

## EIR Feature

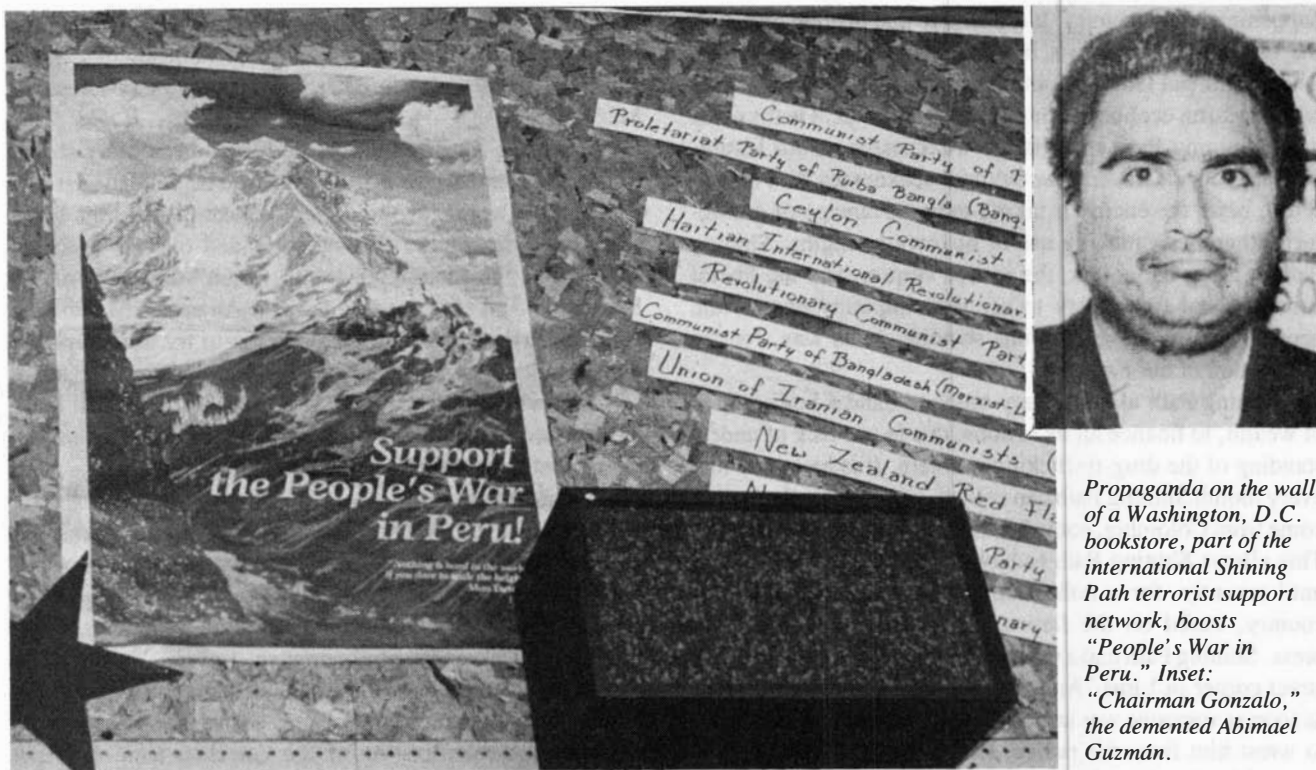
# Peru's Shining Path: deranged assassins on Pol Pot model

by Luis Vásquez Medina

We publish here a speech exposing the shocking truth behind who created, and deploys, Peru's Shining Path (Sendero Luminoso) terrorists, which was delivered at the founding conference of the Ibero-American Solidarity Movement in Tlaxcala, Mexico May 18-22. Following it is the related presentation given by Gretchen Small to the same conference.

Another, quite different, view of these terrorists was published by the *New York Times* May 24 in its Sunday magazine section. While author Simon Strong did not exclude reports of Shining Path's atrocities, this article sought to *promote* Shining Path and its Maoist allies as the wave of the future worldwide. Strong described Shining Path as "the most exciting thing on the left," who raise their "banner on behalf of the world's poor," and interviewed a prominent British "expert" on China and international terrorism, Bill Tupman, who declared, "Sendero Luminoso is quite right. The young revolutionary has only the one place to run to." He added, "Maoism gives people something to do. . . . I see it coming back in a big way. Maoism has all the bits of popular appeal: a step-by-step guide to action, a sophisticated model for the study of revolutionary struggle in your own country."

