

Peruvians vote mandate for total war on Shining Path terrorists

by Mark Sonnenblick

On Nov. 11 millions of Peruvians braved terrorist threats to cast their votes in Peru's municipal elections. In doing so, they rejected any thought of concessions to the Shining Path ("Sendero Luminoso") terrorists. Their courageous exercise of the right to vote under such circumstances is a mandate for total offensive war to wipe out the communist assassins and their legal support networks. President Alan García's ruling APRA party, which has been pussy-footing toward Shining Path, was repudiated even by many of its traditional supporters.

Shining Path's strategy was to move toward dual power by aborting the elections in the Andean highlands and causing a low turnout in the cities. So far this year, 130 mayors, local judges, clerks, council members, and municipal candidates have been murdered by the terrorists. Dozens of villages and towns are at present without any political authorities. In a typical case, on Nov. 8 a guerrilla squad entered an Andean village before dawn, herded the 200 residents to the plaza, declared themselves a revolutionary court, and tried and executed eight people.

Over 500 candidates dropped out of the race, leaving scores of districts with no candidates at all. Shining Path believed that if its intimidation were somewhat successful now, it could completely thwart the April 1990 presidential elections and force the government to its knees. This strategy failed in all places heard from so far.

In the bleak Andean city of Ayacucho, whose university is the birthplace of Shining Path and where it carries out assassinations every week, voters defied a 24-hour curfew decreed by the terrorists and threats that those who voted for "the bourgeois state" would be killed. Most ballots cast there were blank, an unmistakable repudiation of Shining Path and of the politicians who dared not appear in public after the mayor was murdered. After the elections, at least seven people were murdered for having voted.

In the capital city Lima, voter turnout was so great the polls had to be kept open for an extra two hours to let all vote. Almost all voters walked to the polls, some very long distances; bus owner-operators, not willing to risk their buses

for the sake of democracy, adhered to the "strike" called by the terrorists.

Mandate against gutlessness

Peruvian pornographic novelist and presidential candidate Mario Vargas Llosa was not the big winner in that country's Nov. 11 municipal elections, as the *Washington Post* and other U.S. media would have one believe. The vote was not for anybody. Rather it was against Shining Path, against the Marxist left, and against the economic austerity policies of President Alan García. García was elected in 1985 with 48% of the vote going for his APRA party. On Nov. 11, APRA received only about 17% of the Lima vote and lost all 18 of the Lima district offices it had held. Poor voters, who had given the hodge-podge United Left 40% of the vote in 1985, now repudiated it because it includes the pro-Moscow Communist Party and others sympathetic to Shining Path.

According to one exit poll, 49.6% of the vote in Lima went to a television magnate Ricardo Belmont. His political positions were unknown to the electorate, which appreciated him for the "bread and circuses" he offered on television. Belmont let it be known he was supporting Vargas Llosa in the April, 1990 presidential elections. That is certainly a boost to Project Democracy's pretty-boy candidate. But the candidate formally identified with Vargas Llosa in Lima polled, at best, 25%—not much more than the ultra-left or García's candidate.

What's more, Belmont gave himself much needed credibility by including on his ticket respected civic leaders such as Carlos Pastor. Pastor has led thousands of pensioners in campaigns against what he calls the García administration's "slow but sure death" policy of cutting pensions and medical care payments to the elderly. A supporter of Lyndon LaRouche, Pastor is likely to fight tooth and nail against Vargas Llosa's pledges to impose even more genocidal cuts in government spending.

As for Vargas Llosa, in a five-page adulatory feature in the *New York Times Magazine* Nov. 5, he said that "People have suffered so long, they are willing to suffer a little longer—if we can show them it is not for nothing. . . . We are

offering them modernism, capitalism, something earth-bound, pragmatic.”

His liberal economic “restructuring” certainly does promise more suffering. He promises to fire thousands of state employees, sell off or close down state enterprises, and eliminate remaining subsidies on food and other essentials which mean the difference between life and death for the poorest Peruvians. He promises to reduce consumption and increase exports to resume payments on the foreign debt. It is nearly identical to the program which Harvard economist Jeffrey Sachs is bringing to Poland, and to the International Monetary Fund (IMF) “shock” imposed on Peru from 1976-85. Those “free market” policies put Peru on the verge of being overwhelmed by the cocaine mafia and its willing partners, the narco-terrorists.

The two ‘paths’ march together

Much like the Shining Path guerrillas, off-beat existentialist Vargas Llosa is a monster bred by foreign powers to wreck Peru. During the 1960s he devoted himself to remaking Ibero-American culture to fit Che Guevara’s ideal of “the new man.” He was constantly in Havana, receiving and giving literary awards. He told the *New York Times Magazine* that he soured on Cuba in 1966, when he objected to its attempt to “cure” homosexuals: “Poets and dancers I knew were being rounded up for ‘antisocial behavior’ and sent to the country to work gangs with common criminals. It was terrible, the suffering.”

Vargas Llosa apparently also opposes “repression” of narcotics. He signed the Inter-American Dialogue’s 1986 report, which advocated “selective legalization” of narcotics, because “waging war on drugs costs money.”

The State Department’s Project Democracy, a.k.a. the National Endowment for Democracy, picked Vargas Llosa out of the literary gutter in 1987. Suddenly, he was agitating well-funded street mobs to smash García’s effort to change the banking structure from one laundering cocaine money to one financing productive industry. Most of the mobs were from the “informal economy” championed by Hernando de Soto, a free-market ideologue who celebrates the black market hustler as the hero in the fight against “statism.” President Reagan and Vice President Bush feted de Soto in Washington, holding out his theory as a model for the free market changes needed in Latin America. Last week, de Soto got the same reception in Moscow. He remains Vargas Llosa’s political controller.

