

11 Guatemala and Brazil: Indigenism Wielded to Impose Limited Sovereignty

The granting of the 1993 Nobel Peace Prize to Rigoberta Menchú has served to launch a major international “indigenist” offensive to impose the concept of “limited sovereignty” on the nations of the Third World.

This project is nothing new. The United Nations and its collection of non-governmental organizations (NGOs) have been working for years on this, as in the case of the famous “Yanomami reserve” in Brazil; or that of the Kurds in Iraq. But Menchú’s Nobel award has given this “New Order” apparatus a *cause celebre*, and has created the conditions for launching an indigenist terrorist movement in Guatemala, Mexico and Central America, which threatens to turn into what could be dubbed “Shining Path North.”

The case of Guatemala changed drastically in January of 1993, when the Jorge Serrano Elías government yielded to pressure from the U.N. and Washington, and allowed an international operation on Guatemalan territory to repatriate some 2,400 Guatemalan refugees from their Mexican exile in January 1993 with the idea of launching an organizing drive by the narco-terrorist Guatemalan National Revolutionary Unity (URNG) for a U.N.-communist takeover of Guatemala similar to what is now occurring in neighboring El Salvador. Despite the wild lies in the international media, Guatemala is not suffering from a civil war, but from terrorists whose capability was in the process of being eliminated. The URNG did *not* succeed in organizing a mass base for its operations,

and most emphatically does *not* enjoy mass support from the Indian population.

Menchú and the URNG, with whom she has worked for more than ten years, now believe that, with the aid of the U.N., they will finally be able to divide Guatemala along ethnic lines, force the Indian population into their hands, and unleash a war against Christian civilization itself in the country.

At the end of 1992, negotiations began over the repatriation of over 45,000 Guatemalan refugees, who have been living in southern Mexico in U.N.-run camps since the early 1980s. Everything was set for the first major group to return in January 1993—until the political activists who dominate the refugee camps demanded that the return become a weeks-long national publicity stunt. Instead of returning by the route proposed by the government (a 100-kilometer trip going straight to their old lands), the refugee activists demanded the refugees travel 320 kilometers down the main highway to the capital, stopping for “welcoming parties” in every village along the way, before heading back north along some of the worst roads in the country. The activists stated openly that they sought thereby to pressure the government to negotiate a “peace treaty” with their friends in the URNG.

When the government refused, Menchú demanded that the U.N. force the government to back down. Guatemalan President Jorge Serrano denounced the plans as “dangerous,” pointing out that it was completely unjust that “Rigoberta Menchú wants to take a 780-kilometer tour with children, elderly, pregnant women, dogs, and chickens.” Over 8,000 refugees had already returned home in small groups without a problem before Menchú became involved, he pointed out.

Menchú and company also insisted that the return be gotten underway immediately, even if there was no time to prepare the logistics to provide adequate food, water, and road repair along the way. The government backed down, under what one U.N. official described as “the international blackmail” wielded by the refugees. When the refugees, over half of whom are children or elderly, complained to Menchú over the conditions to which they were being subjected, she dropped all pretense of being an advocate of peaceful change.

Addressing a rally at the camp in Huehuetenango the first night they were in Guatemala, Menchú reminded the refugees that their motto had long been "Fight to Return. Return to Fight."

Bring on the British Military!

From the beginning, the march of the refugees was an organizing offensive against the Guatemalan Armed Forces. The march activists held press conferences to announce that the encampments set up along the way to lodge the refugees were "concentration camps." Why? Simply because the refugees found themselves forced to sleep in tents offered by the Guatemalan Army. But, as it has done for years, the foreign press did not hesitate to put out the line of the terrorists that whatever the army did was "genocidal."

But Menchú's minions do not show the same resentment of the *supranational* military forces operating in Guatemala. On Jan. 30, at the petition of the United Nations High Command on Refugees, a C-130 transport plane of the British Royal Air Force belonging to a British military detachment in neighboring Belize began to bring food to the refugees, who had begun to suffer the logistical problems expected with the chosen route. Why was Guatemala's historical enemy called upon to take part in a clearly internal affair? Because the refugees "rejected" any help from the Guatemalan Army.

The repatriation has already achieved one of its goals. Seeking to deflect international pressure, on Jan. 19, 1993, President Serrano announced that his government would hold "peace" talks with the URNG narco-terrorists over the next 90 days, and invited U.N. monitors to Guatemala.

It was not coincidental that the announcement was made the day before Bill Clinton was sworn in as U.S. President. The last Democratic administration in Washington suspended U.S. military assistance to Guatemala, under the banner of protesting alleged "human rights" violations against insurrectionary forces in the country. With many of the same faces of that Carter government now returning to office, the Guatemalan government feared even worse sanctions would be applied.