The article signaled the intent of the Anglo-American interests who speak through the *New York Times* to escalate the spread of Shining Path and like movements worldwide, as they created and promoted Shining Path inside Peru. As Strong accurately reports, Shining Path and its Maoist allies are building radical movements on the Sendero model in Germany, France, Sweden, Switzerland, Mexico—and the United States. Joined with Shining Path in the Revolutionary International Movement, for example, is a U.S. group called the Revolutionary Communist Party (RCP), whose national spokesman, Carl Dix, Strong interviewed. What Strong did not report, however, was that the RCP was found in the middle of every major riot that occurred in the U.S. after the Rodney King verdict on April 29.



Propaganda on the wall of a Washington, D.C. bookstore, part of the international Shining Path terrorist support network, boosts "People's War in Peru." Inset: "Chairman Gonzalo," the demented Abimael Guzmán.

The conference where the two speeches below were given, celebrated the evangelization of the Americas that began with Columbus 500 years ago, and exposed the British-authored "Black Legend" which libels the Spanish and Portuguese colonizers as exploiters and murderers of the indigenous.

The reader will notice that Luis Vásquez's speech contains numerous references to slides and maps, which are regrettably unavailable as we go to press. The editors wish to lose no time in bringing to the English-speaking public this information, which exposes a psychotic band exactly parallel to the Maoist maniacs who ruled Cambodia under Pol Pot and carried out a systematic extermination of the national culture, while murdering 3 million Cambodians.—  
*The Editors.*

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Although it is not a very pleasant topic to speak of the Shining Path assassins, I believe that we must look at reality. The reality is that the Ibero-American continent is at war; the bloodiest and cruelest war we may have ever faced. This is a truth that we must not sidestep, we must not diminish, because if we don't have this conviction, we are not going to be able to win this war.

A large area in the south of the continent, the spine of the South American continent, is afire. Peru, a great nation, my homeland, was until a few years ago a nation with many problems, but it had potential. It was on the path of develop-

ment, and had a future that today is on the verge of disappearing. To become the first trophy of this satanic conspiracy means not only the destruction of Peru, but the elimination from the entire Ibero-American continent of everything that may signify nation, progress, and culture.

The forces and the ideas that are behind Shining Path are the same forces that for some time have conspired against humanity. In essence, the battle that our countries have already begun, that must be waged against these forces of darkness, is the same as that of Athens against Sparta. Indeed, we must not limit the phenomenon of this already-begun war to Andean territory, or simply to a regional confrontation. Minimally, looking at the map of the continent today, six nations already have Shining Path's tentacles within their borders.

Up until now, according to the experiences of our country, it seems that our nations, our states, our institutions, are impotent and defenseless against this new type of war, a total war that not only seeks to take power and change political regimes, but seeks to fundamentally change the system of values and beliefs that have sustained Ibero-America for 500 years. Shining Path is the continuation, and perhaps the culmination, certainly in practice, of the Black Legend.

The economic policies which for over the last 15 years have been plundering our continent, have been Shining Path's companion. It is certain that the sociological explanation that says Shining Path is a direct result of misery, is a total fraud, and in a certain sense is complicit in what is now

happening in my country. It is also true that in great measure, the two biggest terrorists in Peru have been Shining Path leader Abimael Guzmán, and whatever International Monetary Fund-run economics minister was in office. On the other hand, Shining Path exploits the weaknesses of our institutions and our states, and our cultural weaknesses. In a certain sense, here, the enemy is taking more advantage of our defects, than he is making use of his own strengths. Shining Path is using the courts, the justice system, and the liberal constitutional framework to act with impunity against the people, against the institutions standing in its way, for the destruction of our nations.

Shining Path also has very much at hand a huge source of wealth, to finance all its actions, due to our lack of understanding of the drug-trafficking problem. It is reckoned that every month Shining Path can collect, from the airplanes that come from Colombia, some \$60 million in protection money. This allows Shining Path to have a media presence, which until recently, for a rather long time, was allowed in my country, based on the famous sacrosanct freedom of the press. Shining Path had a newspaper which was sold on every street corner in Lima. And it had a team of lawyers which, as soon as someone was arrested, was immediately mobilized to wrest him from the police. If this failed, a vast support network assisted, which involved not only student marches and protests by ordinary people, but important politicians and members of Parliament.

Shining Path, thus, bases itself on our weaknesses. It has infiltrated very important institutions. Shining Path until recently controlled all the posts in the Education Ministry bureaucracy. The personnel head of the ministry was a Senderista who hired and assigned, and changed the teachers. Everything that was done was based on Shining Path's plans. I am going to show you some slides so that you may see the grave situation this has caused, to help you to understand a little better the monster we are confronting, a monster whose roots are very dark and satanic.

