

Action anthropologists train the 'indigenous' shock-troops

by Gretchen Small

Cultural Survival, one of the leading global "action anthropology" associations operating worldwide, dedicated the Spring 1994 edition of its quarterly to a double theme: welcoming the Zapatista insurgency in Chiapas, Mexico, and assessing the potential for rapid advances in the institutionalization in international law, through the United Nations system, of the anti-nation-state agenda of the global "indigenous peoples movement." The two themes are related, Research Director Ted Macdonald argued in the editorial, as each—the Zapatistas and the U.N. global process—advances the cause of the other.

The Salinas government's decision to accept the Chiapas insurgency's demand that it negotiate granting autonomy to quasi-governments controlled by the self-proclaimed representatives of Mexico's indigenous peoples, "dramatically illustrates" the power which the U.N.-centered global indigenous movement already wields, and the similar power of "long-term social science research" in areas such as Chiapas around the world, Macdonald gloated.

Thus, Cultural Survival's man proposed, the time has come for anthropologists to step forward around the globe "to manage the inevitable conflicts of any multi-cultural world," as they have in Chiapas. "Issues of ethnicity and ethnic conflict vie for center stage in the world's political arena," he asserted, but whether Serbs, Pathans, Somalis, Tzotzils, or Yanomamis, such ethnically defined "peoples" "have always been the research subjects of much anthropology."

Subjects—and victims.

Wenner Gren: Nazi money, Nazi ideas

Chiapas was selected in the 1950s as the site of what has become the world's longest-running concentrated anthropological experiment (p. 18). Three generations of Harvard University anthropologists have now made their careers out of "studying" the small, sparsely populated state of Chiapas. Some of the eight Harvard-trained anthropologists writing in the *Cultural Survival Quarterly* special edition on Chiapas,

for example, have spent more than 20 years tracking—and shaping—the thoughts and doings of the inhabitants of *a single small town*, bragging that they continue to follow the lives of any inhabitants who move to another town in the state. The project ought to be shut down simply on the grounds of ending voyeurism.

The anthropological project in Chiapas began as a joint training project for the anthropology departments of four U.S. universities, and was financed from the start by the Wenner-Gren Foundation for Anthropological Research.

The Wenner-Gren Foundation stands at the center of these operations. The largest private institution in the world funding anthropology, Wenner-Gren was originally founded in 1941 as the Viking Fund, and endowed by the private fortune of a public supporter of the Nazi cause, Swedish industrialist Axel Wenner-Gren, who was also a yachting- and money-laundering buddy of Britain's Duke of Windsor, the abdicated King Edward VIII. In 1942, the fund's financier was blacklisted by the U.S. government as a Nazi agent, for supplying the Nazi machine with war matériel. Paul Fejos, an Hungarian expatriate friend of the Swedish Nazi, was named the Viking Fund's first director of research, and served as president of the Wenner-Gren Foundation for decades. Fejos, who had gotten his start in the United States in the 1920s as medical researcher for the Rockefeller Institute, had been busy filming and studying Indians in the Peruvian jungle, before being handed the new anthropological fund.

The foundation has shaped the deployments of post-World War II anthropology. For example, from 1958 until 1980, Wenner-Gren sponsored yearly conferences at its castle, Burg Wartenstein, in southern Austria, where leading anthropologists from around the world, including from the Soviet bloc, would meet for weeks in private, retreat-like circumstances.

Venetian-British race science dominated all its work. In 1952, the foundation initiated a 15-year program based on the Nazi premise that man, and African man in particular,

was nothing but another monkey. Its 1959 conference in Chicago, "The Darwin Centennial, Evolution after Darwin," was led by the dean of British eugenics, Unesco founder Julian Huxley. Out of its 1965 conference on the "Origins of Man," came a second long-term program dedicated to proving man-as-ape, under which it convoked six international anthropological symposiums on "non-human primate behavior," and co-sponsored a conference with the Smithsonian Institution in Washington, D.C., on the subject, "Man and Beast Revisited." In 1967, it pulled together the personnel, and provided the financing, for the World Association for the Study of Primate Variability (Human and Non-Human), a network dedicated to the man-as-ape thesis.

As part of that project, Wenner-Gren also provided the funding for studies of chimpanzees "in their naturalistic settings" in Tanzania, and of the mountain gorillas in the parks in Rwanda—which provided safe haven for the British-run Ugandan army invasions into Rwanda which led to the mass slaughters of 1994. (See *EIR*, Aug. 19, 1994.)