President Serrano himself confessed to the *New York Times*, in a Jan. 29, 1993 interview, that there was no "internal" need, but only international pressure, dictating a turn to the United Nations. "The truth is that, although the conflict affects but a few people, it affects the country's reputation," said Serrano. There is little combat, and the terrorists have fewer than 500 men in arms, he indicated, thus confirming that the conflict is "five percent military, 10-15 percent national politics, and 80 percent international."

In April, the U.S. committee which reviews access to the Generalized System of Preferences (GSP) was scheduled to hear a suit brought by various U.S. NGOs sympathetic to the URNG, demanding Guatemalan products be denied the duty-free access which GSP status allows. NGO activists admitted to the Jan. 11, 1993 *Journal of Commerce* that busting up Guatemala's military is the goal of the suit.

With one-half of Guatemala's exports going to the United States, were Guatemala to be excluded from the GSP, the effect on the country's economy would be devastating.

By inviting the U.N. in, however, Serrano walked into the trap set by Menchú, as the URNG quickly made clear. We will talk, they answered, provided we receive the same concessions the U.N. forced on El Salvador: the immediate dissolution of civil defense patrols, the restriction of government troops to negotiated areas of the country, a 50 percent reduction in the Armed Forces, and the establishment of an "ad hoc commission" composed of four Central American former Presidents and a U.N. representative to oversee the purging of the officer corps.

Menchú's Terrorist Trajectory

Despite all the international publicity Menchú has received with the Nobel award, little has been said about her actual history.

The media report only that Menchú is associated with a Guatemalan organization, the Committee for Peasant Unity (CUC), and a United Nations non-governmental organization, the International Indian Treaty Council (IITC), on whose

board she sits. What is censored is the fact that since she fled Guatemala in 1981, Rigoberta Menchú has served as international representative of the narco-terrorist Guatemalan National Revolutionary Unity (URNG), and that both the CUC and the IITC publicly and proudly support the URNG's war. Her entire family has been active in the insurgency since the 1970s, from her father (a leader of the CUC who led the takeover of the Spanish embassy in January 1981, which the media lies was "peaceful"), to her two sisters, whose guerrilla activities Menchú acknowledges she respects.

Menchú's work with this group is a matter of public record. Yet these facts were dismissed by Nobel awards committee chairman Francis Sejersted with the brief disclaimer, "I don't say that each single action she has done in itself expresses peace."

No other insurgency in the Americas comes so close to Peru's Shining Path in ideology and brutality of methods as does the URNG, an alliance of the four major terrorist groups in Guatemala founded at the personal instigation of Fidel Castro and steered by the Cuban Communist Party. To this day, Havana backs it as "an example of fidelity to its principles" when others abandon "revolutionary ideas."

In January 1982, the URNG declared that they had united "under the banner of the Popular Revolutionary War to defeat our enemies, take power, and set up a Revolutionary, patriotic, popular and democratic government." They warned, "The Revolution will be severe in its judgment" of its enemies. According to a report published by Menchú's IITC less than a year later, "when the URNG was formed," it also "called for the formation of a 'National Patriotic Unity Front, which will be the expression of the broadest alliance for all our people.' In response to this call, 26 prominent Guatemalans in exile . . . organized such a committee, the CGUP," the Guatemalan Committee of Patriotic Unity. Among those 26, the IITC proudly reports, were two top CUC leaders, Pablo Ceto and Rigoberta Menchú.

In August 1982, Menchú attended the founding meeting of the U.N. Working Group on Indigenous Peoples (WGIP) as part of the IITC delegation, and testified in support of the

URNG's "liberation war" in Guatemala. As published in the IITC's public report on the WGIP session, Menchú stated: "We fight, and we do not want to separate the revolution and the Indians, though definitely the main force in the war has been and continues to be our Indian peoples. . . . That living experience is what has brought about a revolutionary movement that is conscious of itself and its goals."

The IITC submitted a "Study of the Problem of Discrimination Against Indigenous Populations" to the same meeting which defended the URNG's role in Guatemala. "The massive participation of Indians in the war of liberation since 1980 is an irreversible phenomenon," the IITC concluded. The IITC, to this day, works with the URNG, promoting, for example, speeches by URNG representative Luis Becker given in September 1992. Menchú is still on its board.

The URNG is not the only Cuban-linked insurgent movement with which the IITC works. The IITC joined others attending a September 1981 international indigenous peoples conference in Geneva in support of a resolution declaring the Farabundo Martí Liberation Front (FMLN) in El Salvador to be "the sole, legitimate representative of the Salvadoran people." In an IITC report following the 1981 conference, IITC director William Means (whose American Indian Movement founded the IITC in 1974) argued that the IITC would continue its years of work with Nicaragua's Sandinistas.

"We believe the actions of the Treaty Council in dealing with liberation movements, governments and organizations has been deliberate and calculated," he wrote. "Through the years we have made many friends and allies who were working in various movement organizations before their homeland was liberated. Many of these grassroots people now hold key positions in newly founded governments. A case in point is Nicaragua, where relationships were built many years before the victory. . . . Following this initial trust and contact inside the new government of Nicaragua, we felt as Indian movement representatives that we should continue to work with the Nicaraguan government."

