

STATEMENT AND MESSAGE
FROM THE SACRED CIRCLE OF GRANDMOTHERS AND GRANDFATHERS OF
GUATEMAYA (GUATEMALA) GIVEN THE VILE MURDER OF OUR GRANDFATHER
DOMINGO CHOC CHE; DRAGGED, PARADED, LYNCHED AND BURNED ALIVE IN THE VILLAGE
OF SAN LUIS PETEN, GUATEMALA.

Paxil Kayalá, Nawal Kajib' 4 Tz'i', June 12th, 2020

All of us, beings of light embodied in this existence on Mother Earth, we feel moved and outraged by the murder of our wise scientist and investigator Tata Domingo, Ajq'ij y Ajilonel, maya q'eqchi, on the Nawal date Julajuj 11 K'at, Saturday 06/06/2020 at 7 am.

With this message we come to remember the life of our wise healer and send him love, serenity and confidence for his return journey to the arms of our Mother Earth, where all of us will reunite one day. With the words of this message, as elders from the Sacred Circle of Guate Maya (Guatemala), we come here to carry out an act of transmutation of the colonial legacy.

We reject the naturalization and normalization of racial violence in our lives. It is time that dark ages be left behind. We proclaim a new age of understanding and respect between all paths of spirituality in the world and we are not going to fall to the temptations that try to call and provoke the dark spirit of the Inquisition of the XXI century.

We have witnessed the rapid response of the Police with the capture of the suspects and we are sad to see that they too are humble and simple people from our community. This makes us feel that we no longer need the presence of the Spanish invaders torturing us, because the master of the ranch and the hierarchy and patriarch of the church and fundamentalist sects have succeeded in internalizing the oppression within the victims themselves to the point to be able to self-inflict trauma and violence. Acts like these are the culmination of years of genocide and epistemicide.

Blind and cynical fundamentalism is another pandemic, a more tragic and more vile one, that has been engrained over a period of 496 years in Guatemala. The contagion of ignorance, intolerance, fanaticism and the insanity of power through imposition, that as much in this case of Tata Mingo, as that of Leonardo Lizandro Guarcaj in El Tablón, Sololá, a few years ago, and the murder of Dominga Ramos, defender of Mother Earth of Codeca and the MLP the 5th of March this year, gives us reason to reflect about the impact of the extreme fundamentalist doctrines on the internal divisions among oppressed peoples. Under this slogan, they attack our Ajq'ijab', families and communities every day.

Our traditions are proper, millennial, protected not only by the oral collective and community based and ratified tradition, but also by international treaties. It is our right of free and self-determination as Indigenous Peoples.

Ancestral indigenusness is not perfect, but it is proper, specific and inherent... and it is not at odds with modernity when we unite efforts for the scientific construction of a new society. Thousands, millions of indigenous and mixed race peoples dream of a pluricultural Guatemala, judicial plurality, in which the respect for ancestral indigenous authorities are a guarantor of pacific conviviality in terms of equality, complementarity, balance and harmony. We know that this is possible because in other regions of our Abya Yala (continental territory), this cultural and political plurality is being built. Here we can also contribute and build, together, this pathway of contemporary interculturality.

During these days of quarantine due to Covid-19, we have been witness to the incineration of our brother Domingo Choc Ché. And his death hurts us in addition to the pain we feel seeing the dialogues present on social networks that are loaded with discriminatory, racist and reactionary messages. (We continually see the interiorized racism in each one of us.) In this framework it is important to analyze the death threat made against Sara Curruchich, singer songwriter and cultural activist Kaqchikel. The language used, besides twitteresque, reminds us of that used by the military intelligence, by military commissions, paramilitary organizations and the likes over the last 60 years. How is it possible that those of us denouncing the structural and institutionalized racism are considered the “problem”, and the racist crime itself committed by some of our brothers against others is not? We ask ourselves and we share this question with you because we know that the statements demanding justice by the authorities are not enough. The 21 initiatives of law based on the Peace Accords on the Rights of Indigenous Peoples have remained paralyzed in governmental institutions and the congress for 20 years. The oligarchical holders of colonial power should have already shown signs of political will by approving all the legislative reforms that would guarantee the beginning of plurality of Guatemala. We hope they react, of course. We demand it, in fact. But we know the capture of the community members who set fire to our brother is not the solution to the end of centennial institutional racism.

Dozens and thousands of judicial, political, social and cultural acts are needed to commit, with respect for the life and culture of the first peoples of Guatemala and the Abya Yala (our continental territory), in order to reverse hundreds of years of thanatological colonial culture.

For this reason, this message is directed to the minds and hearts of each of us who read it, hear it and harmonize with our slain brothers and sisters up until now. We are speaking to all people who desire to collectively commit to building a reality of harmonious everyday fellowship. We

are grateful to all the people who dedicate time in their lives to minutely analyze the cultural patterns, their beliefs, their prejudices, their thoughts and emotions. Because that is the great work that is ours to do.

We need to recognize that each one of us has been colonized and patriarchized over hundreds of years by the colonial regimes. On this side of the Atlantic Ocean as well as the other, we must remove the blindfold from our eyes, many ways of thinking and understanding the world that sadden and turn our lives gray and violent. It is hard work and we cannot do it alone. We need time to personally change our habits and ways of being in the world, but we also need time to work together in our own healing process.

We need to heal ourselves to heal our bond with Mother Earth as well. And we will achieve it. We are not willing to back away and we have deep confidence in the connections we have woven in our communities as in our cultures and our spirituality. We will continue to walk firmly on our path to building a new presence in the Here and Now. We welcome all those people who feel called to walk this path hand in hand. Here are some of our proposals for a positive construction:

- 1) We request all sectors of society and nation, public recognition of the scientific contributions as a natural guardian of the ancestral Maya Q'eqchi' wisdom of Domingo Choc Ché. And to the academic institutions, the promotion of Doctorate Honoris Causa in order to help preserve his memory, we call specifically to the UN indigenous affairs rapporteur, Francisco Cali.
- 2) We invite the different spiritualities and currents of critical thinking to reflect on the effects of colonialism, genocide, ethnocide, oppression, discrimination and systemic persecution against all forms of original peoples thought.
- 3) We inspire each person to begin and deepen their journey of depatriarchalization and internal decolonization.
- 4) We demand that the competent authorities and governments procure expediate justice, via positive processes of causal investigation and processing of the material authors that acted with premeditated treachery and advantage in order to carry out this horrendous crime and murder. And also, the intellectual authors as the present laws dictate, in search of the restitution of the victim's historical memory and that of his loved ones. The results of this restitution should be shared and its relationship to the fundamentalist doctrines, both national and international, so that we can educate ourselves and avoid that these events are repeated in the future.
- 5) Lastly, at the same time we transmit our energetic condemnation given the act of torture and burning alive of a human being, we gather our energy, our wisdom and our everyday pathway, to educate ourselves, and we align all our relations in the

strengthening of our cultural resilience, honoring the profound sense of the K'aslemal (vida) and of the Kikotemal (joy) even in these times of such deep sadness and outrage.

We continue to sow the seeds of harmony, cultivating the ancestral legacy, grateful for the sacred fire and the memory of our ancestors motivating our strength and balance, and because it continues to call all sectors to gather in essence in order to continue learning to know ourselves and respect all diversity so that, together and each day, we will create the conditions to receive the dawning of the new day saqirib'al, enjoying the practical results of the construction of peace with dignity and justice...in equilibrium with Nature and the Cosmos.

Coordinating team of the Sacred Circle of Grandmothers and Grandfathers of GuateMaya
Paxil Kayalá, Nawal Waqib' E
06/14/2020