

to take away those who'd been "punished," naked and swollen as they were. They dragged them along, they could no longer walk. Dragged them to this place, where they lined them up all together within sight of everyone. The officer called to the worst of the criminals—the Kaibiles, who wear different clothes from other soldiers. They're the ones with the most training, the most power. Well, he called the Kaibiles and they poured petrol over each of the tortured. The captain said, "This isn't the last of their punishments, there's another one yet. This is what we've done with all the subversives we catch, because they have to die by violence. And if this doesn't teach you a lesson, this is what'll happen to you too. The problem is that the Indians let themselves be led by the communists. Since no one's told the Indians anything, they go along with the communists." He was trying to convince the people but at the same time he was insulting them by what he

[the soldiers] lined up the tortured in them; and then the soldiers set fire to them. Many of them begged for mercy. I cried, many of them wept but uttered no sound—of course, that was because their breathing was cut off. But—and to me this was incredible—many of the people had weapons with them, the ones who'd been on their way to work had machetes, others had nothing in their hands, but when they saw the army setting fire to the victims, everyone wanted to strike back, to risk their lives doing it, despite all the soldiers' arms. Faced with its own cowardice, the army itself realized that the whole people were prepared to fight. You could see that even the children were enraged, but they didn't know how to express their rage. [The officer quickly gave the order for the squad to withdraw. They all fell back holding their weapons up and shouting slogans as if it were a celebration. They were happy! They roared with laughter and cried, "Long live the Fatherland! Long live Guatemala! Long live our President! Long live the army!"....When children reach ten years old [in our village], that's the moment when their parents and the village leaders talk to them again. It's also when they remind them that our ancestors were dislodged by the White Men, by colonization. But they don't tell them the way it's written down in books, because the majority of Indians can't read or write, and don't even know that they have their own texts. No, they learn it through oral recommendations, the way it has been handed down through the generations....Sometimes I'd hear how these teachers taught and what education was like in the villages. They said that the arrival of the Spaniards was a conquest, a victory, while we knew in practice that it was just the opposite. This taught me that even though a person may learn to read and write, he should not accept the false education they give our people. Our people must not think as the authorities think....When teachers come into the villages, they bring with them the ideas of capitalism and getting on in life. They try and impose these ideas on us. I remember that in my village there were two teachers for a while and they began teaching the people, but the children told their parents everything they were being

On the Politics of Truth

John
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TESTIMONIO

Testimonio On The Politics Of Truth

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