In 1983, *Indigenous World*, a U.S. newspaper edited by anthropologist Roxanne Dunbar Ortiz, published a series of

articles praising the URNG's war in Guatemala, illustrating one with a picture of Rigoberta Menchú, identified bluntly as "one of the four-person delegation of Guatemalans from the URNG" attending a February-March 1983 U.N. Human Rights Commission meeting in Geneva, which Dunbar Ortiz also attended. The series featured the work of Menchú's CUC, publishing an interview with CUC leader Francisco Alvarez in which he stated: "Only our struggle led by our URNG will allow us to have a patriotic, popular and democratic revolutionary government."

Dunbar's collaboration with URNG reveals some of the networks joining the Central American "indigenous" war with that of Peru's Shining Path. This "indigenous activist" was a founding member of the Revolutionary Communist Party (RCP), when the U.S. group was known as the Revolutionary Union. Dunbar's work with the URNG and the CUC was made public in the same year (1983) in which her RCP joined Shining Path in forming the Maoist Revolutionary International Movement, which serves as the primary Shining Path support apparatus internationally.

In 1982 in Paris, Rigoberta Menchú was picked up by Elizabeth Burgos-Debray, the Venezuelan-born anthropologist married to Régis Debray, the old comrade-in-arms of Cuba's "Che" Guevara, and later adviser to French President François Mitterrand. Burgos-Debray promoted Rigoberta's career by introducing her to Mitterrand's activist wife, Danièle Mitterrand, and by writing her autobiography, *I, Rigoberta Menchú: An Indian Woman in Guatemala*. Immediately awarded Cuba's most prized literary award, the *Casa de las Américas* award, the Debray-Menchú book became an international hit, and by 1992, had been published in 12 languages. The friendship with Danièle Mitterrand continues, as can be seen when Mme. Mitterrand accompanied Menchú on her first return to Guatemala in 1991.

'I, Rigoberta'

I, Rigoberta Menchú: An Indian Woman in Guatemala is presented to the world as the life story of a woman "whose life

vividly reflects the experiences common to many Indian communities in Latin America." Menchú "speaks for all the Indians of the American continent" who have suffered 500 years of "cultural oppression," asserts Elizabeth Burgos-Debray, who edited *I, Rigoberta*, in her introduction.

Readers of the book are told they will come to understand "Indian" life, what Indians want out of life, and how "Indian culture" is to be saved. Not only that, but here they will find a *better* culture than "oppressive" western civilization, which has brought only "genocide" to the Americas since 1492. Editor Burgos-Debray instructs the reader as to this alleged superiority from the outset: "Within that culture [described by Menchú] everything is determined in advance; everything that occurs in the present can be explained in terms of the past and has to be ritualized so as to be integrated into everyday life, which is itself a ritual. As we listen to her voice, we have to look deep into our own souls, for it awakens sensations and feelings which we, caught up as we are in an inhuman and artificial world, thought were lost forever."

What Is the Reality?

The majority of Guatemalans, whether *mestizo* or Indian, live in conditions of abject misery. Guatemala is a country rich in natural resources, both agricultural and mineral, but the failure to develop basic infrastructure has left the country by and large in backwardness. The lack of transport, sanitation, and water systems is one of the worst on the continent, rivaling conditions in Peru or Honduras.

The stories told by Menchú of her childhood describe conditions intolerable for any human being to have to suffer. Unable to scratch even a minimum subsistence out of their miserable small plots of land in the highlands, each year Menchú's family, along with millions of others, was forced to go down from the mountains to work part of each year on the coastal plantations, harvesting cotton and coffee. Here they lived under conditions of quasi-slavery as bad or worse than those prevailing on Southern plantations in the United States after the Civil War. Seasonal laborers are herded together like

beasts of burden, but are given less to eat than the animals. Uneducated, illiterate, denied medical facilities or even housing, without recourse to legal protections, the men, women, and children who worked the plantations, Indians and *mestizo* alike, were, and mostly still are, treated as mindless animals to be exploited for their labor, often to the point of death.

Compared to these slave camps, life in the Altiplano, as miserable as it was, appeared as freedom.

But what does *I, Rigoberta* identify as the causes of Guatemala's backwardness, despite its potential? What are the solutions proposed by Menchú and her promoters as the path to freedom? Here is where the vicious fraud of *I, Rigoberta* begins to emerge.

Most striking is what is *not* mentioned. No history is offered, nor any basic facts of economics. Where is a discussion of the foreign debt, collapsing terms of trade, or the International Monetary Fund? Why have Guatemala's largely undeveloped resources not been invested in national development, but instead looted to pay foreign usurers? Where is a mention of the historic battle between Guatemalan nation-builders, who viewed the population, no matter of what ethnic heritage, as the country's richest resource, and the local representatives of the international Scottish Rite Freemasons seeking to spread slavery throughout the Caribbean and Central America?