The means Shining Path uses, obviously, are in accord with its roots. Shining Path's origins are not in the 1980s, or in the 1970s. One has to trace it back at least 60 years, to José Carlos Mariátegui, the "American Antonio Gramsci." Like Gramsci, the Italian Marxist theorist of the 1920s and '30s, Mariátegui was also semi-crippled, and was also a theorist on the role of violence in politics. In 1921 Mariátegui meets with Gramsci and together they attend the Livorno Congress.

Ideological father of "Senderismo," he frequently said: "Let us march on the shining path of the Peruvian revolution." Abimael Guzmán and his acolytes take this saying as the motto of their Shining Path movement. Mariátegui went to Europe about 1919, and linked up with occult networks hooked up with Masonic lodges; there was a group tied to "Young America." There was also an Italian, Seguí, who, on his first mission in Lima, promoted Mariátegui in Peru,

before the latter left Europe. Seguí lined up Mariátegui's travel expenses, which were paid for by Italian banks. Seguí had been secretary to freemasonic revolutionary Giuseppe Mazzini.

In Europe Mariátegui says he turns into a Marxist, but basically he turns into a Bukharinist. The Bukharinist line was that the world revolution would take place in the backward countries before the industrialized ones. Mariátegui adopts this; the Mariátegui stamp which imprints Peruvian Marxism—and why not say it, Latin American Marxism—is a Bukharinist Marxism that is going to try to incorporate the peasant masses into the socialist revolution. Mariátegui said that what has to be done is to use the native ideology, the backward ideology of the peasant, in order to link up these great masses on the continent in the pursuit of the myth of socialist revolution.

Around 1924, when he returned to Peru, Mariátegui wrote the prologue of a book that many see as prophetic of Shining Path, *Tempest in the Andes*, written by a theosophist and anthropologist who became very important later in setting up the University of Huamanga, Luis E. Valcárcel. In his prologue to Valcárcel's book, Mariátegui wrote: "The faith in the indigenous renewal does not originate in a process of material westernization of the Quechua land. It is not civilization, the blank alphabet that uplifts the soul of the Indian. It is the myth, the idea of the socialist revolution. It is the same myth, the same idea, the same decisive agents of the awakening of other old peoples, of other old races in collapse, like the Hindus with the Chinese."

It is very clear what type of Marxism Mariátegui had formed. It is no accident that in 1964, when the Sino-Soviet split occurred, the party which in all the world was Maoist in its majority, was the Peruvian Communist Party. And from that quarry, years later, Shining Path appeared.

In this little known photo, Mariátegui is seen attending a black mass in 1917 which scandalized all the press. A group of young intellectual bohemians were supposedly going to overturn values and went to the Lima cemetery and danced a *danse macabre*, in front of the tomb of one of the precursors of our independence, Castilla, one of the greatest Presidents Peru has had.

Mariátegui's Gnosticism is not just an early stage. He continued it throughout his life. In the Shining Path "bible," *Seven Essays on the Interpretation of Peruvian Reality*, Mariátegui begins with a quote from Friedrich Nietzsche, the great guru of anti-Christianity. Mariátegui in this prologue says the following: "And if I hope to reclaim some merit by which I may be recognized, it is also that of conforming to Nietzsche's principle, to put all my blood into my ideas, my work." Says Mariátegui, "one puts oneself thus, entirely, at the disposal of Nietzsche's wish, that he did not love the author committed to the intentional, deliberate production, of a book, but to those thoughts that form an unforeseen, spontaneous book." Mariátegui's passion for Nietzsche,

which in his work recurs often, makes it clear that Mariátegui's total opposition to Western culture, comes from his opposition to Christianity.

All the indigenist movement, in fact, in Peru and in Latin America, was an elaboration of Gnostic currents. Around 1912, the first pro-indigenous association was founded in Peru by a Harvard anthropologist who was a convinced theosophist, and moreover, who believed he was the incarnation of the poet Shelley. This group of theosophists, years before, created the environment on which Mariátegui based his work.

A secondary school textbook in Peru has a photo with this caption: "Indigenous pilgrims praying in an Andean hermitage. In the religious purity of his Andean soul, his ancestral devotion resorts to the forces of nature." This is written by a historian, Macera, who belongs to the 1950s generation of Abimael Guzmán, who by their own admission were schooled in Nietzsche.

