

Pérez de Cuellar: From U.N. capo to Peruvian 'Inca'?

by Sara Madueño

The launching of the presidential candidacy of Javier Pérez de Cuellar, former secretary general of the United Nations and, according to the opposition, "the only one capable of competing with President Alberto Fujimori," constitutes yet another calculated attempt by the one-world government crowd to wreck the sovereign nation-state of Peru via the ballot box. Pérez de Cuellar's loyalty to the one-world project is attested to by his 10-year stint as U.N. secretary general, which he was entrusted to restructure to such ends. He had barely set foot on the soil of his native Peru on Aug. 14 when the essential content of his candidacy was already defined— one-worldism, separatism, multiculturalism, and malthusianism.

The main card held by the promoters of "don Javier's" candidacy is that of his services at the helm of the U.N., a position he was granted in 1982 thanks to Margaret Thatcher and George Bush, the standard-bearers of one-worldism. Among other things, Pérez de Cuellar gave U.N. approval for Britain's invasion of the Malvinas Islands. Under his charge, the U.N. fully surfaced as the gendarme of one-worldism and of the genocidal population-control policies now put forth for global implementation in Cairo.

Even though President Fujimori has kept his promise to maintain the free-market scheme ordained by the International Monetary Fund, a pledge which he reiterated during the Aug. 26 visit to Peru of IMF Managing Director Michel Camdessus, the one-worlders will never forgive him for the precedent for sovereign self-determination that he set in April 1992, when he decided, based on a civilian-military alliance, to purge his nation's corrupt democracy and to wage a thus-far successful war against the terrorist subversion of Shining Path and the Tupac Amaru Revolutionary Movement (MRTA). Fujimori gained precious time for Ibero-America by upsetting the one-worlders' scenario for synchronized destabilization of the continent.

A campaign on the Tavistock model

Exploiting the most sophisticated social engineering techniques concocted by the London Tavistock Institute, Pérez de Cuellar turned his electoral kickoff into a theatrical act loaded with mythical-religious symbolism. Each move-

ment, each detail, each word of Pérez de Cuellar's campaign corresponds to a laboratory model for manipulating the population, especially the Indians, with ancestral myths designed to awaken the alleged "trauma of the Spanish Conquest." Within this scenario, Pérez de Cuellar would be the subliminal personality emulating the "Inca," the child of the "Inti" sun god who comes back to avenge his people.

These same myths, the "myths of the Inkari" and of "Wari," were also manipulated by the foreign and Peruvian anthropologists who entrenched themselves in the University of Huamanga during the 1960s to incubate Shining Path. Rereading the campaign messages of Pérez de Cuellar from this perspective confirms that it is precisely this *manipulation of the myth* within the population, especially among the 25% that are Indian, that is the central axiom he shares with Shining Path.

Artificial indigenism is not the only thing Pérez de Cuellar has in common with Shining Path. The day after he entered the country, the candidate revived the thesis of the "breeding ground" used by Shining Path in its university recruiting, when he warned that "terrorism will continue. . . . If the reasons for which it is constituted and for which this kind of war is launched are not resolved, it will return under another name." Days earlier, his campaign manager in Lima, Michel Azcueta, the leftist former mayor of Villa El Salvador, declared his belief that Pérez de Cuellar favored dialogue with the terrorists.

Tavistock's men in Peru

Using psychoanalysis as a kind of "social engineering" tool to bring about social change on a mass scale has been the specialty of the Tavistock Institute in London and of the Frankfurt School in Germany since their foundings in 1921 and 1930, respectively. It is no accident, therefore, that Pérez de Cuellar's promotion as a candidate has been the responsibility of prominent Tavistock graduates such as deconstructionist psychiatrist Max Hernández and his disciple Francisco Sagástegui, among others.

Both of these expert "social engineers" direct a team which for more than a year has been pushing Pérez de Cuellar's candidacy through the so-called Democratic Forum,

on whose board one also finds the schismatic theology of liberation priest Gustavo Gutiérrez. Hernández and Sagástegui also head up the candidate's "programmatic team," whose output can be seen in "Project Agenda Peru." Both the Democratic Forum and Agenda Peru have provided their own "breeding ground" for the most recalcitrant ultra-liberals, liberation theologians, radical feminists, and proto-terrorists.

