

Venezuelan government exposes plot by anthropologists, separatists in Amazonas

by Gretchen Small in New York, Carlos Méndez in Caracas

On Aug. 8 and 9, two confidential government documents denouncing an international conspiracy of ecologists and “action anthropologists” to turn more than one-quarter of Venezuela’s national territory over to foreign interests were run in full in the pages of the Caracas paper *El Universal*. The cover for the separatist plot, the government charged, is “Indian national liberation” and defense of the “ecology” of Venezuela’s tropical forests in the Federal Territory of the Amazonas.

No public response has yet come from the named international associations, but their Venezuelan collaborators have sprung to action to defeat the government’s defense of national sovereignty. And what an assortment of defenders it turned out to be: from Jesuits to Gnostics, to anthropologists, and the friends of Qaddafi in Venezuela!

Among those foreign agencies named by the Venezuelan government:

- Survival International, headquartered in London;
- Anthropology Resource Center, based in Boston;
- Cultural Survival, of Cambridge, Massachusetts;
- International Workgroup for Indigenous Affairs, based in Denmark;
- International Committee for the Defense of the Amazon, of Paris;
- International Indigenist Institute of the Organization of American States;
- World Council of Churches;
- the Berne-Geneva Ethnology Institute;
- U.N. Environment Program.

Venezuela is but one target of the separatist plot, charge the documents, prepared by the Borders Division of the foreign ministry. The intent of these agencies is to force Ibero-American nations to accept the concept of “limited sovereignty,” and the “obvious consequence” of their policies “calls into question the very existence of the Latin American republics.”

Further, the policies advocated by these international groups not only treat the Indians as “living fossils,” to be preserved as “guinea pigs” for social experimentation, but condemn the Indian population to early death, the document

demonstrates. The Indian populations, for whom these anthropologists would further limit access to modern medicine, today enjoy an average life expectancy of only 30 years, compared to the national average of 60 years of life!

Separatism: weapon of narcoterrorism

Coming as the drug mafias are challenging the state power of governments throughout the Andes, using as their instrument narcoterrorist groups such as Peru’s Shining Path (Sendero Luminoso) guerrillas, the Venezuelan government’s documentation opens a new flank in an international war to defend the existence of sovereign nation-states. A year ago, Peru’s government identified members of the same anthropological associations as the “intellectual authors” behind Shining Path, but retreated from that inquiry under international fire.

The Venezuelan Foreign Ministry has hit at the command centers for the new face of international terrorism, the so-called “separatist,” or “nationalist” movements that are the joint property of the Nazi International and the Soviet Union, as *EIR* has documented over the past two years, including in a special dossier issued in early 1984. At the highest level, the foreign interests deploying these terrorist assets are the oligarchic families, of East and West, committed to returning the world to a feudal past.

In *EIR*’s cover story of July 20, 1982, “Old Nazis Play the Soviet Card,” Lyndon LaRouche explained:

The objective of the powerful (aristocratic and financier) forces behind the deployment of this anthropologists’ nightmare of “separatist movements” is to generate throughout the planet a protracted condition of chaos—economic depression, regional wars, dionysiac orgies of assassination, rioting and insurrection in many nations. This process is intended to obliterate the institution of the sovereign nation-state and to bring forth out of chaos a Malthusian world-federalist order.

As *EIR* has documented, the German-based *Society for Endangered Peoples* exemplifies the centralized structure deploying the seemingly disparate separatist operations in-

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ternationally. Headed by the queen of Denmark, the Society for Endangered Peoples brings together activists from the neo-Nazi movement with funding and activists from Libya, offering its support to separatist operations ranging from the Basque ETA to the Sendero Luminoso-supporting South American Indian Council.

Survival International is the English-speaking branch of the Endangered Peoples Society, and *Cultural Survival* a corresponding association—two of the groups charged by the Venezuelan Foreign Ministry.

The Amazon: a narcoterrorist zoo?

Isolated and underpopulated, with few border controls, the Amazon center of South America has become one of the major routes for South American drug-running, exemplified by the leading role played by the Hong Kong-modeled “free port” in the Brazilian Amazon, Manaus, in the distribution of Colombian cocaine. Clandestine airstrips cover the Amazon in every country, used equally for gold-smuggling, drug-running, and contraband.

