

A volcano of political violence is set to erupt in Brazil

by Silvia Palacios and Lorenzo Carrasco

This past May, Luis Inacio “Lula” da Silva, the presidential candidate of the neo-communist Workers Party (PT) and one of the coordinators of the São Paulo Forum, visited Washington as the likely victor of the presidential election upcoming in October. As he was being feted by myriad creditor bankers and other establishment spokesmen, back in Brazil, a pro-terrorist wing of the PT, the so-called Landless Movement, was unleashing a well-coordinated nationwide wave of military-style land occupations, under the motto: “Cry for the Earth.”

The Landless Movement’s violent actions are causing particular worry in national security sectors in Brazil, since they prove that this organization, known by its initials MST, is now emerging as an armed movement similar to Peru’s Shining Path or the Zapatistas in Mexico. According to reports from Brazil’s Strategic Affairs Secretariat (SAE), excerpted in the June 2 and 4 issues of the newspaper *O Estado de São Paulo*, the MST “is a paramilitary organization which possesses guerrilla training centers” in various parts of the country. “The reports indicate,” continues *O Estado*, “that in their training, the Landless rely on the collaboration of representatives from Germany, Chile, Nicaragua, Cuba, and the former Soviet Union. It also says that the MST is tied to peasant organizations in Latin America and the Caribbean, besides maintaining links with Chile, Uruguay, El Salvador, and Nicaragua.”

O Estado reports that “the document compares the MST to a paramilitary organization, with a primer on how to invade tracts of land, resist [efforts to eject them], and produce in the invaded zone in order to guarantee holding on to the land. The Executive Intelligence Service is specifically exposing the existence of two guerrilla training camps, one in Pernambuco, for invading the northeast region, and another in Santa Catarina, for those of the south.”

It is also reported that at one of the Landless encampments, the military police of São Paulo found “a booklet dated August 1987, on revolutionary methods of leadership. The text is attributed to the Sandinista movement in Nicaragua.”

According to the June 11 issue of the magazine *Veja*, part of the MST leadership was trained by the Cuban Communist Party. In the same report, *Veja* details the agenda that the MST has distributed among its affiliates and supporters, with the following holidays marked: the Cuban Revolution, Karl Marx’s birthday, the anniversaries of the deaths of terrorists Carlos Lamarca and Carlos Marighela, the Russian Revolu-

tion, etc.

This terrorist apparatus now threatens to spread through the length and breadth of the country. According to a confidential report of the SAE, referred to by the daily *Jornal do Commercio* of May 20, the matter is considered a question of “national security,” given that imminent new invasions are expected to spread the agrarian conflict, where “12 million landless may adopt violence as a political method,” and there will be insufficient forces of law and order to contain them. SAE head Admiral Flores has acknowledged that the mobilization capability of the Landless is greater, in certain cases, than that of the Brazilian Army.

Worse still, the visible machinery of the MST is part of a much larger semi-invisible apparatus which overlaps with the PT, with the Unified Workers Confederation (CUT), and especially with the networks of the Pastoral Movement of the Land (CPT) and of the Theology of Liberation, who are the true initiators and creators of the MST.

Roots of the MST

The MST was created about 15 years ago by the CPT. Since then, it has succeeded in settling approximately 130,000 families on land which they occupied. These families remain linked to the organization, and its successes are always obtained through carefully planned and often violent land occupations. To that end, it has built up an intelligence infrastructure which enables it to know every detail, down to the legal status of each property, thereby anticipating possible responses by the owners and the government, etc. For example, at the present time, it holds some 91 occupied encampments nationwide, accommodating about 20,000 families who are ensnared by the hope of further land appropriations.

In the words of one of the MST’s most important leaders, Gilmar Mauro, they are doing everything to “prepare the hearts and minds to resist the police. That is why we prepare them for at least one year of hard living before getting the land.”

The MST traps miserably poor peasants in its nets, by making the subsistence of their families dependent upon the land occupations. This turns them into ideal instruments for unleashing a virtual caste war—poor against rich, landless against landed, peasants against farmers—fed by the generalized impoverishment that afflicts the nation and keeps 60 million Brazilians in a state of extreme misery.

The MST’s potential for insurrection is causing grave con-

cern not only because of the fragility of police services, but especially because of the state's flagging security intelligence capabilities, which were dismantled during the two years of President Collor de Mello's corrupt government, allowing the unchecked proliferation of these subversive groups. Even Collor de Mello's Navy Minister Adm. Mario Cesar Flores, today the head of the Strategic Affairs Secretariat (SAE), joined the ranks of the gullible who parroted the myth of the "end of the Cold War" in order to justify the takedown of the state's intelligence apparatus. The admiral went so far as to propose that Brazil cede its sovereignty to become a part of the global order—a position which led him to establish closer ties with political elements of the Workers Party.

