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SOCIAL-INSTITUTIONAL FRAMEWORK  
USAID/Guatemala

I. INTRODUCTION AND BACKGROUND

A. COUNTRY BACKGROUND

The dominant factor in social, political, and economic life in Guatemala today is the emergence of a progressive, democratically elected government after thirty years of authoritarian rule and civil war. The country is recovering from the serious socio-political problems caused by the leftist insurgency of 1978-1983 which was mainly focused in the rural highlands and primarily affected the Indian populations. In January, 1986, a democratically elected government assumed power, a new Constitution was enacted, and recovery began.

In addition to political reform, the new government initiated rapid and long overdue reforms in economic policies. In the early 1980's, Guatemala's economy had deteriorated badly as a result of the civil violence and misguided economic policies. The average GDP dropped nearly 20% in real terms from 1980 to 1986. Among the economic initiatives undertaken by the GOG were stabilization of the exchange rate, elimination of petroleum subsidies and increases in utility tariffs, reduction of the GOG budget deficit, reduction of inflation from 40% to 12%, disciplined monetary policy, and effective promotion of nontraditional exports. The new policies were effective and the real economic growth rate went from negative growth to a rate of 3.1% in 1987 and 3.5% in 1988.

As a result of these political and economic reforms, Guatemala today is a stronger and more progressive country than it has been in over a decade. Aside from the rapid advances which have taken place in Guatemala and the fact that the benefits of these political and economic changes are gradually reaching segments of the population that were traditionally excluded -- the rural poor and particularly the highland Indians -- the development of democratic institutions and effective market response to economic opportunities is a long-term process which is still in its early stages.

Before a true institutionalization of democratic processes can successfully take place in Guatemala, a large scale attitudinal change is required. Guatemala has a long history of resolving problems by authoritarian rule and arbitrary transfers of power rather than through democratic processes. These practices have inevitably created widespread

and deep skepticism about the long-term prospects for democratic reform. This is particularly true for the rural Highland Indian population which measures the value of democratic systems by improvements in the delivery of social and development services, in personal security and economic opportunity. Urban, educated ladinos demonstrate their skepticism through cynicism and lack of confidence in the ability and integrity of the leaders. For both groups, attitudinal change will be achieved through improved ability to understand and participate in democratic processes and economic development.

## B. SOCIO-ECONOMIC CHARACTERISTICS OF GUATEMALA.

Future progress rests on the ability of the GOG to continue to address the significant socio-economic constraints to development. Primary among these are the social, cultural, geographic, and economic divisions of the Guatemalan society. More than half of the population belongs to one of many Indigenous groups who speak 23 distinct languages and more than 100 dialects. The dominant economy of small scale agriculture and itinerant commercial activity is rooted in the traditions and history of these indigenous populations. Guatemalans live in over 16,000 small villages that are satellites of 335 municipalities in 22 Guatemalan departments (states). In most areas, social and political allegiances are limited by village boundaries or family relationships. Geographical boundaries and limited transportation and communication systems further work to limit social, political, and economic interaction and integration. The historical impact of these divisions has meant significant under-investment and limited opportunity in the rural and Indigenous areas which in turn has created what the Cerezo government terms a "social debt".

The "Indigenous/Ladino" distinction is more cultural than ethnic. The "Indigenous" peoples will wear traditional Mayan clothing, speak one of the Mayan-derived dialects at home, follow traditional cultural and religious practices, and regard themselves as a natural, or native person. Those who classify themselves as "Ladino" will have a western education, wear European clothing, speak Spanish at home, and observe urban social and religious norms. Moreover, the distinction is not a strict dichotomy but rather covers a spectrum of characteristics and actions, as individuals in certain places may exhibit a combination of the "Ladino" and "Indigenous" traits.

Most of Guatemala's Indian population live in the central and eastern Highlands. They are rural, predominantly agricultural, and possess limited education, literacy, access to health delivery systems and incomes. Ladinos are the dominant cultural group in the eastern and southern parts of the country and reside in the cities and towns. As a group, the Ladinos are predominantly urban, wealthier, more highly educated, and more knowledgeable about economic opportunities. Guatemala City is a primarily Ladino city with a population of 1.5 million--ten times more populous than the next largest cities of Escuintla and Quetzaltenango.