The foundation also promoted the thesis that all human behavior and societal practices are genetically determined. Working with the U.N. World Health Organization's 1962-founded "Scientific Committee on Research in Population Genetics of Primitive Groups," they laid the cornerstones for the discipline known today as population genetics and the evil, London-centered global Human Genome Project.

This network argues that any human depravity, such as cannibalism or infanticide, is acceptable, because it is genetically determined. Wenner-Gren publications praise a 1984 study, *Infanticide: Comparative and Evolutionary Perspectives*, which argues that the "custom" of killing unwanted babies is a genetically determined instrument of Darwinian "natural selection."

With this outlook, Wenner-Gren eagerly promoted "action anthropology," the school which actively fosters terrorist ethnic "liberation" movements under the tenet that anthropologists are no longer to be merely "participant/observers" of societies, but rather must now direct them. For example, it was Viking Fund money which allowed the *Société des Americanistes* (Americanist Society) to publish its journal again after World War II, and which financed a number of the Society's international congresses. And it was Wenner-Gren which, in 1960, sponsored the founding of the journal *Current Anthropology*, whose founding editor, University of Chicago's Sol Tax, first elaborated the doctrine of "action anthropology."

Peru's Shining Path: a parallel case

While the Wenner-Gren/Harvard team was building up the terrorist networks that surfaced in 1994 as the Zapatistas in Chiapas, the same international networks were busy creating the Shining Path terrorists in Peru. In 1985, *EIR* published a Special Report, *Narco-Terrorism in Ibero-America*, which

documented how action anthropologists created, and ran, the bestial Shining Path as part of a decades-long project to, in the words of anthropologist José Matos Mar, "forge a new face of Peru."

That face was to be enraged "indigenism." Following World War II, teams of foreign anthropologists swarmed over Peru, under the direction of Luis Valcárcel, a close collaborator of French ethnographer Paul Rivet (see p. 27) and the father of Peruvian anthropology. Valcárcel set up Peru's first ethnology department at San Marcos University in Lima with funding by the Wenner-Gren Foundation.

As teams from Cornell, the Smithsonian Institution, the Americanist Society, the University of California at Berkeley, etc. profiled numerous regions of Peru, Valcárcel's leading disciple, Matos Mar, led a team of "young indigenists"—by vocation, not birth—who reviewed the centuries of reports on the demographics and religious practices of Peru's Indian populations contained in the archives of the Catholic Church. These combined activities put together a precise map of Peru's indigenous populations, stretching back for centuries.

Then, in 1959, Valcárcel, along with his student and close friend José María Arguedas, led the committee which established a new anthropological training center in Peru, based at the newly reopened University of Huamanga in Ayacucho. Today, the university is well-known as the institution out of which the Shining Path emerged as a fighting force. It was there that Shining Path chief Abimael Guzmán used his posts as both professor in the university's teacher training program and director of personnel, to recruit and brainwash terrorist cadre for almost two decades before Shining Path fired a shot. (Some 30 years later, Arguedas's widow, Sybila Arredondo, was convicted of being an intellectual leader and money-bags for Shining Path.)

Guzmán did not have to take over the university for his project, however. The school had been established from the outset as an experiment in creating an "indigenous" rebellion, designed to channel its students and surrounding townspeople into Guzmán's operation. Closed for over 70 years, the university was reopened in 1959 as an experiment in "mass education" in the area which anthropologists had mapped as containing the greatest concentration of Peruvians of Indian heritage in the country. Some 30% of its professors were foreigners, and foreign funds poured in to finance it. In the mid-1960s, one of its anthropology professors was named rector of the university, a post he would retain until the end of the 1970s. Efraín Morote Best, the specialist in folklore and "Andean myths" who had coordinated Peru's first Jungle Bilingual Education program, directed the university's anthropology department to carry out an aggressive "community outreach" program, under which students and professors systematically profiled and "educated" every community around Huamanga.

As one of the department's leading professors, "black magic" specialist A. Yaranga Valderrama—another product of the Sorbonne's anthropology department—told investigators in 1983, "The University of Huamanga was the best anthropological institution which Peru has ever had." Yaranga admitted also that he was familiar, in detail, with Shining Path's activities, but refused to give any details. "Anthropologists are like priests; we see and hear confessions, but we never speak," he explained.