Shining Path began operating in May 1980, in Chuzqui, the place intensively studied by Scott Palmer [see article, below]. There are at least three or four works by other anthropologists, such as Isabel Gent of Cornell University, who also studied the whole socio-economic situation, the cultural, ideological situation—a psycho-social profile, you might say, of these regions. So it is no accident that Shining Path emerges from this area. Chuzqui was the center of a region in the department of Ayacucho, which for various historic and also economic reasons, has remained apart from civilization. The people who live in these zones are not only economically and materially backward, but were also the last bastions of all these pre-Christian ideologies, all these myths that the anthropologists like to revive, reclaim, and spread through the myth of Shining Path.

So Shining Path is born in an Andean region, and it bases itself on this cultural problem which still exists in the Andes. But Shining Path is a project that tends to operate not only within peasant areas but also on the urban level. On Dec. 24, 1980, some eight months after the Chuzqui action, on Christmas Eve, the first bloody act of Shining Path occurs. All these dates are chosen deliberately, to send a message. On Christmas Eve 1980, Shining Path entered a ranch in Cuzco, violently gathered together all the employees and the owners, and began to beat the owners to death in front of the employees. It happened that one of the employees, an Indian youth of 17 years of age, began to cry, and for that they grabbed him and brutally stoned him to death.

I am now going to show you some photos, rather disagreeable ones, but I think they must be seen to understand what kind of animals we are dealing with. On Dec. 26, two days later, they hung this dog in Lima, an action identical to that which occurred just a few days ago at the Peruvian embassy here in Mexico. This dog had a sign around its neck that said "Deng Xiaoping, Son of a Bitch," and revealed the ties that Shining Path has with the ultraradical Gang of Four

in China. Abimael Guzmán was in China twice, exactly during the period of the Cultural Revolution. Further, he was chosen by Mao Zedong himself and by Mao's widow, as one of 10 international leaders to lead the second Cultural Revolution. Abimael did not accept, but returned to Peru to make that revolution in Peru.

A pro-Shining Path historian, Juan José Vega, who became minister of education in the Belaúnde government, sheds some light on the way dates are chosen. Analyzing the Shining Path phenomenon, in one of his books he makes the following offhand remark, referring to the beginning of Shining Path's struggle in May 1980: "It fell in the month of May of 1780, when upon the occasion of a ritual sacrifice being offered, the titular gods uttered a prophesy directed at Tupac Amaru." This refers to the revolution of 1780, two centuries before Shining Path began. And through the mouth of the Quechua priest, the gods said the following to Tupac Amaru: "You must make the Sun shine, and if you do not totally succeed, 200 years may pass before it shines again." "In May 1980," writes Vega, "the armed struggle begins, as a result of the agreements made in the ninth plenum of the sixth national conference of the Shining Path Communist Party in Peru." Nothing is by chance, then, in the Shining Path project.

Here is Abimael Guzmán, in a rather old photo, giving classes in the first Shining Path military school, the same ones that launched armed struggle in 1980. Guzmán is a product of the San Cristóbal National University of Huamanga, in Ayacucho. This university, the oldest in Peru, was reopened in 1957; and who opens it but Luis E. Valcárcel? It becomes the ideological cradle of Shining Path. If one were to count the French or North American anthropologists who have passed through Huamanga, it would really be surprising how much interest there has been recently in this university stuck in the Peruvian Andes. Shining Path was, and is a project that goes far beyond Peru. To give you an idea: If you go now to the University of Jerusalem, you may find a book by Eric Cohen written in 1975, titled *Ayacucho, Its Strategic and Military Potential, and the Problem of Political Leadership in the Region*. This study covers from 1969 to 1975. This shows how far beyond Peru this project started, and why it will not stay in Peru.

### **Convincing by terror**

What Shining Path does is to impose its policy and ideas, by force, by terror, not by convincing anyone. It is pure terror, that people simply accept or die. This is a photo of a Senderista killing in an Andean community. What they do is gather together all the people and then pick out the supposed exploiters of the people. The businessman, however poor he may be, but relatively a little bit more prosperous than the rest of the peasants, is supposedly submitted to people's justice, and is beheaded. They cut out his tongue first, they kill him little by little. Here they are beheading people. These

photos have not been released to the press; they have been produced especially for this congress, to show the bestiality of Shining Path's crimes. They are young. The youths are recruited by force; if they don't want to go, they are given a choice: death or enrollment. That is also how Shining Path is growing.

This is a photo that shows the tortures they have done before killing a soldier. They have pulled out his nails, they have burned his genitals. There are reports that say the Senderistas eat some internal organs or drink the blood itself, in

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—Abimael Guzmán, Shining Path leader

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rituals that are obviously satanic. This is a youth, surely recruited by force, taken from the Andes and brought to an area in the jungle, definitely a coca zone. Youth are recruited, many of them peasants, many of them illiterate, who don't really know where they are going and who later, in the process, turn into Senderistas.