Nor is any reference made to the soaring drug trade which began in Guatemala in the late 1970s, as the country was transformed into a major cocaine transshipment center, and a producer of heroin and marijuana. By 1982, not only an increasing number of plantation owners were now profiting from the drug trade, but Menchú's terrorist allies, too, were up to their eyeballs in it, using drugs to finance arms purchases.

Instead, Menchú's book offers only the imbecilic slogans concocted to justify "people's revolutionary war" as the causes of all Guatemala's problems: The "rich," the Army, and Spanish colonizers of 500 years ago are the Enemy, simply because they are rich, in the Army, and not-Indian. As for solutions, *I, Rigoberta* is a call to arms against any and all attempts to *alter* the backwardness in which the majority of Guatemalans

live, because it is "their" culture, and her proposed method to defend that backwardness is a terrorist war *a là* Shining Path.

"The people have four politico-military armed organizations," she explains in *I, Rigoberta*. "The Guerrilla Army of the Poor (EGP), the Organization of the People in Arms (ORPA), the Rebel Armed Forces (FAR), and the Guatemalan Workers Party (PGT). This is the nucleus of the national leadership. Our idea is to put into practice the methods initiated by the masses when they evolved their 'people's weapons': to be able to make Molotov cocktails to fight their army. . . . We wanted to weaken the government economically, politically and militarily."

Those four terrorist groups were founded in the 1960s and 1970s by Cuban-allied theoreticians and built up by the combined forces of so-called action anthropology and Liberation Theology, reaching their peak size in 1982-1983. In 1979, Fidel Castro, whose government had kept the four groups supplied in the early years, began pressuring them to unite, and by January 1982, they announced the formation of the Guatemalan National Revolutionary Unity (URNG).

What, then, does Menchú report on the role of "popular organizations," such as the Committee of Peasant Unity (CUC) and 31st of January Popular Front in which she plays a leading role, in the overall strategy of those terrorist groups? "Our actions weaken the regime militarily too. We try to split up the armed forces so that not only do they have to attack our politico-military organizations, but they have to spread themselves to attack us as well. . . . The important thing was that we were using all our resources."

"I love the CUC," she continues. "I love it because that's where I realized the importance of the people's revolutionary war."

Early on in her participation with the guerrillas, Menchú assumed the task of training villages in "self-defense" against the Army. Methods included using stones, traps, lime, and molotov cocktails. "We've often used lime. Lime is very fine and you have to aim it in a certain way for it to go into someone's eyes. . . . You can blind a policeman by throwing

lime in his face. . . . We'd invented a sort of molotov cocktail . . . this cocktail could burn two or three soldiers," the future Nobel Peace Prize activist expounded.

At another point, she calmly recounts how the terrorists had a policy of executing anyone—Indian or not—suspected of collaborating with the Army, because "we were very clear about what we had to do." Although her book does not elaborate this policy further, the URNG groups were notorious for the Shining Path-like scorched-earth strategies employed against villages which refused to join the terrorists.

The story of her father's death in January 1981, highlighted by the international media as yet more proof that Guatemala's military wantonly murders non-violent Indian activists without provocation, is another example of how international promoters of the terrorists have implemented a Big Lie campaign against the military. Menchú reports in her book that by 1979, her father, Vicente, had taken up arms with the guerrilla forces. Then, in late January 1981, he led an occupation, by *compañeros* (guerrillas) and leaders of "popular organizations," of the Spanish embassy in Guatemala City. The seizure of the embassy, she explained, was one of several actions taken because "the people wanted arms to defend themselves. . . . We thought that they [the government] would give all the ones who occupied the embassy permission to leave the country as political refugees, and they would be able to spread the news of our struggle abroad."

Foreign financing was critical to the Guatemalan terrorist movement's efforts to arm itself, before self-financing through the drug trade was achieved later.

When the Guatemalan government attempted to retake the embassy, a fight broke out, and the embassy burned to the ground in the resulting firestorm in which all those in the embassy, guerrillas and officials alike, died. The Guatemalan government reported that the fire was caused by explosions from weapons held by the terrorists who had seized the embassy. Discreetly forgetting her own dissertations on the power of molotov cocktails and her father's role among the guerrillas, Menchú protests that the government's version could not be correct, because everyone knows that "peasants"

don't have firearms. But unlike the international press accounts of the incident, even Menchú must admit that the government's version could be true, since neither she "nor any of our *compañeros* can say what the real truth is."

Who Really Killed the Mayans

In September 1992, "Indian activists" based in San Francisco, California distributed flyers announcing a forum to be given by a representative of the terrorist URNG with which Menchú works. Accompanying the forum, the flyer reported, would be a musical group performing an act entitled "Culture of Rage." The title encapsulates the ideology and thought processes promoted in *I, Rigoberta*. Her cause "wasn't born out of something good, it was born out of wretchedness and bitterness," Rigoberta Menchú twice tells Burgos-Debray. Throughout the book, Menchú speaks of the "hatred" which drives her sought-for "revolution."

