

# EIR **Special Report**

## **Nazi-Soviet terrorism strikes Ibero-America**

by Robyn Quijano

The Nazi-Soviet alliance behind international terrorism is accelerating the creation of religious and “nativist” cults throughout Ibero-America, with the aim of eliminating the nation-states of the continent. Sendero Luminoso, the “Shining Path,” the communist-terrorist gang of Peru, provides the best example of a well-advanced army of destroyers, recruited and deployed through joint Nazi-Soviet operations and pledged to wipe out all traces of Western civilization and culture. It is the drugs-for-weapons smuggling operations which provide the common infrastructure for this alliance.

Last year Sendero Luminoso, which began terrorist actions in 1980, carried out thousands of bombings, assassinations, and massacres—nearly 300 in the capital city of Lima. Sendero’s professional-level coordination and skill have allowed it to carry out major simultaneous assaults on the power grids of Lima and other cities.

On Dec. 31, 1983, Sendero blew up more than 24 electrical towers across the country, blacking out Lima and at least eight other cities. This spectacular New Year’s Eve action implied an intimate knowledge of the nation’s electrical power grid and a high level of commando-style training.

Such operations are the hallmark of this group, which has recently announced the formation of new Sendero groupings in Colombia and Bolivia, the other two largest drug-producing countries in the region.

Where does Sendero get such a capability? Certainly not from the backward, indigenous population of Peru which they claim to represent.

Sendero Luminoso identifies itself as a radical Maoist grouping, followers of Kampuchea’s Pol Pot, the Chinese-run, Sorbonne-educated fanatic whose regime exterminated half the population of that country in order to wipe out all remnants of Western culture, including all learning, all hospitals, and all cities.

The ideology of Sendero is Mother Earth cultism, based on the alleged superiority of the indigenous cultures, at one with nature and naturally “communitistic.” The magical death cult of the Wari culture, which preceded the Inca civilization in Peru, is part of the belief structure of Sendero. The Wari lunar calendar, as well



*Sergio Méndez Arceo, the "Red Bishop" of Cuernavaca, Mexico, is the grey eminence behind the Mexican radical left and also on intimate terms with leaders of the fascist National Action Party (PAN).*

as the coca growing season, are used by the terrorist group for planning its large simultaneous actions.

Sendero Luminoso was created in the 1960s out of the anthropology and sociology departments at the University of Huamanga in the Andean city of Ayacucho. Ayacucho was one of the centers of the Inca empire, and remains a center of hideous backwardness and poverty. Most of the Indian population of the area speaks only Quechua.

The university's anthropology and sociology departments are under the strong influence of French action-anthropologist Jacques Soustelle, who specializes in primitive cultures, particularly the Aztecs, whose ritualistic human sacrifice he glorifies as "the unavoidable cycles of human sacrifice" necessary to Aztec social organization. While in Peru in 1983, Soustelle visited the anthropology center, the Instituto de Estudios Peruanos. Two of his followers at the Institute, Jose Matos Mar and Julio Cotler, are involved in studies of the backward Indian cultures of the region.

In mid-February, two associates of the Institute were arrested in the small town of Yauyos; in their possession was literature promoting subversion and other proof of their connection to Sendero Luminoso.

While these anthropologists supply the belief structure to brainwash the university youths that lead the large terrorist apparatus and their backward Indian followers, the massive drug-running infrastructure of the country provides the arms and logistics.

Peruvian authorities have documented the Sendero connection to the cocaine mafia of Peru, which is jointly directed by the Nazi associates of Klaus Barbie and East Bloc intelli-

gence networks. The KGB's hand in Sendero can be traced through North Korean and East German networks long active in Peru, and through Soviet involvement in the "indigenous movement" internationally. There are also regular Quechua-language radio broadcasts beamed into Peru from Havana.

The terrorists control entire regions in which the central government cannot intervene; this is their most crucial service to the drug-producing apparatus. The drive for "liberated territory" to establish "Indian republics" is the cover for replacing nations with drug plantations. The areas of greatest Sendero concentration overlap completely the areas of the greatest density of drug production in Peru.

### **The top-level controllers**

This special report details the Nazi-Soviet interface in the strange alliance between the Nazi Mexican National Action Party (PAN) and the communist coalition, the PSUM, as well as the Soviet manipulation of the continent's "indigenous" movements.

What makes these operations thrive is the complicity of "respected" international institutions in running the drugs-for-weapons smuggling operation as well as the creation of synthetic cults for the proliferation of insurgencies throughout the world.

The old Nazis on the ground in Ibero-America owe their allegiance to the more refined Swiss-centered Nazi apparatus. François Genoud, Swiss banker and head of the Nazi "Malmö" International, is not only bankrolling the defense of Klaus Barbie, the "butcher of Lyon," by "communist" lawyer Jacques Vergès, but is the key connection to Swiss financial

interests which managed Hitler's loot, including gold from the teeth of concentration camp victims, at the Swiss Bank for International Settlements.