Agriculture continues to be the most important economic activity in Guatemala, providing a livelihood for over 50% of the population, most of whom are in the eight departments of the central and western Highlands. The vast majority of these families are engaged in traditional farming practices on very small plots of steeply sloped land. They often supplement this semi-subsistence life with income from handicrafts, work in nearby towns, or seasonal labor. Rapid population growth of over 3% annually has diminished the average farm size and further exacerbated the problems of poverty in these rural areas. The best agricultural lands which are located on the southern coastal plains and the southern and northern slopes of the mountain range are primarily in large commercial farms and livestock enterprises, and are owned by Ladino agribusiness interests.

The highly skewed distribution of economic resources in Guatemala is among the worst in Latin America. The wealthiest 20% of the population receives 47.3% of the national income while the poorest 20% receives only 6%. The largest groups of the poor in Guatemala are primarily Mayan Indians in the central and western Highlands. The annual income of an estimated 90% of the population falls below the minimum taxable income, while approximately 20% of the population falls below the extreme poverty line. The social, political, and economic leadership and power on a national level is concentrated in the Ladino, urban, economically elite classes.

### C. USAID GUATEMALA PROGRAM

The U.S. government development assistance program in Guatemala is committed to solidifying the democratic process and strengthening and expanding the political and economic recovery. The USAID strategy is concentrated on economic stabilization; promoting economic growth through policy reform and expanded investment in agriculture and the private sector;

increased access to the benefits of growth through health, family planning, and education; and strengthening democratic institutions and processes. Special program concerns include improving environmental management, revitalizing the agricultural sector, and fostering greater participation in the benefits of growth of those elements of society that have been excluded historically. While the Mission has substantial project activity in all functional areas, the primary overarching theme of the program is supporting the transition to democratic rule. The CLASP program is a key component in achieving these objectives.

D. CLASP EXPERIENCE TO DATE

The CAPS program in Guatemala has primarily concentrated on training Indigenous people from rural areas, especially in areas seriously affected by the civil violence of the 1980's as a means of decreasing their vulnerability to leftist manipulation and influence. The program has trained large numbers of people from these historically neglected areas and provided training opportunities that were previously unavailable at such a level. As a result of the decision to target low income rural adults and youth, the program has been heavily oriented toward the only type of training appropriate for this target group -- short-term technical training. The target populations, except for youth, were already established with families and careers, and were both culturally and financially unable to accept longer term training. Moreover, the educational background of the trainees limited opportunities for extended or formal academic training.

By mid-1989, the CAPS program in Guatemala had trained approximately 4,000 people. Most of the CAPS trainees to date have been from rural, indigenous groups and the majority have attended short-term training programs in health, education, community development, and other technical fields. Long-term training in hotel management, tourism, public health, banking, and computer programming has been directed primarily at younger trainees. In 1988, the Mission initiated a Junior-Year-Abroad program for qualified university students. All of the trainees have been from economically or socially disadvantaged groups and over 50% have been women.

The primary institutional base for follow-on activities is the CAPS alumni association. The association now has approximately 2,000 active members and has undertaken numerous projects. The Association, along with PAZAC, the Government of Guatemala office which administers the CAPS Project, supports a

broadly based program which includes a periodic newsletter; a job placement and support center; a special project fund for carrying out community-level projects; a system for nominating, screening, and orienting new candidates for Peace Scholarship Programs; and a "Padrino" (Godfather) system for assisting newly returned trainees reintegrate into their communities, institutions, and/or jobs. In 1989, the Mission initiated a new phase in the follow-on component of the program through a contract to provide two weeks of follow-on training each year to returned short-term trainees. In addition, a fund was established to finance small community projects initiated by returned CAPS trainees.

The Guatemala Peace Scholarship/CLASP II project will continue to be directed toward training people in two areas: 1) the basic skills and attitudes necessary to participate effectively in a democratic system, and 2) technical skills needed for success and economic development. All CLASP II (GPS) scholarships will be given to individuals with proven or potential leadership abilities who are in positions of influence and respect in the community or in their chosen area of endeavor.

#### E. DEFINITIONS

In accordance with the CLASP program guidelines, USAID/Guatemala has established strict selection criteria and definitions to assure that the appropriate target groups were reached. The following CLASP I definitions will be continued for the CLASP II phase.

ECONOMICALLY DISADVANTAGED: Families with incomes below the minimum taxable income level in Guatemala (Q1,500 per month) are considered to be economically disadvantaged for short and long-term training programs.