Inca reincarnation

Pérez de Cuellar's first histrionic act upon returning to Peru with his wife, after living for years in Paris and New York, was to go to Bolivia and cross the border into the southernmost Peruvian city of Puno, where he reenacted the "legend of Manco Capac and Mama Ocllo" on the founding of the Inca Empire. Following the "Inca path," Pérez de Cuellar travelled from Puno to Cuzco. According to the legend, Manco Capac and his wife Mama Ocllo emerged from Lake Titicaca, located between Peru and Bolivia, sent by their father the sun god to found the Inca Empire. The chosen land was Cuzco, where Manco Capac supposedly hid the golden baton given him by his father.

In a gesture identified by many as a calculated strategy to erase the stigma of having been absent from the country for more than 40 years, Pérez de Cuellar greeted the population in the Aymara dialect, described as "one of Peru's three languages" by his spokesmen. The next day, he explained in Spanish that his presence there was because this "is the ancestral place which gave rise to the Inca culture. . . . It came out of Lake Titicaca, from the force of water and of the sun," and that is why Manco Capac "is something magical and transcendental."

Pérez de Cuellar's theatrics received the blessing of the theology of liberation bishop of Puno, Jesús Mateo Calderón, who stressed that Peru "is an ethnically rich land . . . where the sense of nationality and of the ancestral force of the Inca Empire was born."

The "myth of Inkari," altered and expanded by the anthropologist sponsors of indigenism, describes how "Inkari," or "Incarri," the mother of the sun, was disembodied by the *wiracochas* (the bearded men from Spain.) The son of Inkari, the "Inti"—the yellow god—was replaced in the Incan temples by a Nazarene (Jesus Christ). But in time the Inti will return, according to the myth, and will re-join the scattered parts of his mother. When Inti returns, concludes the myth, so, too, will his son, the "Inca."

In Cuzco, Pérez de Cuellar recalled the Inca Empire and said that he has received "a transfusion of force and energy" from it. He continued with a harangue filled with magic symbolism worthy of the most fanatic Shining Path demagogue, in which he stated that "I have come here to receive the blood of our ancestors, to begin the struggle to which we are all committed."

José Carlos Mariátegui, considered by Shining Path as

their precursor, stated during the 1930s that "the force of the revolutionaries is not in their science, it is in their faith, in their passion, in their will. It is a religious, mystical, spiritual force. It is the force of myth."

'A President for all races'

Anticipating the profile of Pérez de Cuellar's candidacy, anthropologist Juan M. Ossio, a member of the Democratic Forum, paraphrased the Nietzschean José María Arguedas in an interview with the magazine *Debate* last April, warning that Peru needs "a President for all races," whose mission would be to rechannel the country "under all the democratic and institutional rules demanded by the globalization process"; that is, he clarified, a Peruvian edition of the "Bolivian model." It should be noted that before arriving in Peru, Pérez de Cuellar was a guest of his friend Gonzalo Sánchez de Lozada, President of Bolivia and a member, along with Pérez de Cuellar, of the Inter-American Dialogue. Sánchez de Lozada selected as his vice president an Aymara Indian to give the impression that he is the "President of all races" in Bolivia.

In a recent interview in the Peruvian magazine *Caretas*, Pérez de Cuellar said that as president of the culture and development commission of Unesco, he would propose that since Peru has an Andean identity, this "should be preserved, not only with respect to language and folklore, but in every element that makes up the Quéchua nation, because there is a Quéchua nation within the Peruvian state which must be preserved. . . . Everything I speak of refers to the Peruvian pluricultural nation. . . . I believe that some day we will be able to speak of federalism, and why not?"

Asked if he wasn't afraid that "this identity recognition might provoke political demands someday" (i.e., problems of separatism), Pérez de Cuellar answered, "I don't believe a revolution of this type would be prudent," but didn't deny the possibility. In fact, he reiterated that "what we are dealing with is not merely rescuing Quéchua, but also creating bilingual areas." This, too, reminds us of Mariátegui, who in his 1924 foreword to the book *Tempestad en los Andes (Storm in the Andes)*, written by anthropologist Luis E. Varcárcel, said: "The faith of indigenous resurgence does not come from westernization; it is not the white alphabet that raises up the Indian. It is myth."

Pérez de Cuellar was explicit on this in his *Caretas* interview: "I am among those who think that in those departments of the country where Quéchua is spoken, all primary instruction should be in Quéchua." And while recognizing that "Quéchua is not a mass-communication language nor a language of present-day culture which refers to science and technology," this is unimportant; what is important is that Quéchua should be "a spoken, written, and studied official language. . . . Quéchua is spoken by 10 million people who live in Bolivia, Peru, and Ecuador." That is their destiny, that is their identity, he claimed.