It is not surprising, then, that the International Monetary Fund and the World Bank, both dominated by the same international financial circles, have imposed the kind of looting policies on Latin America that demand the growth of the drug economy and cause the kind of economic dislocation that sparks social explosions in order to feed the Nazi-communist terrorist insurgencies.

The other "respected" institutions which provide cover for the disintegration of the region are the Club of Rome and the International Institute for Applied Systems Analysis, both of which overlap with the KGB through D. Gvishiani, the son-in-law of deceased Soviet leader Kōs̄ygin. These institutions espouse Malthusian depopulation policies that are coherent with the indigenous movement's hostility to Western technology, and the Thirty-Years-War style massacres set for the region.

These institutions are allied to force a shift in the cultural paradigms within the Ibero-American population, away from the Augustinian tradition predominant in the region. They share the determination to control large populations via cultural warfare. U.S. and Western European anthropologists in the tradition of the bestial Margaret Mead work with Soviet penetration of the indigenous movement.

The common ground is the "blood and soil," mother earth ideology, the same Phrygian Cybele-Dionysus cult that Friedrich Nietzsche and Fyodor Dostoevsky espoused, and which Nazi ideology is based on.

It is totally coherent, then, that José Carlos Mariatigue, the founder of the Peruvian Communist Party, the figure to whom Sendero Luminoso dedicates its existence, wrote in 1928 that "my work is developed according to the wishes of Nietzsche." Not only was Mariatigue fascinated with Nietzsche's fascist nihilism, but he believed that the Jesuits, who had not yet created "liberation theology," were the only ones who understood how to exploit "the natural tendency of the Indians to communism."

The Jesuit role in insurgencies in Latin America has a long history. From the "right" insurgencies against the Mexican state in the Cristero rebellion to the "Christian-Marxist dialogue" which has surfaced in Jesuit, Cuban, and Soviet publications since 1978, the Jesuit brand of Gnostic cultism is a major factor in the cultural warfare against the continent.

Abimael Guzman and Julio Cesar Mezzich, two of the top leaders of Sendero Luminoso, were trained by Jesuits through their university years. Mariatigue and his idol, Tupac Amaru, the Indian who led a rebellion in 1780 against the Spanish King Charles III, an ally of the American Revolution, were also trained by Jesuits.

### **Attack on 'Monroe-ism'**

The indigenous movement and its Nazi-Soviet controllers all define their hostility to "Western culture" as a hostility to

the United States and what the Soviet magazine *America Latina* has defined as "Monroe-ism." In the December 1983 edition of *America Latina*, Anatoly Shulgorski writes on Simon Bolivar and his relevance for the issues facing Latin America today. He emphasizes Bolivar's belief in the Noble Savage doctrine of Rousseau—the 18th century environmentalist who claims that the earthquake that devastated Lisbon in the mid-18th century proved that God did not mean for men to live in cities—and counterposes to Bolivar "Monroe-ism." In the same issue, Mexican philosopher Leopoldo Zea writes an article entitled "The Soviet Multinational Experience and the Problems of Latin American Integration," which centers on the importance of Russia as a model for the continent, and the essential battle between "Bolivarismo and Monroismo."

The obsession with Monroe-ism and the operation to foster Latin American integration *against* the United States is crucial in the context of the history of the last few years. Why do the Soviets refer to the Monroe Doctrine, Henry Clay, and the American System proponents of a "community of principle" with the Latin American republics, instead of their normal blasts at "U.S. imperialism"?

Lyndon LaRouche's Operation Juárez program for a Latin American Common Market and a solution to the debt crisis, and LaRouche's well-known battle to force U.S. policy toward Latin America back to the policies of John Quincy Adams, the author of the Monroe Doctrine, have had a profound effect in shaping the recent history of Ibero-America. The warfare between the Soviet concept of what Latin America must become and LaRouche's ideas is out in the open.

In early January, in a roundtable discussion in Mexico City, a representative of the above-mentioned philosopher Leopoldo Zea presented Zea's vision of the need for total economic independence from the United States and the military unity of the continent to back this up. Sebastián Alegrétt, permanent secretary of the Latin American Economic System (SELA), responded to the proposal by emphasizing the need for Latin America to have a positive relationship with the United States.

During the Malvinas war, Ibero-American leaders had called upon the United States to invoke the Monroe Doctrine to keep the British out of the hemisphere. The only leading American figure who totally backed Argentina's right to sovereignty over the island, and blasted British colonialist warfare, was LaRouche, who called for the ouster of then-Secretary of State Alexander Haig for treason for refusing to impose the Monroe Doctrine.

In spite of the hideous economic policy the U.S. government has imposed on Latin America, and the increasing power of Henry Kissinger over Latin American policy, Ibero-American leaders are still looking to the United States as an essential ally. It is the possibility of a new Lincoln-Juárez type alliance, represented by the LaRouche campaign for the Democratic Party nomination, that is most threatening to the international drug-runners and their Nazi and Soviet allies.