It is very important to analyze this process of forming a Senderista cadre, or in other words, how a person is turned into something that is not human. This is a Shining Path cadre who is captured and is questioned. He had killed a priest, Víctor Acuña, chaplain of the Army in Ayacucho. They ask him what he felt when he killed, and he said: “Immense joy that I am carrying out the party's orders.” These youths, and also some urban dwellers who formed the first ranks of the surge of Senderismo, are very few. The capacity for recruitment in the universities, above all since the fall of the Berlin Wall, since the revolt of the students in Tiananmen Square, has diminished.

What is done to the youths is to tell them that they have to kill because it will bring about a just order, it will bring prosperity to the country; that is, it will bring about a good end, with a means totally outside of this boundary. What happens is that once they begin to kill, the Senderista cadres forget. This has been related, almost with the same words, in the investigations that have been done into the psychology of the Shining Path cadre. The end is forgotten, and the cadre begins simply to function based on the instrument. He begins

to have the means—death—as the end of all his activity; and then we have the satanic personality, we have a Senderista.

Another form analyzed by various journalists, is the Shining Path death cult and what is called the “quota,” the quota of blood. Remember the Mariátegui's motto, “I will put all my blood into my ideas.” Abimael, in an interview in *El Diario Marka*, which until a short while ago was legal, stated: “Marx, Lenin, and Chairman Mao teach us what the quota is; to annihilate in order to preserve. If one has a clear plan, then one is capable of confronting whatever bloodbath—a bloodbath for which we have been preparing since 1980, because this bloodbath had to come.” The Shining Path sources are talking about what it will cost to come to power: 2 million persons. In 10 years Shining Path has killed approximately 23,000 Peruvians. That is, the bulk are still lacking.

In a Shining Path manuscript seized in one of the Army's raids, a Senderista who barely could read, wrote the following in ungrammatical Spanish: “The quota is the stamp of commitment to our revolution, to the world revolution, with that blood of the people that runs in our country. But the majority of the deaths are caused by reaction, and the minority by us. They form lakes of blood, we form pools. The blood strengthens us.” Pay attention to these words: “And if the bloodbath has made us armed forces, the blood is not doing us harm but rather is strengthening us.” All the analyses say, that there comes a moment in the Shining Path personality when death not only of the supposed enemy, but also one's own death, exerts an immense attraction.

Notebooks of indoctrination have also been found which have, for example, the following definitions: What is a Senderista: “He is disposed to cross the river of blood,” the river of blood that includes 2 million Peruvians. What is the government of the Shining Path Communist Party? “It is the chief place,” says the Senderista, “that is with us in the supreme moment of total deliverance of the purifying fire of armed struggle.” What is the watchword of the party? “To die in order to invent the great subjective myth.” River of blood, death, subjective myth, purifying fire: All are obviously totally fascistic, totally symbolic, and I believe have much in common with Gnosticism and Satanism.

Let us begin with the attacks, which are a part of the propaganda and of the Shining Path notebooks. This slide shows an attack committed about 10 days ago in Lima, in which 200 kilos of dynamite totally blew up an apartment building. The total picture of deaths by Shining Path is the following: in the Belaúnde era, 1980-85, 8,103 deaths; under President García, 1985-90, 9,660 deaths. In the two years of Fujimori they have killed 5,555, for a total of 23,000.

This is also the method for economically choking the nation. They have destroyed not only most of the power grid, most of the physical infrastructure, but everything that connects the coast with the mountains. All the damage, calculated up to the present, totals about \$25 billion. Remember that the nominal debt of Peru hasn't reached \$20 billion. That

is, Shining Path has done much more harm than the IMF.

There have recently been more attacks. This slide shows an attack on a cattle ranch in the central mountains, with a very fine herd. Hundreds of head of cattle were killed.

Shining Path now controls the main teachers' union, the SUTEP, with 250,000 teachers nationally. Until a short while ago, there were Senderistas in any given school. This is a photo of the inside of a classroom. It says above, "Long live Chairman Gonzalo" (the pseudonym of Abimael Guzmán) and the children are no older than 12 or 13. This is in Junín, in the country's central region, in the mountains. In other photos with all the walls daubed with paint, some of the teachers are Senderistas. They assign homework like writing over and over, "Long live Chairman Gonzalo," to children, 8 or 9 years old, primary school students. They returned three, four times a month to see if they had done their tasks. The indoctrination begins at once, in those zones where Shining Path has control.