The central role played by rage and hatred in the "indigenous movement" of political correctness provides a key to how this induced "indigenous struggle" has been organized, and what it seeks to create.

Guatemala's so-called indigenous people's movement is no native upsurge, but was systematically built up over more than two decades by foreign forces. Guatemala was used as a kind of experiment for the creation of an "Indian" liberation movement by foreign forces, in a similar fashion to that used to create Shining Path in Peru. We cannot review here the documentation of this shocking story, but in 1985 *EIR* published a *Special Report*, "Soviet Unconventional Warfare: the Case of Guatemala," which showed that the following forces worked together—and, at the highest levels, wittingly so—to train, finance, and build up the terrorist movement in which a relatively small number of Indians, such as Menchú and her family, became caught up:

- the Soviet and Cuban governments (the Cuban Communists continue the policy today);
- the U.S. government, particularly the Agency for International Development (AID knowingly financed "peasant lead-

ership" courses which were recruiting to the terrorist movements);

- the supranational "indigenous" apparatus operating out of the United Nations;
- the Marxist Liberation Theology networks operating under cover of the Catholic Church.

What was the purpose of this operation? To ensure that rebellion against miserable conditions and inhumane treatment was turned *against* the nation-state and national institutions, and not into a movement for the development of all Guatemalans. Enraged students and Indians were channeled instead into a terrorist movement fighting for the maintenance of that backwardness!

Herein enters the fraud of what is passed off as "Indian" culture by the advocates of political correctness. The message delivered in *I, Rigoberta* is that Indian "culture" rejects schools, modern agricultural methods, medicines, "all things modern." "My children, don't aspire to go to school, because schools take our customs away from us," Vicente Menchú told his children. Rejecting schooling is even presented as a "revolutionary" act, because "when teachers come into the villages, they bring with them the ideas of capitalism and getting on in life." The guerrilla *compañeros* who came to the mountains were trusted, because they "adapted to the conditions we live in. We can only love a person who eats what we eat," Rigoberta proclaims; the *mestizos* "want to destroy us with medicines and other things," such as food "made from machines."

Burgos-Debray is fascinated with Menchú's repeated statements that Indians believe that they are one with animals, and that Mother Earth is sacred.

But was it even always so, that the Mayans were locked in a culture in which, in the words of Menchú's ghostwriter, "everything is determined in advance," as one spends one's life growing maize on small plots of land? The answer is "no." Between approximately 200 B.C. and 800 A.D., the Mayan civilization flourished in southern Mexico and Guatemala, changing steadily over that time as large urban centers were built, a system of writing elaborated, and sophisticated astro-

nomical calculations carried out. Like all human beings who act like human beings anywhere on the earth, the Mayans studied their universe, in order to master it and improve their lives. In the process, the Mayans willfully changed the traditional "ways" of their ancestors.

Archeological work has shown, however, that that civilization collapsed in upon itself by sometime around 900 A.D.—long before the Spanish arrived in the early 1500s. No one knows exactly what happened, but from the limited evidence available to archeologists, it appears that around the 800s, the limited ritualized warfare among competing urban centers which had prevailed until then shifted into full-scale wars for conquest, with the winners sacrificing large numbers of their captives "to the gods." Construction in the cities stopped, as did the recording of activities which had prevailed until then, as people fled the dying cities into the countryside. *The Mayan culture, as it had developed up until then, had failed, and the Mayan people paid the consequences, long before the Spanish arrived.*

What is today promoted as "Mayan culture," is nothing but the shards of a collapsed civilization, based on primitive methods of corn cultivation insufficient even to sustain the population following those methods at their current miserable state of existence. Yet that miserable existence is what politically correct anthropologists insist Indians "are," and what they must remain! They would deny to human beings of Indian heritage their inalienable right to be *human*: to willfully change and better "their ways," in accord with an ever-increasing ability to understand the universe.

The truth that the politically correct movement hysterically seeks to bury from human history, is that the arrival of the Spanish in the Americas beginning in 1492, by introducing western civilization, *saved the Indians*. The Indian population *increased*, new urban centers were built at an increasingly rapid rate, and the Spanish and Indian populations intermixed and built a new civilization in the Americas, one of whose most important contributions to human history being its demonstration of the power of a *non-racist* concept of man. The misery suffered by Menchú's family and others in the

Americas is a result not of Spanish colonization—life was much more miserable in the Americas before the Spanish arrived, to which the 20,000 victims a year of Aztec mass sacrifices could attest—but of the failure to ensure that the benefits of that great project were extended to all inhabitants of the Americas, of whatever ethnic heritage.