SOCIALLY DISADVANTAGED: All non-Ladino, indigenous and Caribbean black groups and women are considered to be socially disadvantaged.

LEADER: Individuals who exercise some influence over the thoughts and actions of others. A leader may or may not be in a formal position of authority, but rather is recognized in the organization or community as someone who can initiate action and whose opinion is respected.

POTENTIAL LEADER: Potential leaders are individuals, usually youth, whose actions, achievements, attitudes, and

communication skills indicate a potential for leadership. In some cases, the individual will already exhibit many of the traits of a leader, but may not be recognized as such due to his/her age.

RURAL: All areas outside of Guatemala City are considered rural for purposes of the GPS project.

ELITE: The "elite" are defined as individuals, or their immediate families from the upper class private sector or who hold high level government positions at the national or departmental level. In financial terms, the "elite" are those families with incomes sufficient to educate their children in the U.S. or Europe if they choose to do so.

INDIGENOUS: An individual who speaks a native language, wears Mayan dress and/or identifies himself/herself as a member of a Mayan ethnic group.

YOUTH: An individual under twenty-five (25) years of age.

## II. STUDY OBJECTIVES AND METHODOLOGY

The objective of this Social Institutional Framework (SIF) was to review the current target groups served under CAPS I to determine whether they adequately meet the CLASP II definition of leadership and to determine whether additional groups should be included in the program to achieve the program goals. The SIF study is viewed within the context of the mission programmatic emphasis on improving access to the benefits of development for those groups that have traditionally been excluded, primarily the rural and Mayan population. In addition, a cross-cutting targeting approach was used to identify appropriate institutions and positions in program fields supportive of mission objectives, such as education, health, and agriculture.

USAID/Guatemala has access to numerous extensive, in-depth analytical studies and substantial in-house expertise relevant to this study, including the Cross-cutting Altiplano Evaluation (1988), Education Sector Assessment (1985), Primary Education Sub-sector Assessment (1988), Health Sector Assessment (1986), and Health Sector Sustainability Study (1987). In view of the extensive base of existing studies, the SIF is drawn primarily from these resources.

The primary mission personnel involved in the initial phase of the SIF were a Guatemalan sociologist on contract to USAID/Guatemala and a major participant in the Cross-Cutting Altiplano study, along with a Ph.D. economist with degrees in anthropology and political science who has worked and lived in Guatemala for more than 13 years over a span of 21 years. The latter is currently the USAID program information and evaluation specialist and was the director and primary editor of the Altiplano study. They were assisted in a one-week consultancy by the U.S. contractor who will also be responsible for assisting the mission in preparing the GPS project paper. The U.S. Ambassador to Guatemala and the USAID Mission Director were interviewed and their priorities and concerns were incorporated into the analysis. The views of all senior mission officers familiar with the Guatemalan socio-cultural, political, and economic context were carefully incorporated into the SIF through mission review.

### III. CONCLUSIONS

#### A. GENERAL LEADERSHIP PATTERNS IN GUATEMALA

The leadership structure of Guatemala, as in other countries, consists of both formal and non-formal positions of influence and authority. As with other countries in transition from traditional agricultural to modern societies, the historical divisions in Guatemalan society have left a pattern of distribution of power and influence that mirrors the distribution of economic resources. At the community level, both Indian and Ladino populations have internal systems of leadership that reflect the predominant cultural patterns of traditional agricultural societies. However, above the village and municipal level, social, economic, and political leadership, both formal and informal, is progressively more concentrated in the Ladino population. The following is a brief description of the leadership structure at present:

NATIONAL LEVEL: At the national level, leadership, influence, and power reside in a few institutions -- high-level government officials, political parties, the armed services, and the traditional private sector. Formal elected leadership consists of the executive branch headed by the President, Vice president, and is served by the appointed leadership in government ministries. The executive branch also contains a number of autonomous institutions of government. The legislative branch, consisting of a 100 member National Congress, is weak and dominated by the Executive Branch. The judiciary is the third formal branch of government and is

headed by the Supreme Court with nine elected magistrates. In addition to the Supreme Court, autonomous power is exercised by the Constitutional Court, the Supreme Electoral Tribunal, the Human Rights Office and Human Rights solicitor (Ombudsman). The executive branch is clearly the dominant power among the formal leadership at the national level.