The jails are another hotbed and control center for terrorists. The capture of terrorists has not been really very great, over these past 10 years. This is due, above all, primarily, to the judiciary. I have here some numbers for the quantity of people tried, convicted, and finally, jailed. The number of terrorists arrested, compared to the number who are finally tried, convicted, and jailed is totally disproportionate. From 1981 to 1990, the number of terrorists tried and sentenced totaled only 562. The number absolved was 943. The number not sentenced is 2,540. And the number of Shining Path terrorists who are about to plead, 989. Only 5,031 Senderistas have been through the justice system, and of them only about 550 have been jailed. Those 550 have included some big fish, such as, for example, the number two of Shining Path, Osmán Morote, the son of the first rector of the University of Huamanga, Efraín Morote.

Obviously, there was corruption, authorities who allowed everything to come in, which you see on this slide, for example, people with uniforms, bands, and flags. This is inside the prison at Canto Grande, where Shining Path is holding a ceremony inside the prison. Besides these uniforms, etc., they have allowed in arms, cement, and bricks, by which fortifications were built inside the jails themselves.

They were dislodged in 1987, when the "massacre" occurred, an event provoked by the Senderistas themselves. It is known that Guzmán ordered this lake or river of blood, in order to use this "blood quota" to set the country on fire. He practically commanded that Shining Path cadres in three Peruvian jails should immolate themselves and confront the police forces down to the bitter end. It was practically a collective suicide. There was nothing else left for the police, but to enter with all the fire power they had, in order to reestablish the basic principle of order in the prisons.

This is the site of the last prison which, before we left Lima, a few days ago, was retaken by public forces. Canto Grande is a prison north of Lima. This map shows how the

Shining Path forces had led a series of raids and had set up bases all around the jail. They had army troops, which they call the Popular Guerrilla Army; they had neighborhood Shining Path organizations; they had indoctrination sites, schools all around, and had totally taken over the Canto Grande area.

## Narco-terrorism

To get back to the financing of Shining Path, although it started in a very poor Andean region, it immediately deployed out because this was necessary—there was obviously intelligence involved above the regional level—toward areas where they could obtain financial resources for future actions. In fact, if you superimpose a map showing the coca producing regions, where the drug traffic is active, over the area where Shining Path is working, they totally coincide.

Here is the Upper Huallaga Valley region, a river and a valley, the biggest coca-growing region in the world, where about 45-50% of all the world's coca leaf is produced. The entire zone is occupied by narco-terrorists, either Shining Path or Tupac Amaru. About two years ago, Shining Path homogenized this zone, expelled Tupac Amaru and turned itself into what is called the Huallaga Cartel. Shining Path's identity with narco-terrorism could not be clearer.

Here is a document stuck up on a wall in this zone, describing how Shining Path has turned practically into the ruler of all trade relations, so to speak, between cocaine growers and Colombian drug traffickers who come in on airplanes. In this poster which is called "The Demands of the Poor Peasantry," issued by a front for Shining Path, there is a list of all the forms for marketing coca. It says what will be the price, how the coca should be weighed, what should be the profit margins of the intermediary before being loaded on the plane, what is the quota to be given to the party, and finally describes the sanctions. The first thing to be done is that the price and the weight are too low. Second, all property will be confiscated, if this is repeated. Third, revolutionary violence will be applied.

Shining Path controls everything in relation to the drug traffic and the relationship is not just in Huallaga, but it is de facto with the whole Peruvian drug cartel. The boss is one Rodríguez López, a top drug trafficker who got caught in Peru around 1985 and is still in jail today. But from there he continues to function as an important boss of Peruvian drug trafficking, tied to the Colombian cartels. This gentleman was in the Canto Grande prison until days ago. Not only had he made alliances with the drug traffickers outside, but inside the jail he paid for bringing in matériel and equipment. He even paid for Shining Path's number-two leader to have a cellular phone inside the prison, where he could make long-distance calls not only within Peru but also abroad.

A few references to Shining Path's foreign apparatus: This is Maximiliano Durán, from the central nucleus of Shining Path. He is the chief of Shining Path in Europe and is

said to be the next chancellor in an upcoming Shining Path government. He is a physicist at the University of Trieste in Italy, an environmentalist who was let out of jail in 1981 after an international pressure campaign by more than 500 intellectuals, led by Julio Cortázar, who sent a letter from Paris to then-President Belaúnde. Of course Belaúnde, the minute he read a letter in French, let him out of jail.