In an interview with *Visión* magazine in late 1992, reprinted in Peru's *Expreso* newspaper on Jan. 17, 1993, Menchú unveiled the deeper goal of this would-be ethnic warfare. The revival of "ancient religions" such as the Mayan is critical to "national liberation," she stated. She denounced attempts to characterize Mayan priests and priestesses as "satanic" or sorcerers, and called for these Indian religions to become "a challenge to the Catholic and evangelical churches" and "to 500 years of plunder"—her view of western civilization. "Why can't the Mayan religion be the official religion?" she asked.

The bestial concept of "Indian religion" espoused by Menchú was first summarized in a document on Indian philosophy prepared in 1981 by the International Indian Treaty Council, of which Menchú is a spokesman and board member. That document, presented to a U.N. Indigenous Peoples conference in which Menchú participated, decried mankind as "the weakest of all creatures," less worthy even than wolves, because "humans are only able to survive through the exercise of rationality since they lack the abilities of other creatures to gain food through use of fang and claw." European science and religion is to be rejected, the group argued, because "rationality is a curse."

Little is known about the actual Mayan religion, as the Mayan civilization collapsed between 600 and 900 A.D. (long before the Spanish arrived). The attempt to revive a distinct Mayan religion today is largely the work of foreign anthropologists, both western and Russian, who have studied the area. Christine Weber, the producer of a two-hour special on the Mayan religion aired on Jan. 20, 1993 by the Public Broadcasting Service in the United States, admitted to the *Washington Post* that she discovered in doing the film that American interest in the Mayan religion "is sort of a cult," promoted at such places as the Smithsonian Institution.

What its promoters have proven about the Mayans, however, is that by the time of their collapse, human sacrifice and a cult of death and blood had become central to their religious rituals.

The promotion of a violent "Indian" religion conducive to "Indian" ethnic warfare, is directed at more than Guatemala. As *Expreso* noted, now that Menchú has stepped forward to break the taboo on discussions of these pagan religions, "ancient religiosity could take on much greater force" worldwide.

In Menchú, the voice of the Marxist Liberation Theology revolutionary is unmistakable. In the midst of a discussion of Indian sexual habits and family life (a subject into which no anthropologist could fail to delve), Menchú suddenly criticizes Indian parents for not providing sex education to their children, the first time the concept of a necessity for change is mentioned! Technology may be forbidden to Indians, but when it comes to sex, "it can be a problem being ignorant of so many things about life."

Perhaps the most telling line in the entire book, occurs during one of Menchú's descriptions of how she trained villagers to fight guerrilla warfare. "We broke with many of our cultural procedures by doing this but we know it was the way to save ourselves," she explained.

Ah! So change is admitted when necessary for survival. We then come back to the central question which must be asked: What is the most effective path to changes which will ensure survival? The U.N. would have that answered only the way Menchú presents it, by spreading hate-ridden indigenist warfare on behalf of backwardness.

The Case of the Yanomami

On Nov. 15, 1991, Brazil's then-President Fernando Collor de Mello designated a mineral-rich area of the Amazon region bordering Venezuela to be the controversial Yanomami Indian Reserve. This action, taken under the pretext of preserving the environment and out of supposed respect for Indian culture, sought to entrap the Brazilian nation within a system of "lim-

ited sovereignty," a central feature of the "New World Order," announced by then-U.S. President George Bush. Alongside their efforts to preserve the ecology at all cost, New World Order warriors see the preservation of indigenous cultures (viewed as "natural zoos") as a crucial weapon in their battle to submit entire regions of the planet—especially those rich in natural resources like the Amazon—to tacit or explicit extraterritorial treaties.

The demarcation of the Yanomami reserve on the eve of the United Nations Conference on Environment and Development (UNCED), also known as the Earth Summit or Eco '92, has exacerbated the concerns of the Armed Forces and of nationalist groups inside Brazil, which see in the presidential decree not merely a lack of patriotism, but also an act which verges on treason in that it places a critical border region into ambiguous legal status. The Yanomami reserve could be used in the future as a pretext for splitting away from Brazil one of the wealthiest portions of its territory.

According to Collor's decree, the Yanomami reserve along the border with Venezuela extends more than 9 million hectares—a vast territory the size of Portugal—and will be home to a group of between 4,000 and 6,000 nomadic aborigines (see **Map 1**). The Yanomami will have exclusive rights to inhabit this portion of the national territory.

Although Collor availed himself of the Brazilian Constitution, which recognizes the rights of the Indians to permanent possession of the lands traditionally occupied by them, he does not respect it. In the first place, Collor has granted the Yanomami lands contiguous to a neighboring nation, without respecting the constitutionally established margin for border security of 150 kilometers. In the second place, Collor could have opted to establish the Yanomami reserve in several portions, and not in a single unit as he did.

On the Venezuelan side of the same Amazon region, the government of President Carlos Andrés Pérez created a national park for the Yanomami Indians in June 1991, which was dubbed a "biosphere reserve" to appeal to environmentalists and anthropologists alike. Thus, a *bi-national Indian region* has been "naturally" forged, as Map 1 shows—precisely

MAP 1

Area designated for the Yanomami Reserve

the old demand of such fascist anthropological groups as Survival International, which considers such a “natural” enclave the ideal place for establishing an “Indian nation.”