The primary non-government sources of leadership and influence at the national level include business and professional associations, large landowners, and journalists. Among the most important organizations in consolidating the democratic process are the bar association (Colegio de Abogados) and business organizations such as the "Comite Coordinador de Asociaciones Agricolas, Comerciales, Industriales y Financieras" (CACIF) and the "Comite Empresarial" (CAEM). On issues affecting their professions, the professional societies of engineers, doctors, architects, and others are also influential.

DEPARTMENT LEVEL: An appointed governor of each department (province) is the primary source of formal leadership. The departmental government usually consists of a small administrative staff responsible for administering the budget provided by the central government. This departmental government is influential in dealings with the central government and the municipal authorities. Each department contains a principal town comprising the administrative and economic "center" of the department (e.g., the city of Mazatenango in the department of Suchitepequez or the city of Quetzaltenango in the department of Quetzaltenango). Local branches of banks and other private sector institutions are often located in these "secondary" urban centers and are staffed by local residents. Such people are upwardly mobile and, because of the greater informality of urban life outside the Capital city, sometimes find it easier to achieve positions of leadership in a cultural environment undergoing transition from traditional Indigenous to urban Ladino. By virtue of their relatively good commercial and communications ties with the Capital, these departmental "seats" offer opportunities for local and national advancement not found in other kinds of towns.

MUNICIPAL LEVEL: The municipal formal power structure consists of the mayor and small municipal administrative offices. The mayor is an elected position with administrative authority over the government tax allocation for the municipality (8% of central government revenues are transferred to the municipalities). The municipal government coordinates with all of the village councils (principales) in the

municipality and represents the municipality's interests with the departmental government. The municipal administrative staff, particularly the secretary and the treasurer, also wield considerable influence over the decisions and actions of the municipal government.

VILLAGE LEVEL: The village councils, which fall under the Mayan community structure, are elected bodies of village leaders who represent village interests to the municipal government and who decide on village level problems and appointments. The village councils normally appoint young people of promise to low level administrative and service positions in the local church "mayordomo", and the municipal government "alguacil", from which advancement into the church, municipal government posts and village council is expected.

At the municipal and village levels, citizen interaction with the formal leaders takes place through committees or other citizen organizations. Many of these committees, the composition of which are made up of activists and leaders, are viewed as temporary groupings in that they come together to resolve specific problems (e.g. installation of potable water systems, road construction, school construction, etc) and are then transformed into other committees for other purposes as the need arises. The formation and vitality of these local committees has increased substantially with the advent of a democratic government and the reduced threat of violence. During the worst years of the civil war, such meetings were extremely dangerous as both the leftist insurgents and the military were suspicious of community meetings. Consequently, such meetings were infrequent. In the changing political and social climate, this form of grassroots participation is again becoming common and in fact forms the backbone of community development.

Activism and leadership at the community level is common among some positions and occupations. For instance, agriculture, education, health and family planning workers and volunteers are influential and respected in their communities and in fact are often designated as promoters by the community in recognition of their leadership qualities. These individuals are leaders whose participation as volunteers is in addition to an existing occupation, usually in agriculture. Cooperatives are also a source and focal point for community leadership both in technical areas and in general community improvement.

## B. MAYAN AND LADINO COMMUNITY LEADERSHIP PATTERNS.

Although the above description of power and leadership structures applies to all municipalities and villages, the cultural differences between the Mayan and Ladino communities are significant enough to warrant a separate discussion. The traits described below are to some degree an abstraction, representing the pure polar extremes of culture rather than the mixture found in most communities. However, as a general rule, the predominant nature of communities in the western and northern highlands tends toward the Mayan pole while the communities in the east and south tend toward the Ladino pole. In some communities, parallel leadership structures exist for the Mayan and Ladino communities, sometimes extended to a dual government. Regardless of where a community may be on the spectrum of cultural values and mores, these cultural definitions are critical to effectively identifying and training community leaders.

The Mayan community is rooted in religious beliefs which form the bedrock of expectations for appropriate personal and community behavior and which, therefore, are not easily changed. Leadership in this type of community flows to those people who uphold the traditions, acting as a force for stability rather than a force for change. When the community determines that change is unavoidable, a group will be formed developing a community consensus for change, who will then present the problem to the leadership. Faced with such problems, the Indigenous leader will look to tradition and historical means to solve the problem. Leaders are considered "shepherds of the flock", whose responsibilities are oriented toward community interests rather than individual or family interests. Such leaders rule by precept -- given the religious base and legitimacy of the office, the actions of the person holding the office are seldom questioned. Advancement in the Mayan community is gained through merit and age.

