Opportunity for Progress
5. Fatalism - Lack of Faith in the Future
6. Social Relationships - The "In-Group" and the "Out-Group"
7. View of Nature - Don't Offend Mother Nature

At the end of each discussion there will be a section which looks at the possible advantages that a knowledge of this particular theme might give you in preaching the gospel in Guatemala. Viewing cultural themes in this positive way will help you be a more effective missionary.

TWO VIEWS OF THE WORLD

As North Americans we are reared with traditions that have become an important part of our lives. So it is in Guatemala; they have traditions that you should respect, as you would want your own traditions respected.



In the United States, we often move from one town to another seeking a better job or environment, and end up living in several different cities during our lives. Often we feel no particular loyalty or love toward a certain city.

We love the constitution of the United States and the government. For the most part, we understand how it works and feel safe and protected living under it. We are confident that whatever happens to us will be fair.

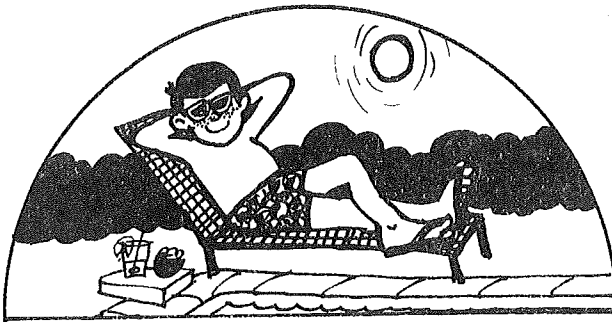
In the United States, we believe in maximum efficiency. Time-wasting talk is a frivolity to be avoided, for time is money. In the business world, we believe in being on time and in getting right down to the matter at hand.



As Indians in Guatemala we are born, we live, and we die in the same town. Very seldom do we ever move to another town or go to work in another town. We know everyone in the town and are even related many of them. We love our town and feel that it is home. Why should we want to leave it?

We are very proud of our country. We do not know much about the government, nor do we understand much of what happens because of it. Therefore, we try to have as little to do with it as possible.

We generally do not even use watches or clocks; schedules are foreign to us, so we have no reason to be concerned if someone is a little late. Our life has a slow, easy pace, and we just live it from day to day as best we can.



We feel superior to many countries in technology and progress. We have all the luxuries one could ask for. We are always looking for newer, better, more efficient ways to do things.

In the United States, there is an opportunity for anyone, regardless of race, to get an education and follow the occupation of his choice.

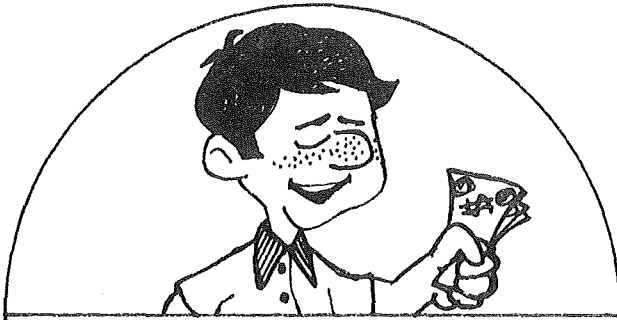
We believe that a man creates his own destiny. We can achieve anything we want to, as long as we are willing to plan, sacrifice, and work for it. If we fail, we must try harder, and eventually we will succeed.



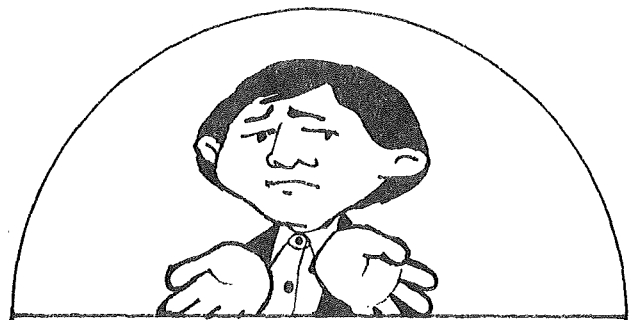
The simple life is the best. Work is honorable. If we have a small piece of land to grow the food for our family a roof over our heads, and good health, what more should we ask for?

We are just Indians and can't enjoy many of the conveniences that the Latins enjoy. They control the businesses, the schools, and the government.

We believe that whatever happens is God's will. If we are poor and uneducated, it is because that is His will for us—at least until He sends us some means or opportunity to progress. We are content, in the meanwhile, with a roof over our heads and food to eat.



Anyone who has initiative and is willing to work can find a job. He can earn enough to provide for his family and have enough left over for luxuries.



The Latins own most of the stores and the large farms. If we have our own land, we find it difficult to get ahead because it is hard to get credit to buy seed and fertilizer to begin each new year. If we have no land of our own, we must seek jobs from the Latins. We earn barely enough to feed our families and have little or nothing to spend on medical needs, new clothing, gifts, or family outings.

KINSHIP - THE INDIAN FAMILY

Indian family ties are strong although emotion and affection are not displayed in public, nor even among the intimate family. Because they generally do not move from the town where they are born, they have many relatives in the small villages where they live. They also keep track of and care for all their relatives. The Indians feel a closeness with other Indians that they do not share with their Latin neighbors, and an even greater closeness is felt among Indians of the same tribe (Cakchiquel, Quiché, Kekchi, etc.). The men generally fulfill their responsibilities toward the family, and provide adequate father figures for the children. Respect for elders and family harmony are principles universally held in the home.

The Indian wife typically has a say in the government of the family and plays a role in the economic organization of the family. She accepts, however, her husband's precedence; when walking around town, rather than walking by his side the wife walks a few paces behind her husband, showing her submission to his patriarchal role.

In time of need, the family feels a social obligation to help their kin. In fact, the family may be the only place to turn in a crisis, as the government does not have a welfare system as we know it in the United