A Human Zoo

The Yanomami are nomads (whence the conclusion that they need an enormous amount of territory within which to survive). As humanity nears the 21st century, the Yanomami still live in a hunting and gathering mode. They are subdivided into approximately 200 independent communities. They

speak four different dialects, but have no written language, nor do they have a precise numerical system. Their dialects are used both in Brazil and in Venezuela, and between the two countries, the total Yanomami population is no more than 22,000 persons.

The primitive state in which they live has generated intense international debate. For example, *Science* magazine in 1988 published several articles on the Yanomami. Anthropologist Napoleon A. Chagnon set off a huge polemic with his Feb. 26, 1988 article which described the Yanomami as one of the most violent and bloody human groups on the planet. Without any form of institutionalized justice, what reigns quite literally is the law of the jungle; it is estimated that 44 percent of all Yanomami men over the age of 25 have participated in the murder of at least one person. Thirty percent of Yanomami adults die by violent means.

Some Yanomami communities practice cannibalism as part of their superstitious practices, and others kill first-born children who are female. This, on top of the "natural" conditions in which they live—subject to jungle diseases and severe malnutrition—has contributed to an enormous decline in demographic growth.

Nonetheless, the British monarchy has adopted the Yanomami as their personal "noble savages," to be preserved at all cost. On July 21, 1991, the Brazilian daily *O Globo* reported that the Yanomami had been chosen as the first Indian tribe which will have its genes frozen and filed at the genetic Museum of Humanity in London, which hopes to catalogue blood samples of some 500 extinct peoples. The museum is being organized by Anglo-American scientists, and has the backing of the Human Genome Organization, headed by Sir Walter Bodmer.

Artificial Problems

All the uproar about Brazilian Indians becomes even more absurd in light of the fact that, in the strictest sense, Brazil has no Indian problems except those which have been artificially created. There are some 230,000 Indians in Brazil, the major-

ity of them inhabitants of the Amazon, who have been allocated some 10 percent of the national territory for their reservations, while the total population of Brazil is 146 million. This absurd situation was commented upon by Cardinal Agnelo Rossi, in his book *Brazil, Integration of Races and Nationalities*. Rossi writes: "According to the land ownership criteria of the white man, every Indian is already born with six kilometers of land. With this proportion, Brazil could only shelter 1.4 million people. For the present Brazilian population, four times the total land mass of the five continents should be required."

The truth is that tensions over the Amazon region are as high as they are because of the impressive amount of wealth it harbors and because of the international greed that seeks to control it by any and all means. It so happens that Brazil's Indian peoples, and in particular the Yanomami, are sitting on top of a veritable wellspring of riches. Apart from being the greatest biological reserve in the world, the Amazon possesses a subsoil rich in strategic minerals, although not all are quantified: gold, tin, diamonds, niobium, uranium, etc. According to a study of the Brazilian geological service, mineral deposits discovered thus far in the Amazon are valued at \$3 trillion.

The Role of the United Nations

While the manipulation of ethnic differences has always, historically, been a geopolitical weapon of the colonial powers, in the case of the forest-dwelling Yanomami, all justification for their 9-million hectare reserve is a farce, as the very notion of creating a "Yanomami enclave" comes from the same representatives of the great powers which sit on the United Nations Security Council. The plan was made clear during the deliberations of the U.N. Security Council preceding the ceasefire in Iraq. Commenting on the Anglo-French proposal to create a Kurdish enclave in northern Iraq, Soviet representative Yuli Vorontsov "raised the sovereignty issue with his rhetorical question what the Security Council might do if it were confronted with some other country—unaccountably, he picked

Brazil—with a problem comparable to the Kurdish tragedy,” reported the London *Financial Times* of April 10, 1991.

The United Nations has not only adopted the preservation of what it calls Yanomami culture as legitimate, but has given it international status, acting with a philanthropy rarely seen in circumstances of real disaster. In 1988, the U.N. Environment Program gave its Global Prize to Yanomami leader Davi Kopenwa Yanomami; the same prize had earlier been given to the martyred Brazilian ecologist and labor leader “Chico” Mendes.

In December 1990, the U.N.’s Working Group on Indigenous Peoples visited the Yanomami area. In February 1991, at the same time that the United Nations was concealing the bombardment of Iraq’s civilian population during the Gulf War, U.N. Secretary General Javier Pérez de Cuellar was offering President Collor his special assistance in meeting the health needs of the Yanomami.

A flood of organizations with one-worldist agendas of imposing “limited sovereignty” similar to the U.N.’s have managed to gain a toehold in the Amazon. The Commission for the Creation of the Yanomami Park (CCPY)—created in 1978 by a group of fascist anthropologists—was the mediator in bringing to Brazil a delegation from the French group *Médecins du Monde* (Doctors of the World). The group came to work with the Yanomami under a health program financed in part by the European Community. The directors of Doctors of the World became famous in Brazil for having proposed that the U.N. deploy “peacekeeping” troops to the Brazilian Amazon as environmental gendarmes.