Within the Mayan community, the authority and influence of the leadership structure is pervasive. The Mayan leadership performs all three basic functions of government -- executive, judicial, and legislative -- adjudicating disputes and establishing norms. Law enforcement is performed by community officers (alcaldes auxiliares) rather than national police; however, the governing and decision-making process is almost entirely verbal and interpersonal, which appears disorderly and unstructured to the Ladino. While the authority of leaders within the Mayan community is extensive, the leadership is distinctly internally focussed. Relationships with the larger world outside of the community, including government offices

and services, are not maintained on a regular basis, but rather are sought only when the need arises. Given this inward focus, the range of community authority is circumscribed by the Ladinos, who are the primary point of contact with the outside world and who control the levers of economic and political power of the modern, external society.

It must be pointed out, however, that the traditional views and leadership structure of the Mayan communities have been affected, and in some instances severely changed by a variety of events which have occurred. For example, the creation of the so-called "Patrullas de Autodefensa Civil" (self-defense patrols), an outcome of the civil disturbances of the early 80's has played a part in eroding the prestige of the village elders which in turn has caused changes within the community leadership structure; increased access to communication for the country as a whole, i.e., radio, has caused the rural areas to become more involved in national politics; and, the increased influence of non-Catholic religious groups, i.e., Evangelicals, has caused a change in the religious power structure.

Basic cultural traits of the Mayan community have traditionally been fatalistic, lack of materialism, and a powerful work ethic. Acceptance, with dignity, of the existing circumstances rather than initiating action to change those circumstances is the expected behavior and source of stature within the community. Material success that improves an individual's position relative to others in the community is unseemly. Work is intrinsic to the meaning of life, so changes which are intended only to save labor have little value. Although Mayans will seldom plan for a future beyond the next crop year, they are willing to save and invest for specific goals -- postponing consumption for future benefits. Self-reliance, within the broader context of community tranquility, solidarity, and cooperation, is highly valued.

The Ladino community is far more secular in nature and is based on law and personal influence. The respect for law, however, is contextual rather than absolute. Laws only mean what a given power structure will enforce, so few things are absolute. This attitude strongly encourages developing and maintaining an interconnecting web of loyalties and connections. Thus, while the mode of decision-making is likely to have the same authoritarian flavor as in the Mayan community, the basis for the authority is a pragmatic understanding of power rather than religion. The Ladino will be more pragmatic and more inclined toward risk-taking and change. In a Ladino community, leaders are those people who

can initiate change when needed, and who will most often look to new ways to solve a problem rather than traditional ways. While advancement to leadership is still based on merit and age, these elements are balanced by family connections, resources, initiative, and other factors. The Ladino community dynamic is less reliant on committee action and consensus building than are Indian communities.

The Ladino community is basically outward-looking rather than internally focused. They have much better awareness of national and municipal forces and are far more likely to use the services for their own advantage than are Indians. The Ladino ethic is opportunism (in a basically positive sense) and self improvement. Ladinos have higher aspirations and are more materialistic than their Indian neighbors. The focal point of the Ladino will be on individual self-interest and family loyalties rather than on the community as a whole. A materialistic outlook helps to better define and focus needs, so Ladinos are likely to make more effective use of the municipal tax allocations (8%) than are Indians. Despite this materialism and ambition, work is not held in high regard, particularly physical labor. Ladinos are far more likely than Indigenous people to consume surplus resources rather than save and invest and also are more likely to use opportunities and office for personal gain. Given the individual and family rather than community focus, social and political conflict is much more common in Ladino communities than in Indigenous communities.

Both the Ladino and Mayan cultures have elements that are necessary for development and management of the inevitable change that will come to rural Guatemala. In the real world spectrum between the poles of the Ladino and Mayan culture are found many transitional people who combine the best of both cultures. These people, with a foot in both camps who can see a little farther than their neighbors while maintaining traditional values, offer the best hope for productive change in rural areas. It is these individuals who are the primary target group for CAPS training in Guatemala. The training should seek to reinforce the positive traits of both cultures in trainees: willingness to undertake hard work; ability to assess and undertake risks; self-reliant but collaborative outlook; and willingness to accept compromise in the interests of the community. All of these traits exist, although in different proportions, among Ladinos and Indigenous peoples alike. The potential for rural development in Guatemala lies in an effective working synthesis of these qualities.