This is a slide of a Shining Path demonstration in Brussels: As the caption says, their network covers five continents. Here is the front page of Shining Path's English language newspaper. It comes out now in English because it can't be printed any more in Spanish, because the Army seized Shining Path's publishing apparatus, which printed *El Diario* in Lima.

This photo shows the Sandinista former Interior Minister Tomás Borge, who went to Lima in 1988 at President Alan García's invitation. From the presidential palace he slipped out of sight in the streets of Lima and interviewed Víctor Polay, the top boss of Tupac Amaru, Peru's other terrorist movement. The interview was published in *Caretas*, a liberal magazine. He was underground, but obviously Tomás Borge knew where to find him. Later, the police arrested Polay but could not hold him. Polay escaped by making a tunnel, with about 50 members of his MRTA [Tupac Amaru] organization, right under the patient noses of the prison authorities, at the end of the García government. It is said that García actually let him go, as one of his farewell acts in the government.

Here is the map of Shining Path's expansion in Peru. There are three colors, dark red, light red, and yellow. The dark red shows the zones where Shining Path holds, in parts of those zones, a dual power. In fact there are zones very close to Lima where Shining Path functions as the judicial system, the police, practically as the government, and has virtually driven out the Peruvian state. The other zone where Shining Path is strong, is marked by green stripes which show the coca regions. The yellow area is where Shining Path has not yet perhaps achieved what they call strategic equilibrium but where they maintain an considerable presence.

### 'Strategic equilibrium'

Here is a recent photo of Shining Path where they are talking about strategic equilibrium. They are saying that this whole period of the great long war, which is discussed in their Maoist strategy, of taking cities starting from the countryside, is now under way, with a first stage of preparation of a base in the rural zones, to then jump into the cities, where they will be transformed into forces which are no longer isolated terrorists but regular forces. I am going to relate some facts to you which are only a few days old, in the city of Lima, which prove that Shining Path already has regular forces partially operating under the nose of the Government Palace. This is what Shining Path calls strategic equilibrium.

This photo shows the surroundings of Lima which has 8—they now say 9—million inhabitants, as a result of the

migrations which have grown precisely because of terrorism in the mountains, which has forced people to come to the cities. This has made Lima grow enormously—of course in a disastrous, miserable way.

Lima is being encircled, and Shining Path is taking over all the access routes to Lima. As you know, the Peruvian coast is desertified and has no agriculture. Lima gets supplied with food and energy from the mountains, the plateaus, and the valleys in the Andes. What Shining Path is doing is to cut all the communication links to these vital supply zones and thus to strangle Lima.

Both to the east, toward the Andes foothills, and toward the north and south, zones are being set up where Shining Path is conducting tests, almost daily, attacking one or two trucks, etc. What it is doing is to create the support basis for finally shutting off the highways or blowing up the bridges and simply making the final leap toward the city of Lima. Many people say that this is exaggerated, but I think that if we fail to clearly understand what is occurring—that there are 5,000 Satanists functioning with the destroyed minds, ready to die if necessary, to end the country's urban civilization—we will not be able to deal with this threat which is very close to bringing down the country.

### President Fujimori's April 5 measures

Most recently, I hope still in time, there has been an effort to stop this, but the situation is in no way won. On April 5, with the emergency measures of President Alberto Fujimori, a big step was taken; the whole legal structure has been brought to an end, with all the corrupt judges that were letting Shining Path go free, who had freed more than 250 terrorists in the weeks leading up to April 5. This parliament, which protected and in a certain sense was jerked around by the terrorists, has been terminated. Also terminated has been this ultraliberal Constitution of 1979 that ended everything that meant order, everything that meant the sense of nation in my country: a completely liberal Constitution born of an alliance between the supporters of Víctor Raúl Haya de la Torre and the communists with the right-wing liberals in my country, which had ended every institutionalized juridical possibility to be able to impose order in Peru.

This newspaper page shows a liberated zone, as the title of this article clearly says, "8 kilometers from Lima"; and what you have is the diagram of a new town, surrounded by a wall, with watchtowers in the corners. They have made ditches so that Army armored vehicles may not enter. It is dynamited; Shining Path has many people inside. They were very poor families, who came from the mountains, who were settled in very precarious conditions. Shining Path entered and helped in the seizure of the lands. Look at number 5, that construction that has the number 5, as the sign says, it is a police post, very few kilometers—meters, I would say—from this fortification called Raucana, 8 kilometers from the presidential palace in the Plaza de Armas in Lima. The police

and the Army took this on May 9 or 10. But here something happened that shows that things have gone rather far. About 400-500 very poor persons, including children, women, elderly, and all, were living here. The police who had surrounded this zone took two Shining Path leaders prisoner; the population entered with sticks and stones, shouting. It was against the police, the Army, for arresting the Shining Path leaders.