It is for this reason that the MST's startling growth took government authorities by surprise, especially the SAE, which is now hurriedly trying to learn to play fireman just as the countryside is about to burst into flames.

The MST's godfather

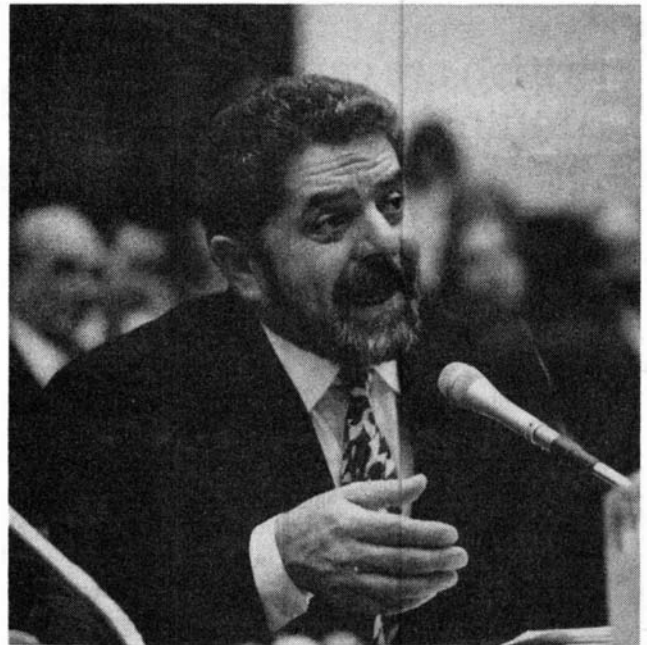
The MST's godfather, the Pastoral Movement of the Land (CPT), uses the MST as its political arm. In its capacity as official agency of the National Bishops Conference of Brazil (CNBB), the CPT cannot directly identify or take sides in conflicts (though the public proclamations of several liberationist bishops are well-known). The CPT supplies political justification for the MST to dedicate itself to land occupations, with the argument that "the state is the active agent of violence in the countryside."

The links between the MST and the Theology of Liberation are close and obvious. The MST's main offices, for instance, are located in a building provided by the São Paulo diocese, under Cardinal Paulo Evaristo Arns, the chaplain of the Ibero-American terrorist network gathered under the umbrella of the São Paulo Forum.

The CPT's membership includes the *crème de la crème* of the Theology of Liberation, such as the Basque bishop of São Felix of Araguaia, Don Pedro Casaldaliga, who is closely linked to the terrorist Central American network controlled by Fidel Castro, whom Casaldaliga calls his "elder brother, first comrade, Patriarch of the Greater Fatherland," *ad nauseam*. Don Casaldaliga is also intimately tied to Mexican Bishop Samuel Ruiz, not only through their mutual love affair with Fidel Castro, but also through the methods of the MST, which Don Samuel used to forge the Zapatista National Liberation Army (EZLN) of which he is the unofficial "Comandante Uno."

British manipulation

Through the CPT, the MST is tied to several international entities which are enemies of Brazil's sovereign interests. In 1991, the British organization Right Livelihood Foundation (RLF) gave an "alternative" Nobel Prize to the CPT; the same award was given to Brazil's former ecology minister José Lutzemberger—an unbalanced ecologist who is considered to be one of the gurus of the equally afflicted Prince Charles,



Luís Inácio "Lula" da Silva during a visit to Washington.

heir to the British throne. The RLF is part of the Gaia Foundation, which was created to spread the theology of the New Age based on the pagan belief in Gaia (Mother Earth), and which counts among its ranks several of the more notorious members of British nobility.

The CPT and the whole apparatus that surrounds it, is also closely related to London's Catholic Institute for International Relations (CIIR), which coordinates operations worldwide for the Theology of Liberation. The CIIR was founded in the postwar period, in the same initiative that also launched the World Council of Churches, with which it maintains close ties in the latter's Geneva headquarters. One of the CIIR's founders was Lady Barbara Ward Jackson, who is known for having introduced the bacillus of pagan environmentalism into nominally Catholic circles. Ward is also a prominent member of the International Institute for Environment and Development (IIED), headed and financed by the multinationals' Robert O. Anderson of Arco and Tiny Rowland of Lonrho. The CIIR's leaders identify Gustavo Gutiérrez (founder of Liberation Theology), Leonardo Boff, and Cardinal Paulo Evaristo Arns as their models.