Vargas Llosa is ready to subjugate the nation-state to the terrorists’ will. President García is under intense pressure even within his own APRA party to recognize that a state of war exists, and to take appropriate military and other measures. As terrorist bombings, assassinations, and “armed strikes” escalated in the build-up to the Nov. 12 elections, Vargas Llosa fought even proposals for a curfew. He said in a Lima television interview Oct. 26, “Since this government

does not inspire confidence, a curfew could serve ill-intentioned ends. . . . Also, it is not good for democracy during an election period.”

For him, “democracy” means dialogue with the communist assassins. He pledged in July that, if elected, he would open dialogue with the Shining Path. His top adviser, Fernando de Trazegnies, confirmed to the *Baltimore Sun* Oct. 26 that the candidate had offered such talks, “but he is not holding his breath for an answer. They are not the talking kind.”

He holds no such olive branch to those fighting to save the republic from Shining Path. In 1984, he investigated the deaths of seven journalists apparently killed by illiterate village militia men who mistook the strangers for part of the terrorist band which had recently killed several peasants. He charged that the army had killed the journalists for trying to investigate “military atrocities.”

Mario Vargas Llosa, pornographer and worse

A distinguished military officer, retired general German Parra Herrera, in a caustic commentary published in the Lima weekly La Tribuna Oct. 23 and translated below, questions the sanity as well as the morality of the international bankers’ favorite Peruvian presidential candidate, who confesses that even his father considered him “strange.” Parra served as transport and communications minister earlier in the administration of President Alan García.

. . . My article, “What Varguitas [=little Vargas] said about the Army,” appeared in the Lima daily *La Republica* on Sept. 12. In it I warn of the agnostic writers error in going to Chile to see a theater version of his novel *Pantaleón and the Visitors*. In my opinion and that of my former superiors in the hierarchy, that novel offends the Army. Is it fiction or reality? Varguitas says *Pantaleón and the Visitors* is based on a real event. On a trip to the jungle he discovered that the border troops accepted visitors in their barracks.

He says that *Pantaleón* shows how ridiculous military bureaucracy is. On the other hand, *The City of the Dogs* shows the violence, hypocrisy, and deceit which could take place in military circles. Varguitas reveals that he came to know the military mentality and its ways while attending the Military College. This knowledge made him think that the prostitutes’ service was organized the same way as the Army, that is, according to a very strict, very closed and hierarchical bureaucracy in which ends and means are readily deformed. He argues that such rigid and strict hierarchies negate the individual’s spontaneity, freedom and creativity. . . .

Agnostic or atheist? Varguitas confesses himself to be an agnostic and not an atheist. “An atheist believes God



Mario Vargas Llosa, the darling of the U.S. Establishment's free market cult.

does not exist. An agnostic declares himself incapable of postulating the existence or non-existence of God." He does not take into account that the impossibility of proving God's non-existence is the best demonstration that God exists. An agnostic does not have God before him at all. It is worse to be an agnostic than to be an atheist. This would explain his lack of respect for Christian truth. . . .

Elogio de la Madrastra. This novel [by Vargas Llosa] offends Christianity. Therefore, it is worth reflecting on. In brief, the novel tells the story of Rigoberto, a widower with a single son, Alfonso, who remarried one Lucrecia. Rigoberto is a sexual pervert. He centers his pleasure on the body. Lucrecia is a docile lady at the will of her owner, "as a Christian wife should be." He also had sex with his servant, Justiniana, "his favorite."

Alfonso, the 14-year-old "Fonchito," also showed "a singular, ingenuous infantile wickedness, accentuated sexuality, and ability at writing. He was a "cruel and cold little devil." He managed to seduce his step-mother. He had sex with her. Cleverly and remorselessly, he let his father know of what happened by means of a homework assignment, "Composition with free choice of theme: Panegyric to my Step-mother."

He got his father to kick him out "like a dog." Rigoberto later transformed himself into "a soul in pain" and "into an overly religious man and a zealot, like when men think they are going to die."

The novel does not say whether Fonchito kept writing. The elegant and erudite form of this work does not compensate for the theme: the relationship between eroticism and pornography, pornography with obscenity and obscenity with lewdness. . . .

He makes religion pornographic: "I have prolonged and repeated orgasms . . . like Archangel Gabriel." "The bathroom was his temple. The sink was the altar of sacrifices. He was the High Priest." "It is possible that God exists; but, even so, at this point in history, with all that has happened to us, would it mean anything at all?" . . . "We were a woman and a man, and now we are ejaculation, orgasm and a fixed idea. We have become sacred." "Defecate, excrete—synonym for enjoyment? Sure, why not?"

The author delights in unnecessary details of sense manipulation. How can that be explained? It is worth remembering what Varguitas says: "The most authentic autobiography of a novelist are his novels." . . .

Conclusion: *Elogio de la Madrastra* is irreverent. It offends religion. It is pornographic, obscene, impudent, sensual. It deserves the same reproach Rigoberto gave his son: "How could you have invented such indecent filthiness?" Is this merely the absence of God? The question of the agnosticism of a candidate to the presidency of the republic of a Catholic country is a public matter.

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