Another group with a hand in the Yanomami reserve is the *Médecins sans Frontières* (Doctors without Borders), also French, which promotes restructuring the United Nations on the basis of precepts of the Anglo-American New World Order.

The Possibility of Conflict

Recent developments at or near the Yanomami lands bordering Venezuela confirm that the concerns of the Brazilian Armed Forces regarding the creation of the reserve are legiti-

mate: They show on a small scale how the elements for a border crisis could take on international proportions, perfect for some kind of supranational intervention, perhaps by the U.N. Security Council.

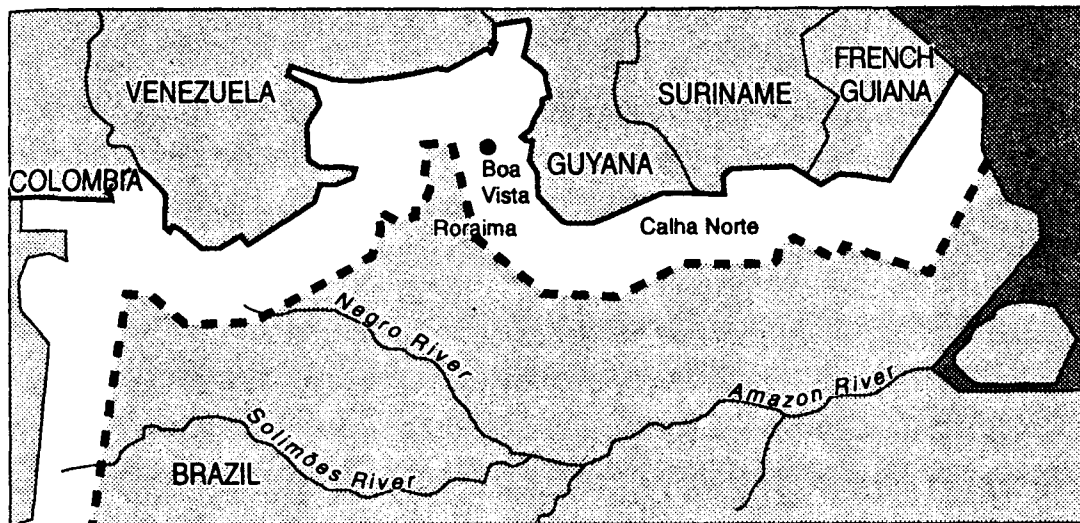
In early February 1991, the leaders of the so-called *garimpeiros*, who illegally mine for gold on Indian territory in the state of Roraima, Brazil, launched a provocative campaign denouncing the geographic ambiguity of a portion of the Brazilian-Venezuelan border. One year later, in February 1992, a large group of *garimpeiros*, headed by their leader Altino Machado, created another provocation by illegally entering Yanomami territory from the Venezuelan side. They were shot down by the Venezuelan national guard, and the incident rapidly escalated, leading the Venezuelan consul in Roraima to characterize the area as "a potential Lebanon." At the same time, governor of the Brazilian state of Amazonas, Gilberto Mestrinho, a fierce enemy of the eco-fascist lobby, told the daily *Folha de São Paulo* that the instability resulting from the incident could be "the pre-announcement of plans to call a U.N. force into the region."

Such provocations reinforce the state of alert in which the Brazilian Armed Forces find themselves on the Amazon question. This was confirmed in the study "1990-2000: The Vital Decade," prepared by the Superior War College, a think-tank of a civil-military elite. In its chapter on the Amazon, it warns: "Self-government in Indian areas: This poses a permanent foreign temptation for the internationalization of the Amazon, beginning with the Indian enclaves, used by the non-governmental organizations (NGOs)." Finally, it concludes that, if the international destabilization scenario should intensify, defense of the area would include declaration of "a state of war."

It was out of these strategic considerations that, in 1986, the border project known as "Calha Norte" was launched. Calha Norte involved the construction of eight military posts, to extend from the Brazilian divide with French Guyana to the region of Solimoes, along the border with Colombia (see **Map 2**). Calha Norte was considered a national security priority, integrating military reinforcement with the economic de-

MAP 2

Brazil's 'Calha Norte' development project



velopment of the region and undertaking to selectively populate the 150-kilometer border strip in accordance with security concerns.

Since the Yanomami reserve was created within the same strip of land, the Armed Forces have been restricted from involvement in establishing any population centers not comprised of Yanomami Indians. Further, they are prohibited from maintaining any kind of physical presence in the area, or from maintaining permanent supply posts, thereby leaving the reserve area vulnerable to invasion by terrorists, drug traffickers, and even foreign forces. Such restrictions contradict the way in which development of the Amazon region was begun in the mid-18th century, when large population centers were established around military fortifications erected by the Portuguese along the river banks.