In 1992, Cardinal Basil Hume of London, who is part of the CIIR network, awarded Father Ricardo Rezende, a spokesman of the CPT, the medal of the Anti-Slavery International (ASI), a group which, under the cloak of fighting slavery, actually promotes supranational interventions against targeted nations. Founded in 1787 and self-described as "one of the oldest human rights organizations," the ASI includes various of Britain's most renowned oligarchical families, such as Wilberforce and Buxton.

This international clique founded the so-called Brazil Network, with headquarters in London and Washington, so

British are caught running terrorism

New evidence documenting the role of British intelligence in *directing*, hands-on, the combined narco-terrorist and so-called “indigenous” separatist assault upon the nations of Ibero-America has been uncovered by this news service. The two specific British intelligence operations presented in this package—London’s Anti-Slavery International (ASI) involvement with the Brazilian Workers Party’s terrorist arm, the Landless Movement, and the Canadian-centered indigenous support operation—which threaten the integrity of several nation-states as well as the hemispheric order, bear immediate investigation and action by national security and intelligence forces in the region.

Their goal is not to eliminate slavery or poverty, but rather to eliminate sovereignty. “Sovereignty, once achieved, dies hard,” ASI board member Lord Archer of Sandwell complained at the ASI’s annual meeting in 1992. But “one battle which is already won is the recognition in principle that the sovereignty of a government does not extend to a right to ignore the international consensus.” The next step, he said, is to enforce sanctions against governments that step out of line. A former chairman of the Parliamentary Group for World Government and of Amnesty International in Britain, and 12-year member of the Executive Committee of the Fabian Society, the proletarian Lord Archer exemplifies the oligarchs seeking world government deploying these fraudulent “humanitarian” concerns.

Take the case of the most recent operation launched by the Canadian government’s International Research Development Center (IRDC). Organizers of a Second International Encounter of the First Indigenous Nations of the

Americas announced that the IRDC will finance the creation of a computer communications network linking “indigenous” activists in Brazil, Ecuador, Mexico, Peru, Colombia, Guatemala, and Canada, according to *O Estado de São Paulo* of June 5. The computer network is scheduled to be operational within four months, and will allow Indian separatist activists to coordinate human rights campaigns, investigations, and joint projects against their respective national governments.

Given the well-documented role of foreign anthropologists in directing virtually every single “indigenous” separatist movement around the globe, the new supranational computer network clearly represents a potential capability for espionage and destabilization.

Canada’s IRDC had provided \$50,000 for the Second Encounter, held in early June in the Amazon jungle village of Poianaua, in Acre, Brazil, organizers reported, and they will now finance, set up, and train personnel for the new computer link-up project.

Sustainable indigenous genocide

The central organizing role of the IRDC in this network demonstrates once again how the international indigenous rights movement is not indigenous at all, but rather is financed and run by British intelligence’s United Nations apparatus, which seeks to deploy native populations as cannon-fodder in its ongoing war to establish a malthusian world dictatorship under the aegis of the United Nations.

The IRDC, founded by the Canadian Parliament in 1970 as an official aid agency, functions as the Western Hemisphere branch of British intelligence’s Institute for Development Studies (IDS) at Sussex University, the latter set up in the 1960s as an informal continuation of the old British Colonial Office. Sussex institute founder Paul Streeten, for example, played a leading role in drafting

as to better coordinate the efforts of the leading non-governmental organizations (NGOs) such as Amnesty International, Survival International, Oxfam, World Wildlife Fund, Greenpeace, and Friends of the Earth. All of these groups are determined to limit Brazilian sovereignty through the pretext of environmentalist, indigenist, and human rights “causes.” In the United States, Brazil Network was founded with the aid of Franciscan groups, and “its first general meeting took place in the headquarters of the American Friends Service Committee in Philadelphia, in June 1987,” according to its own propaganda.

On Sept. 30-Oct. 1, 1989, in Sheffield, England, the Brazil Network and the CIIR jointly sponsored a symposium on “Amazonia: Whose Environment, Whose Struggle?” The symposium’s declared purpose was to organize an interna-

tional federation to supervise the campaigns to nullify Brazil’s sovereign control over the Amazon, supposedly because of environmental concerns, but actually for the purpose of seizing the Amazon for looting by raw materials multinationals.

The Brazilian subsidiary of the Brazil Network is the Institute of Socio-Economic Studies (INESC), which receives funding from several international foundations. The INESC serves as a lobby for those same international interests within the Brazilian Congress, while at the same time serving as an information and coordination vehicle for the NGOs tied into the Network.

Apart from the international financing of the Anglo-American foundations, the CPT, the MST, and the Unified Workers Confederation of the PT all receive abundant funds from the Misereor and Caritas foundations.

the just-released 1994 U.N. Development Program (UNDP) *Human Development Report 1994*, which outlines the project for world dictatorship.