### C. SPECIAL LEADERSHIP CATEGORIES

EDUCATION SECTOR. A special category of opinion leaders and influentials is teachers and educators, since their actions and opinions are particularly direct and influential for a vital segment of the population -- the next generation. Moreover, in villages, the teacher is a position of respect and can be influential if the teacher is active and involved in the community. Unfortunately, the Guatemalan education system does not facilitate community involvement by many teachers while university professors can be influential in shaping the opinions and actions of students at a particularly impressionable age, school administrators can influence a broad range of actions and attitudes of teachers and communities. Leaders within these categories can have a positive impact on their schools, parents, peers and community as well as students. Moreover, beyond these areas of direct influence, the national teachers association is well organized and has a significant voice in public and personnel policy affecting the teachers. Therefore, individuals in the education sector have a uniquely broad and profound influence on attitudes and actions and will continue to be appropriately emphasized in the programming of this project.

POTENTIAL LEADERS. Potential leaders are somewhat more difficult to identify, although the Mayan community does have an established system for promotion of promising young people through the ranks. The path to leadership in villages often starts with appointment to the lower steps of responsibility in church positions (the "mayordomo") and the municipal government (the "alguacil"). From these entry level positions, individuals move to staff positions in the municipal government or other church positions of increasing responsibility, while the most prominent leaders join the village or town councils ("Principales").

Youth groups such as scouts and 4S are dedicated to developing leadership capability in young people and are a good source for identifying promising individuals. The school system itself is one of the best ways to identify actual or potential leadership qualities in urban and rural youth.

As noted above, age is an important factor in village leadership. The immediate impact of working with young people is unlikely to be as great as that expected from established activists and opinion leaders. However, the potential for long-term impact through establishment of values and new horizons is substantial, if not incalculable. These young people are at an important stage in their development of values

and goals. The CAPS experience, if well structured, can make a lasting impression on promising young people, and through them, on their parents and community.

#### IV. GPS/CLASP II PROGRAM FOCUS

##### A. OBJECTIVES.

A primary objective of the GPS/CLASP II training will be to strengthen the capability of rural communities to solve their own problems through organization and community action. The skills transferred will include not only appropriate technical skills, but also organizational and planning skills to work effectively through community organizations and interact productively with the formal power structure. The Experience America component will focus on participatory approaches to decision-making and will be related to the trainees' technical fields whenever possible. By strengthening community leadership capability and encouraging participatory rather than authoritarian decision-making, the GPS/CLASP II program will strengthen grassroots participation in development and democracy and increase the rural communities' stake in the system.

##### B. TARGET GROUPS.

Consistent with overall US Government objectives and given the existing power-leadership structure and historical development patterns in Guatemala, the Mission will concentrate the Guatemala Peace Scholarships/CLASP II training funds on developing and strengthening leadership capability at the local and community levels, especially among the Indigenous population in rural areas. Because the rural community level leadership was a particular focus of repression during the civil war, a concentrated effort to rebuild and strengthen this leadership class is essential to institutionalization of democracy and economic development in Guatemala. Moreover, the Mayan rural communities have a cultural predisposition to community organization and action, so support at this level is highly appropriate. To date, the CAPS I program has focused on the informal community leadership structure (teachers, health workers, rural development volunteers, cooperatives, and small entrepreneurs). In the GPS/CLASP II program, the target groups will be expanded to include individuals in formal positions of leadership at the community and local level, primarily municipal mayors and village councils, and, to a lesser degree, youth with leadership potential.

While the SIF has identified other potential target groups in urban areas or middle-income groups that are also important in consolidating democratic reform in Guatemala, these groups are served by other mission programs, including the Democratic Initiatives projects and the Development Training and Support project.

All of these target groups are considered to be disadvantaged in the Guatemalan context, exceeding the CLASP II requirement that 70% of the trainees be disadvantaged. Experience has shown that the community development focus and the inclusion of many traditionally female occupations insures that the project will have no problem meeting the 40% requirement for participation of women.