When it finally began its terrorist war in 1980, Shining Path's base of operations coincided precisely with the towns and communities where the University of Huamanga had carried out its extensive "community outreach" programs. As the terrorists' war spread throughout the Peruvian sierra, Morote Best justified its hideous violence, with the familiar line that "the power of the state" was responsible for the violence, not Shining Path. Two of his sons were proven to be leaders of Shining Path; his daughter married a central committee member. His oldest, Osmán, is today serving a life sentence for being Shining Path's second in command, responsible for planning its military operations. In 1985, Peruvian security forces arrested the ex-rector himself on suspicion that he was one of the intellectual masterminds of the killer cult, but political pressure forced his quick release.

Varcárcel called Peru, "an anthropologist's paradise." In this "paradise," at least 20,000 have died as a result of anthropologist-induced violence, which also inflicted an estimated \$25 billion in damage to the infrastructure and economy of the country in the 13 years of warfare before the Fujimori government finally broke the back of the insurgency in 1993.

1968: Indigenism goes global

In 1965, leading Sorbonne anthropologist Claude Lévi-Strauss issued a call for "urgent ethnological research" globally, to collect "data" on peoples' whose life-styles were threatened by "westernization." The call-up of the troops for the new war was under way. In April 1966, the Wenner-Gren Foundation, together with the Smithsonian Institution, held a conference on "Urgent Anthropology," to plan out a global campaign in "defense" of backward cultures. By 1968, the Americanist Society had created a special "Commission to Save the Indians."

New international structures were needed to run this campaign to "protect" starving Indian populations from modern civilization. So, between 1968 and 1972, three international "action anthropology" associations were established: the Society for Endangered Peoples (*Gesellschaft für Bedrohte Völker*), was set up in Germany in 1968; Survival International was founded in London in 1969; and in 1972, Cultural Survival was formed, headquartered in Boston, and initially conceived as the U.S. branch of Survival International.

The three associations, which have worked closely together since their founding, were set up directly by the British royal family in order to *create* an "indigenous movement" which then did not exist, as a subsumed deployment of the global assault against industrial society then being put together around the ecology movement. Survival International, first founded under the name "Primitive Peoples Fund," was set up by Prince Philip's World Wildlife Fund. Prince Philip's cousin Queen Margaret of Denmark, lent her patronage to Cultural Survival, serving to this day as "Honorary Member."

The Society for Endangered Peoples, founded out of the anthropology department of the University of Göttingen, Germany was an appendage of the Club of the Isles' neo-Nazi Conservative Revolution. Its principal director, Tilman Zeulch, claimed as his mentors, two of the leading Nazi theorists in Europe, "de-schooling" linguist Ivan Illich, and neo-Nazi activist and separatist theoretician Henning Eichberg. Eichberg, who informally advised the Endangered Peoples, is, in turn, a protégé of former Swiss Nazi SS volunteer Armin Mohler, author of the 1949 work *The Conservative Revolution*, one of the leading books advocating universal facism circulating today (see *EIR* Feb. 17, 1995). Eichberg told investigators in 1982 his ideas were a mix taken from Armin Mohler, Nazi ideologue Gregor Strasser, and Qaddafi's *Green Book*, and he pointed to the collaboration between environmentalists and the Basque terrorist-separatist movement, ETA, as a model for other groups to follow. His motto was, "Balkanization for everyone."

Goldsmith: Return to primitive society

Survival International is most aptly characterized by the views of Teddy Goldsmith, whose billionaire brother is one of the British Crown's top financial operatives, Sir Jimmy Goldsmith. Teddy is the founder of the Green Party movement internationally and the financial money-bags for Survival International since its founding. He has dedicated his life to forcing upon the world what he terms *The Great U-Turn*—the title of his 1989 book reprinting six of his articles from his magazine, the *Ecologist*—away from industrial society, back to "traditional primitive societies," where, for tens of thousands of years, man lived in unchanging stability, Teddy believes.

Goldsmith argues that the serfdom of the feudal manorial system is preferable to industrial society, but a hunting and gathering society is even better because, he lies, in those societies, "the very concept of work" is unknown, and people spend their days "gambling, gossiping, and visiting friends." He denounces monotheism as a creation of a disintegrated society. Science, education, health systems, industry, transportation, the nation-state, all these introduce *change—discontinuities*—which must be reversed, he writes. The invention of writing itself was a blow to social "stability."