Since its founding, the IRDC has played a central role in the United Nations' international intelligence and control operations. One of its founders was the former head of the U.N. Environmental Program (UNEP), raving malthusian Maurice Strong, who in 1992 chaired the U.N. Conference on Environment and Development, (Eco '92) in Rio de Janeiro. Rio '92's concluding document, Agenda 21, outlined a program to shut down industrial and scientific development globally. In 1984, the IRDC set up a Third World Network of environmental and anti-development non-governmental organizations (NGOs), to pressure national governments into participating in the malthusian Rio '92 summit; today, the IRDC has been given responsibility by the Canadian government for implementing Agenda 21 globally. The IRDC proudly proclaims that it is dedicated to imposing "sustainable development"—a fraudulent construct which their own publications proclaim was created to eradicate developing nations' commitment to "economic growth and prosperity."

It is only as they can be used to further this agenda that the IRDC is interested in the fate of impoverished native communities in the Americas. As far as the IRDC is concerned, native communities must be kept in miserable backwardness. A recent IRDC publication argued that "traditional environmental knowledge (TEK)," that is, "folk ecology," must be promoted worldwide, because "TEK challenges western science's foundation in the Judeo-Christian belief in humanity's dominance over nature," and promoted "shamanism," that is, pagan "ritual performances, myths and world views" as a better "political and religious technique for managing societies." Likewise, Indian children should be denied the right to "institutionalized childhood education."—*Gretchen Small*

The bloody Gaia cult

What unites the ancestral British families with the Theology of Liberation movements, especially the MST, is their shared worship of the pagan Mother Earth goddess. It is to Gaia that the biggest propagandist of the Theology of Liberation, former priest Leonardo Boff, offers his most fervent allegiance. In the process of becoming a convert to the New Age, Boff elaborated an interpretation of his beliefs which identifies the "land-community" with Gaia.

For the MST and the CPT, as well as for the innumerable "base communities" linked to them, the key to their victorious insurrection lies in their ability to "spiritualize the land." They view the land as "a mystery" in the religious sense, and for them, "to free the land is to create a space for God to act in this world." With this thoroughly anti-Christian view—in

which the mystery of Christ is supplanted by the "mystery of Gaia," and the Catholic Church is replaced by the "land-community"—this apparatus celebrates its rituals of indoctrination and finds justification for acts of violence.

As a part of this, some priest always seems to be available in the vicinity of MST-occupied tracts, ready to offer a Marxist interpretation of the Bible. It is also common for the MST ranks to recite verses dedicated to agrarian reform, some of them written by Don Casaldaliga, and others by Frei Betto, compiled in the book *Liberation Psalms and Prayers*. The Uruguayan magazine *Tierra Amiga* explained the occupation method: "The settlements have their own schools, and the teachers come from among the settlers. They receive specialized information from various NGOs linked to popular education methods, and apply the pedagogy of Paulo Freire, the noted author of *Pedagogy of the Oppressed*."

Lula's terrorist links

Although the candidate of Theology of Liberation, "Lula" da Silva, dishonestly denies any links between his PT party and these pro-terrorist movements, they are evident and many. The MST recently became a part of the so-called Peoples' Movements Confederation, in which the PT's labor branch, the CUT, also participates. The confederation was founded in 1993 for the purpose of seizing power, channelling the fury of the most impoverished sectors of the population. The confederation includes a series of informal groupings which constitute the cultural effluvia of the New Age—feminism, indigenism, ecologism, etc.—which are the intended shock troops for bringing "Ayatollah Lula" to power.

Lula's spiritual adviser Frei Betto had the following to say about it: "The peoples' movements began to proliferate in Brazil starting in 1970. Their strength today is notable, when one sees how it is that certain parties succeed in electing so many congressmen and mayors and, even more, head up the race for the presidency of the republic in 1994. However, those who think there is a political party behind each movement, are wrong. More frequently, one finds the churches, the NGOs."

At the same time, the MST acts in coordination with other entities which follow the PT's general policy orientation, without necessarily being an organic part of the party, such as the CPT and the Missionary Council (CIMI). The MST, together with the CIMI, the CUT, and other indigenous, black, etc. organizations, also form part of the "500 Years of Resistance People's Peasant and Indian Movement," which was created to decry the evangelization of America, whose fifth centenary was celebrated in 1992.

Thus, the MST's mentors have placed themselves in the privileged position that, regardless of whether Lula wins or loses, the conditions will exist for provoking social conflagrations that could destroy what's left of Brazil's fragile institutional framework. At the same time, the MST's actions prefigure the likely future dynamic of a PT government, whereby each sector of the party will tend to resolve their internal disputes through the violent deployment of their own constituencies.