As in other Amazon countries, competing “anthropological missions” of both right and left ideologies have carved out “their” Indian populations to “defend” in Venezuela’s Amazonas Territory, making up the majority of the “population” in the area. In the Amazonas, it has been the fundamentalist “New Tribes” pitted against “Theology of Liberation” projects led by Basque Jesuit, Rev. José Maria Korta, and the Movimiento Al Socialismo Party. All equally agree that the Indians must be “protected” from modernization.

Now, the international agencies of terrorism are making their bid to “internationalize” major chunks of the Amazon region—thus removing all threat of government action against the expanding outlaw activities.

In the Venezuelan case, government preemptive action against the separatist plot was provoked by the revival of two separate, but converging, proposals for declaring the Ama-

zonas Territory a “World Heritage Site,” establishing a Yanomami National Park—a sort of internationally controlled human zoo from which Venezuelan armed forces and police activity would be restricted or excluded entirely. One proposal came from the Anthropology Department of the Instituto Venezolano de Investigaciones Científicas (IVIC), which proposed the creation of a Yanomami Biosphere Reserve extending over 40,000 square kilometers in which some 8,000 Yanomami Indians—and their “protectors”—would be the only inhabitants allowed. Similar in scope was the proposal for a Yanomami Indian Reserve by the La Salle Foundation, the Catholic order which has cooperated with the Jesuits in anthropological projects in the region for some 30 years.

When charges that the Amazonas had become a haven for drug-running and subversion broke this summer, the government named a multi-sectoral Commission to investigate the situation. Joining in the outcry against the government investigation were:

The Society of Jesus: the Order sprang to the defense of one of its most radical members, the Basque Jesuit Father Korta, accused of deploying his Indian association against any “non-Indian” colonizers in the area. Korta, the spitting image of Nicaragua’s Ernesto Cardenal, had formed an “Indian rights” association called the Union Makiritare of Alto Ventuari (UMAV) in 1972. It claims ancestral rights over all the territory.

Libya’s Friends: Several members of the Organizing Committee for the 1981 *Green Book* Conference in Caracas, financed by Libya’s Qaddafi and bringing together terrorists from around the world, have attacked the Amazonas investigation. Co-chairman of the Green Book Conference Domingo Alberto Rangel launched a campaign attacking the imposition of “progress as capitalist civilization understands it” in the Amazonas as “genocide” against the Indians.

With Rangel in the Green Book Organizing Committee was *Esteban Emilio Mosonyi*, one of the anthropologists cited in the foreign ministry document. Mosonyi, a member of the *Société des Americanistes*, is a fanatic proponent of the creation of separate Indian nations, arguing that “the movement of oppressed minorities towards their self-determination constitutes a universal phenomenon,” as demonstrated with such European “independence” movements as the Basques and the Corsicans.

The Gnostic Church of Venezuela: Walter Márquez, a Congressman for the MAS party and leading member of the Venezuelan Gnostic Church, argued Aug. 20 before a parliamentary commission that the Indians have primordial rights over the Amazonas region, charging the issue of “sovereignty” was simply an effort to “distract” public opinion. Márquez’s role on the Anti-Drug Commission in Congress was recently questioned by the Andean Labor Party of Venezuela, due to Márquez’s connections with the Universal Gnostic Movement of Colombia, implicated in drug-running and kidnapping.

Selections from: "Distortions of the Indian Problem Present in Some Projects," published on Aug. 8 in El Universal.

1) At the international level, a constantly accelerating movement is gaining strength which seeks to apply to the Amazon area principles which, on the one hand, reflect the doctrine of "limited sovereignty" and, on the other, attempt to internationalize the Amazon as the "Common Patrimony of Humanity." This strategy shows itself through indirect pressures, which are aimed primarily at the themes of protection of the Indians and of the tropical forests.