Goldsmith, citing Ivan Illich's "de-schooling" work as a model, demands modern education be revised by studying how "non-human animals" communicate from generation to generation. Health care demands a return to the primitive witch-doctor, where shamans cured, not individuals, but only the socio-ecological conditions of the collective. Government must be reduced to a series of "village republics." Science has to be replaced by nature worship; work, by "ritualization."

Teddy acknowledges that "deindustrializing society" will be difficult, but suggests that "a global economic catastrophe . . . is likely to provide the only effective method of pollution control." We must "aim for . . . negative growth; economic and demographic contraction," which can be forced upon the world by "dismantling the power grids," ending labor-saving technology, industry, agricultural machinery, and chemicals.

Such also are the aims of the ecological and indigenist movements which Goldsmith's Survival International finances and directs. For example, Teddy's "main man in Mexico," the Maoist Gustavo Esteva, wrote happily in the pages of *Ecologist* magazine that the Zapatistas had seized control of Chiapas in order to impose "post-economic initiatives," to "expel . . . economy" altogether. The Zapatista group is an uprising *against* development, Esteva explained, who have "opted for a more dignified form of dying."

Imposing the politics of 'fang and claw'

Few national or regional indigenous organizations existed at the end of the 1960s. Over the next decade, they proliferated across the globe, as the anthropological associations provided the logistics, financing, and leadership training, and often, the writing for the publications of their "indigenous" movements.

It was the anthropologists who called for indigenous "liberation." In 1971, leading Ibero-American anthropologists, including Mexico's Guillermo Bonfil Battalla and Cultural Survival board member Stefano Varese of Peru, met in Barbados. The now-famous "Barbados Declaration" committed the participants to organize "the liberation of the indigenous populations." Not a single "indigenous" representative was even in attendance. Then, in 1974, an International Congress of Jacques Soustelle's Americanist Society, meeting in Mexico City, adopted the Barbados Declaration as its own. Their final resolution promised: "We anthropologists of the Barbados group and other specialists in social sciences gathered in Mexico . . . reassert the necessity for specialists in social sciences to commit themselves to support, at a level of efficient practice, the liberation struggles of oppressed minorities."

The Society for Endangered Peoples wrote and published the newspaper for Colombia's first organized "indigenous" group, the Regional Indigenous Council of Cauca (CRIC),

established in 1971. Cultural Survival put together Ecuador's militant Confederation of Indian Nations of Ecuadoran Amazonia (Confenaie), which played so prominent a role in organizing the continental "500 Years of Resistance" movement of the early 1990s, the latter hailed as "perhaps the most important impetus to the rapid internationalization of the indigenous movement" in the Americas by the Inter-American Dialogue's "Ethnic Divisions" team. And so it went.

The ideology of the groups so created echoed the fanatic war-cry of their oligarchic masters. The founding document of the South American Indian Council (CISA), a U.N. indigenist non-governmental organization set up in 1980 with support from Soviet as well as "western" anthropologists, declared: "We must organize and prepare ourselves physically and ideologically so that when we install our peoples in power, we totally change the judicial and governmental system: In power, we will change the Western System and Thought. . . . Death is no terror for us Indians; many of us wait for it with great joy as a return to Mother Nature to emerge once again forming new lives."

Indigenism demands a return to bestiality, proclaimed the document on "indigenous philosophy" presented to a 1981 U.N. Indigenous Peoples meeting by the International Indian Treaty Council (IITC), an early leader of the U.N. "indigenous peoples" structure. Mankind is "the weakest of all creatures," less worthy even than wolves, because "humans are only able to survive through the exercise of rationality, since they lack the abilities of other creatures to gain food through use of fang and claw," the IITC declared. Because "rationality is a curse," European science and religion must be overturned.

It was to a board member and spokesman of the IITC that the Nobel Prize committee awarded its Peace Prize in 1992: Rigoberta Menchú, an admitted leader of the terrorist Guatemalan National Revolutionary Union (URNG).

The final phase of uprising: U.N. rule

The project took another leap forward with the establishment of the U.N. Working Group on Indigenous Populations (WGIP) in 1982. Out of its annual conferences in Geneva, attended by some 600 people by the 1990s, was forged the global "indigenous movement," which to this day consists of little more than a small group of radical activists who are paid by the U.N. to travel from international conference to international conference, speaking in the name of their "peoples."

Now this U.N.-centered, anthropologist-run apparatus has set out to institutionalize its program to return mankind to barbarism as international law. Two documents, International Labor Organization (ILO) Convention #169 on Indigenous and Tribal Peoples, adopted in 1989, and the 1993 U.N. Draft Declaration on the Rights of Indigenous Peoples, are the cutting edge of the plot to outlaw man's own hu-

manity.