There are studies by the intelligence services that say that 17% of the population in the periphery of Lima support Shining Path. So matters are rather serious. This experience, which was shown on television, and in a certain sense we almost lived it, because we were nearby, was really dramatic. The population was against the Armed Forces. All the big propaganda that has been made on human rights, all the big liberal press, all this liberal Constitution has since 1979, has produced this situation.

### **Who can stop Shining Path?**

Why does Shining Path attack the Catholic Church? Because Shining Path is part of the Black Legend. Shining Path, as we have seen, wants to end everything that may be civilization; it wants to end the last 500 years. In order to rapidly understand this picture, we must locate ourselves in this region, which is Cuzco. This is said to be one of the most beautiful churches built in the Americas. It is very, very old, and it was built on top of the Temple of the Sun, the principal temple of the Inca Empire.

The Inca Empire had some virtues. Perhaps it was ending, or was in the process of ending the human sacrifices of the other nearby cultures. But in fact, it was a rather backward culture. To put it simply, in Quechua, there is no word for "I." That is, there is no capacity to represent the individual soul, the individual person. Everything is "we." So undoubtedly the culture—however some have wanted to glorify it—was the backward, pre-Christian culture that existed then.

Undoubtedly also, the Incan Empire was a bit more advanced than the Aztec, that also is certain, but in fact, the role the Church came to play was preponderant. What the Catholic Church did was to build these churches, in all the towns in the Andes. And from then on, in the 500 years to the present day, this has been the focus of the civilization that the Peruvian Andes have had. In every town this civilization existed.

This is a photo of a very interesting painting, of the marriage of Martín del Loyola, nephew of Ignatius Loyola, founder of the Society of Jesus, to Beatriz Claracolla, a Peruvian princess. That is, the nephew of St. Ignatius Loyola married a noble Peruvian, during the colonial period. At the center are represented St. Ignatius and St. Francis Borgia. This work is in the Jesuit Church in Cuzco. What is interesting about this is perhaps that, in contrast to Mexico, the Spanish "Law of the Indies," in spite of all the sabotage, preserved in Peru the Indian nobility almost until the end of

the colonial period; in fact, almost until 1780, the epoch of the Tupac Amaru revolution, when after the overthrow of Tupac Amaru, the Bourbon crown suppressed the Incan nobility. The Incan nobility was educated. There were schools. The Church educated the children of the leaders, projecting toward the future government.

Tupac Amaru himself was an Incan noble who had much more economic power than the Spanish or the Creoles, who envied him. He had the biggest land transport company at that time in all of Latin America. He had about 20,000 mules which carried all the silver that left Peru, from Potosí toward the Rio de la Plata, to be put on ships.

I want now to move to recent news. The two priests in this photo are Polish priests. One was a Franciscan, and the other belonged to another congregation. They were sent to Peru by the pope and reported directly to the Vatican. They were very much loved in a region, and Shining Path threatened them and told them they could not continue evangelizing, that religion was the opiate of the people, and that moreover they could scarcely do social work, that they could not distribute the small amount of international food aid that came to the most backward zone in the country. These heroic priests did not leave, and one night when they were with their congregation, in a very poor town in Peru, they were carried off and cruelly martyred. This is part of a very long list of priests who have not left the country, like Father O'Brien, who says, "I am a soldier of Christ; I remain." These are the real heroes, and the people who are stopping Shining Path together with the Armed Forces.

This is a church in Lima, half destroyed last April 7. Santo Domingo is a very old, well preserved, church, from the sixteenth century, one of the first built in Lima, and they placed a car bomb here. At the side, there was a military commissary, and they took advantage of this to attack the Cross and the Sword. The other element opposing Shining Path are the military institutions, the last redoubt that can save the nation.

These last scenes of Shining Path show us how important it is that we return to this alliance that was set up at the outset of the evangelization, and which also made the evangelization possible. I refer to the joining of the Armed Forces and the Church, the Sword and the Cross. Five hundred years ago, there was a campaign headed by Bartolomé de las Casas, who was a Senderista of those days, who talked about peaceful evangelization, and said there was no reason for the missionary to be accompanied by a soldier. The missionary might get eaten up, but no matter; this is the sacrifice to be made in order to spread the faith, he said. In fact, Bartolomé de las Casas went so far as to justify human sacrifice to promote his "peaceful evangelization" idea. But at that time they did not pay attention to Bartolomé de las Casas. The soldier accompanied the priest and the whole continent could be evangelized.

It is time to go back to that alliance.