To this end, the weakening of the signatory states of the Amazon Cooperation Treaty is sought, inducing them to accept mechanisms which permit certain international organisms, governmental and non-governmental, to interfere in the sovereign decisions of those states on questions of population, territory and resources. . . .

These policies, induced from abroad, require for their success the collaboration of people who, within each country, actively support them in their objectives. . . .

The proliferation of activities by certain anthropologists, ecologists, and sociologists promoting the presentation of "projects for the creation of Indian or ecological reserves" is not accidental, but rather causal, whose final outcome is to gain the acceptance on the part of the Venezuelan state of the criteria of "limited sovereignty" and "Common Patrimony of Mankind." Also not to be overlooked is the interest of groups tied to the international left in carrying out campaigns on behalf of the "human rights of the Indians". . . .

2) a) Protection of the tropical forests . . . constitutes an important element in the process of internationalizing the Amazon. . . . This movement has had such success that, under the concept of "ecological protection," within Venezuela "territorial parentheses" (parks, reserves) have been created covering more than one-quarter of the total land surface of the country. . . . The consequence has been that the Venezuelan state has limited its capacity for full exercise of its sovereignty in the areas thus affected. . . .

b) Protection of the Indians: Without real concern for their integral development and incorporation in the rest of the nation (Art. 77 of the National Constitution), but instead with the purpose of recognizing "autonomous Indian nationalities," which should enjoy the "right to self-determination," and with whom the State should "negotiate" the exercise of sovereignty over territory, population, and natural resources. This brings as a consequence the weakening and eventual dismemberment of the State, increasing its vulnerability to manipulation by interests foreign to its own. . . .

It becomes interesting to study the coincidence of interests active around natural resources and the strategic importance of countries like Venezuela. In this regard, we observed that, in January of 1971, the World Council of Churches and the Institute of Ethnology of Berne-Geneva concocted a "Symposium on Inter-Ethnic Friction in South America"

which took place in Barbados.

If indeed the title and organizers call attention to themselves, even greater doubts are raised by the text of the "Declaration of Barbados for the Liberation of the Indian." It states, in effect:

The Indians of America continue to be subjected to a colonial relationship of domination . . . a position which negates the possibility that the Indians can free themselves of colonial domination and decide their own future. . . .

In the declarative section, we observe the section which defines "the responsibility of Anthropology":

The anthropology which today is required in Latin America is not that which takes the Indians as mere objects of study, but that which sees them as a colonized people and commits itself to their liberation struggle. . . .

[The First Technical Meeting on the Problems of the Indian Populations of the Amazon Region, in Puyo, Ecuador in July 1981 and the VIII Interamerican Indigenist Congress in Mexico, 1980, produced] recommendations and resolutions which threaten directly, clearly and unequivocally:

a) *National Unity*, an essential element for the states involved, through demands for recognition of the "Indian nationalities" and their "right to self-determination";

b) the *territorial integrity* of the Latin American states, as a consequence of the recognition of "exclusive territorial rights" of these "nationalities" over territories which are drawn up on the basis of criteria of "historical occupation," without taking into account existing national borders;

c) the *sovereignty of the state* over national resources, by establishing the necessity of signing "accords between the governments and indian peoples for the prospecting and exploiting of hydrocarbons and minerals." In addition, the fruits of these exploitations should directly benefit the "Indian nationalities" and be administered directly by them, and not by the State to the collective benefit of the nation;

d) the *policy of integration, consolidation, and populating* of national territory, through the paralyzing and eliminating policies and projects for populating and the socio-economic development of these areas, particularly in the border areas;

e) the *Latin American identity*, as a product of a fusion of races and cultures, through the attempt to establish forms of ethnic segregation. . . .

3) It is evident that such recommendations cannot but affect, directly and negatively, the existing elements of the State: nation and territory—one, indivisible and sovereign. The obvious consequence would be to call into question the existence itself of the Latin American republics, inasmuch as in the end the latter would tend to fragment into multiple

“nations” and eventually confederations of Indian republics would arise.”

Selections from: “An Analysis of the Proposals for the Creation of a Yanomami Reservation in the Amazonas Federal Territory”

The most recent expressions of these policies are crystallized in the projects for the creation of Indian reserves along the length and breadth of the Venezuelan border, areas of concentration for the different tribes and where the presence of the State is extremely precarious. . . .