No longer are indigenous peoples to be considered human beings under the law. ILO Convention #169 declares that previous United Nations documents contained an "assimilationist orientation" which must now be "removed." Indigenous peoples are now placed by international law in a special category, in which they live, in the words of Cultural Survival board member and international human rights law specialist James Anaya, "in co-existence" with humankind!

Only five countries have ratified this convention to date. But, signators or not, any government which tries to bring the benefits of modern civilization to any of its peoples designated as "indigenous," may find themselves brought before the World Court, charged with violating Article 23 of Convention #169, which instructs governments that they must ensure that "subsistence economy and traditional activities . . . such as hunting, fishing, trapping and gathering . . . are strengthened and promoted."

In fact, the Spring 1994 issue of *Cultural Survival Quarterly* suggested that the Zapatistas could make Mexico (which has ratified the ILO convention) into "an important test of the ILO procedures," by having "Mayan peasant organizations or plantation-workers unions" bring their land claims before the ILO. In October 1994, the Zapatista-run State Council of Indian and Peasant Organizations (CEOIC), announced they would do just that.

Ending individual rights

The U.N. Draft Declaration doesn't stop there. It also asserts a principle of "collective or group rights," overriding those *individual* human rights recognized worldwide, until now, as inalienable. Such "collective rights" include the "prevention of and redress for . . . any form of assimilation or integration by other cultures of ways of life imposed on them." It also would grant "indigenous communities" the "right to autonomy or self-government," including maintenance of their own legal systems, governments, education systems, and "control" over "the lands, territories, waters and coastal seas and other resources which they have traditionally owned or otherwise occupied or used," including the right to exclude all military activity by the national government within those lands.

A manifesto of the indigenous peoples' movement published in 1992 by the World Resources Institute, a sub-group of Prince Philip's World Wildlife Fund apparatus, summarizes their one-world objectives:

"In a world of perhaps 5,000 indigenous cultures, the status of these cultures cannot be ignored. . . . The dominance of the nation-state—thought of as seat of all sovereignty—may be near its zenith. The locus of decision-making seems likely to shift downwards to provinces and indigenous domains even as it shifts upwards to regional bodies, such as the European Community, and global bodies such as the United Nations."

The São Paulo Forum

The narco-terrorist international

The following are among several dozen leftist parties making up the São Paulo Forum (see p. 26):

1. Mexico: PRD. The Party of the Democratic Revolution, led by Cuauhtémoc Cárdenas, the defeated Mexican presidential candidate in the 1994 elections, recently named "official interlocutor" by the EZLN's "Marcos."

2. Guatemala: URNG. The National Revolutionary Union of Guatemala, founded in the early 1980s, has spent years conducting irregular warfare against the Guatemalan nation while financing itself through the drug trade. In the early 1980s, URNG activist Rigoberta Menchú was plucked from obscurity by combined efforts of Fidel Castro and the United Nations apparatus, and turned into a mouthpiece for the region's indigenist-terror forces, culminating in her receiving the 1992 Nobel Peace Prize.

3. El Salvador: FMLN. A founding member of the São Paulo Forum, El Salvador's Farabundo Martí National Liberation guerrillas wreaked havoc with that nation for over a decade, with the full backing of Fidel Castro's regime. In 1992, the FMLN struck a deal sponsored by the Bush State Department and the U.N. apparatus, which gave the FMLN a share of power as well as a decisive role in dismantling the Salvadoran Army in the name of "peace."

4. Nicaragua: FSLN. Since seizing power in 1979, the Sandinista National Liberation Front have financed themselves through drug trafficking, and provided financing, weapons, and training to their narco-terrorist brethren elsewhere on the continent. In May 1993, an enormous clandestine arsenal containing tons of sophisticated weaponry, exploded in the capital of Managua. Evidence obtained at the site revealed the existence of a continent-wide kidnapping network involving several member organizations of the São Paulo Forum and, prominently, the Spanish Basque terrorist organization ETA. Later, some 50 more arsenals were discovered in El Salvador, Nicaragua, Honduras, and Peru, all belonging to one or more terrorist or "former" terrorist members of the Forum.

5. Cuba: PCC. The Cuban Communist Party, ruling party of Fidel Castro and the sponsor of innumerable narco-terrorist insurgencies across the continent, is also the initiating force behind the São Paulo Forum.