### C. NATURE OF TRAINING.

SHORT-TERM TRAINING. The type and length of training will largely be dictated by the nature of the target groups. Since the primary target groups will be employed adults who are already in positions of leadership in the community or occupation, they will usually have pressing occupational, financial, and family responsibilities that limit their ability to attend long-term training. Therefore, most of the training will be in short-term technical programs of approximately five weeks. It should also be stressed that longer term training, even if the trainees could take advantage of it, offers few advantages for these groups. The prestige associated with the program and the strength of trainees' impressions of the U.S. do not appear to increase substantially with longer term programs. Furthermore, academic degrees are for the most part inappropriate and unnecessary for the role that these groups perform in the community. The short-term programs are appropriate to the training needs and capacity of these target groups, some of whom will have limited formal education. Finally, when the period of training is brief, the trainee will return to an established position of influence in the community and is therefore more likely to have an immediate impact. In all cases, the technical content of the programs will be concentrated on a small number of immediately applicable skills to facilitate use of the training after return and will be reinforced through carefully prepared in-country follow-on training.

LONG-TERM TRAINING FOR POTENTIAL LEADERS. Most of the GPS/CLASP II long-term training will be directed toward youth and future leaders and implemented through an

Academic-Year-Abroad program for students primarily but not exclusively enrolled in Guatemala's universities. The programs will average nine months each and will include home-stays and significant Experience America activities directly related to the training content areas and the professional and technical interests of the trainees. Academic training will be conducted in English, except in programs where Spanish is the normal teaching language. Students enrolled in English training programs will receive English instruction in Guatemala prior to beginning their U.S. academic study program.

Long-term technical training will be offered to Guatemalan youth primarily from rural backgrounds. All long-term technical training programming in the United States will be in Spanish and will average approximately nine months in duration. The training programs will include home-stays and Experience America activities related to the technical and professional interests of the trainees.

#### D. SELECTION AND RECRUITMENT CONSIDERATIONS

Identification and recruitment of appropriate individuals in the target groups with leadership qualities and stature will continue to be a critical aspect of the program. As discussed above, the individuals sought are those who combine some of the positive traits of both the Mayan and Ladino cultures. Specific criteria for each of the target groups will be developed to help identify the best individuals. The identification and recruitment procedures will continue to rely heavily on PVOs, Peace Corps, and other community-based institutions, as well as the formal community institutions. As was done under CAPS I, recommendations will be sought from several independent sources to lessen the potential for favoritism.

The inclusion of individuals who hold formal positions of authority and influence in the municipality and community introduces a new element into the recruitment and selection procedures--that of partisan politics. The program will take whatever steps are necessary to assure that trainees represent a balance among the different political affiliations. Moreover, persons holding such formal elected positions will not be eligible for scholarships within one year of an upcoming election.

#### E. EXPERIENCE AMERICA CONSIDERATIONS

Each of the matrices for specific target groups includes a discussion of group-specific considerations for programming appropriate Experience America (EA) activities. The objective is to link the Experience America activities as closely as possible with the technical training component and make it as relevant as possible to the trainee. At the same time, each section identifies a few key values or principles that are particularly relevant for the target group and that should be emphasized in the Experience America activities.

#### F. FOLLOW-ON.

The follow-on program will primarily consist of the activities currently underway -- the alumni association, bi-annual in-country reinforcement training courses, and support for community projects. These activities are particularly relevant and appropriate given the community development focus of the project and the heavy emphasis on short-term training. The follow-on program is designed to provide precisely the support needed to enable returned trainees to undertake successful community development activities -- peer networking and support, financial assistance, and skill upgrading. The bi-annual training will consist of one-week courses twice a year over a two-year period, starting after the trainee has had time to settle back into his/her job and/or community and try to apply new learning and skills in that environment. These courses will include Experience America activities as well as technical refresher courses.

Priority listing of target groups are categorized in terms of relative immediate expected impact, spread effect, and impact on career. In general, the short-term programs affecting established leaders or opinion leaders are considered to be most effective in influencing change. Short-term programs for youth and potential leaders are less likely to have an immediate spread effect or local impact due to the lesser influence of the trainee. Long-term programs are expected to impart greater skills and a more profound experience, but are less likely to have an immediate impact, since the individual will need time to reintegrate into society and achieve recognition as a leader.

**PRIORITY LISTING OF TARGET GROUPS BY ANTICIPATED IMPACT AND SPREAD EFFECT:**

Type of impact	Short-term	Long-term
Direct immediate impact, high spread effect	Health and Family Planning volunteers, municipal mayors, village councils, local committees, cooperative leaders, teachers	Youth training.
Direct impact, moderate spread effect	Youth training	
Immediate impact, low spread effect	small entrepreneurs	

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