The proposed Reservation would cover approximately 40,000 square kilometers and would include a population of about 8,000 Yanomami Indians, which would represent a population density of 0.2 inhabitants per square kilometer. . . . The reserve would border on Brazil for an extension of 850 kilometers. . . .

The . . . Project suffers from a double constitutional fault: First, it wrongly, and in a biased manner, interprets some of the constitutional guidelines, and secondly, contains principles clearly violating the letter and spirit of the basic guidelines of the Constitution:

a) Integrity and Unity of National Territory: It is not accidental that, in its preamble, the Constitution states among its objectives the maintenance of the independence and territorial integrity of the Nation, and the strengthening of its unity.

a. 1) It is important to point out that this initiative tends to further weaken the already weak and precarious presence of Venezuela at its borders, through the creation of a territorial and juridical parenthesis which tends to pull the Yanomami out from national jurisdiction. To this end, they attempt to submit them, in some manner, to international guardianship through the application of the concept of “Patrimony of Mankind”. . . (“World Heritage Site” in the language of UNESCO). . . .

a. 2) Upon examining the section, “Aspects of Security and Defense” of the Project, it is equally notable that it poses:

—the necessity of exercising “strict vigilance and control over the policies which the Venezuelan State establishes for this culture in order to guarantee its self-managed existence.”

—That “. . .the Security and Control Organisms of the Reservation [evacuate] all persons foreign to the Yanomami ethnic without due authorization from the zone.”

—“. . .That the zone contiguous with the border with the Republic of Brazil be common territory of the Yanomami people. . . .”

The juridical implications of the term “autogestion” and its derivation to “self-determination” are as obvious as the proposal for the creation of a supranational entity, superimposed over the borders of Venezuela and Brazil.

If we combine this with the evacuation of all those foreign to the Yanomami ethnic group, we would be falling into the creation of Bantustans like those of South Africa. . . .

b) The Constitution, by including in both its preamble and in Article 61 the prohibitions [against discriminations for race, sex, creed or social condition] is doing nothing other than registering one of the principles which make up the national identity as *mestizaje*, which . . . accelerated in this century, has resulted in the full fusion of races and cultures into a nation, one and indivisible.

b. 1) It is paradoxical that the evident consequence of projects such as these is the introduction into Venezuela of a policy of ethnic discrimination, a national version of South African apartheid. . . . The result of isolating the Yanomami from all direct, personal, social, economic, and cultural contact with the rest of the nation would be to segregate them in fact and in law. In this regard we observe that the [Yanomami Reserve] Project in its “Suggestions for the Regulation of the Reservation” and in the aspects relating to “Security and Defense,” states that:

—For those not belonging to the Yanomami culture, the only activities allowed within the restricted zone are those of patrol and border control, those of scientific investigation, and those of medical assistance for emergency situations. . . .

—“The National Guard will avoid within the realm of possibilities contact with the Yanomami population.”

b. 2) The practical results of the application of the concepts embedded in the Project is tantamount to forgetting that the Venezuelan Indians enjoy full juridical rights, and to submit them to a caretaker regime, which in the final analysis would place them among the incompetent: minors, outcasts, and prodigals.

In this way, far from helping the Yanomami to incorporate themselves as full citizens, it removes from them any possibility of enjoying the benefits of scientific and technological advances which the rest of humanity enjoys. It assigns them the role of *living fossils* and treats them like guinea pigs in a scientific research laboratory [emphasis in original].

Symptomatic are the regulations which limit the access of the Yanomami to medical attention, particularly when it is taken into account that the average lifespan of the Indians is 30 years, in sad contrast to the national average of approximately 60 years. . . .

Another expression of the State’s sovereignty is precisely its exclusive jurisdiction over the natural resources of its territory. As already indicated, one of the objectives which certain international circles pursue is to weaken the sovereignty and State Control over the resources which it has been given by Nature. . . .

From this listing it can be seen that the objective is to impede the possibility of exercising effective control over the zone.