

EIR Feature

Soviet war plan: a 'continent in flames'

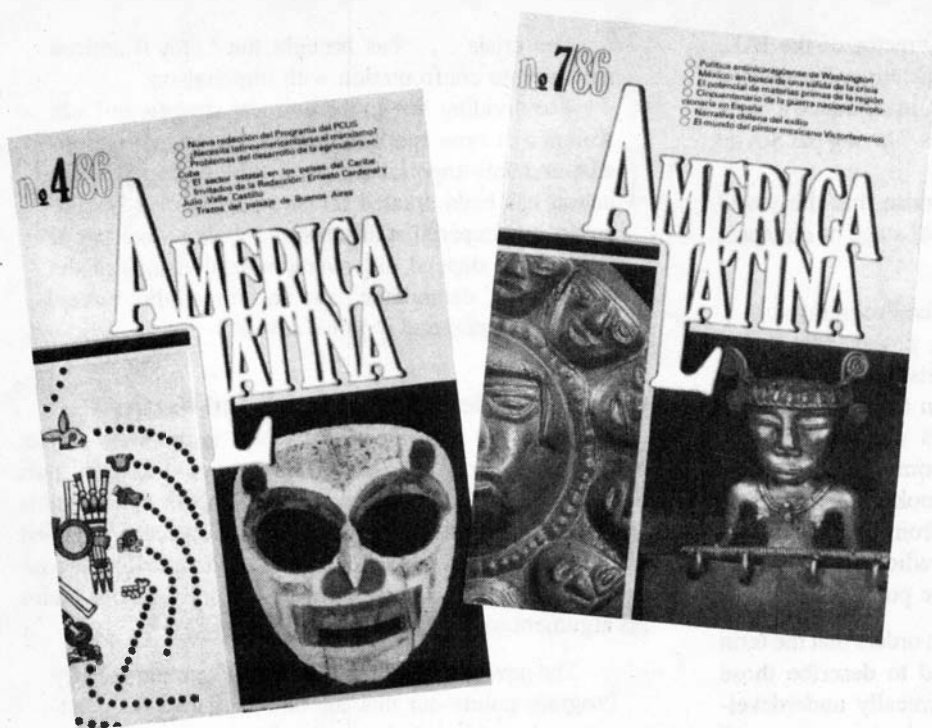
by Gretchen Small

Murder, terrorism, and sabotage escalated across Ibero-America in the past six months, into full-scale war. Since April, the drug mafia's supra-national army, the "Americas Battalion," has carried out continuous town-by-town assaults in Colombia; in June, narco-terrorists attempted a combined insurrection and coup in Peru; the Nazi-communist alliance around the National Action Party (PAN) has escalated its drive to bring down the Mexican government; Chile now stands on the brink of civil war.

Since the 27th Soviet Communist Party Congress last February, the Soviets have escalated irregular warfare operations against Western nations across the globe. Ibero-America has been no exception. Here, *EIR* presents documentation, taken from the Soviet's primary publication on Ibero-America, *America Latina*, of the decisions taken at that Party Congress to escalate military operations against the West.

Since the Congress, *America Latina*, the monthly publication of the U.S.S.R.'s Academy of Sciences Latin American Institute, has insistently repeated Soviet marching orders to their assets and capabilities in the area to apply the lessons of the 27th Party Congress. According to *America Latina*, these "lessons" include:

- that the West is now entered the "final" phase of collapse of the West, placing "class struggle" immediately on the agenda in the developing sector;
- political "liberation" from the West must replace "preoccupation" with national economic development in the Third World;
- the model of "internationalist" leader required for this strategy is Ernesto "Che" Guevara, held up as the kind of "Dostoevskian" man Ibero-American revolutionaries must emulate;
- Guevara's call for "Two, Three, Many Vietnams" in Ibero-America must be implemented, and "new revolutions" to overthrow Ibero-American governments launched, whether they be "national reformist," as the Soviets call Peru's García; "bourgeois democratic," as Mexico, Venezuela, or Argentina are judged; or "dictatorships," like Chile;
- building mass irrationalist movements under "Indian" cover, on the model



The Soviet Spanish-language magazine on Ibero-America glorifies the most primitive and bestial pre-Columbian cultures, which today form the ideological basis of terrorist cults and separatist insurgencies on the continent. Such backwardness is Moscow's weapon for destruction of the nation-state.

of the murderous Shining Path killers of Peru, will play a critical role in creating the Soviet "New World" hell.

These are not new policies for Moscow, but *America Latina* reflects clearly the savage commitment taken at the 27th Party Congress to accomplish the final defeat of the West in the immediate period ahead. In terms of reference of the old Communist International, Moscow has ordered "Popular Front" tactics be dropped, and replaced instead with the United Front tactics identified with Stalin's so-called "Third Period." The policy is not a social matter; it is the public shape given to Soviet *warfare* against Ibero-America.

Yet it is not the idealized "communism" which the ingen-

uous imagine, that Moscow seeks to impose on Ibero-America. As *America Latina's* cultural experts wrote in June, from the Soviet standpoint, Ibero-America is to be "a continent in flames." Who are the "communist" heroes held up by *America Latina* in this task? The Russian facist Dostoevsky, existentialist degenerate Jean-Paul Sartre, a "reconstructed Indian" culture of human sacrifice and "racial hatred." It is Western *civilization* which Moscow has targeted.

'Liberated countries' in the world crisis

Soviet Latin American policymakers must use the conclusions of the 27th Soviet Party Congress as the starting

What is *America Latina*

The publisher of *America Latina*, the Latin American Institute, forms part of a network of foreign policy institutes grouped around the Institute of World Economy and International Relations (IMEMO) at the Academy of Sciences. Created out of the old networks of the Communist International, these regional think-tanks process and synthesize intelligence data on the history, politics, economics, ethnography, and culture of the regions which they study, maintain contacts and networks within the intelligentsia and political class in

those regions, and advise the party Central Committee, the Foreign Ministry, and KGB on operations. The Latin American Institute, founded 25 years ago in 1961, rapidly became a leading center of Soviet cultural warfare.

By 1969, the IAL was publishing *America Latina* in Russian twice monthly. A quarterly Spanish edition was added in 1974, and today, 10,000 copies of *America Latina* are published monthly, with the Spanish edition circulating throughout Hispanoamerica. The decision to publish monthly was taken in 1980, *America Latina* Director Sergó Mikoyán explained this August, "in order to be able to react rapidly to brusque changes in the life of the peoples of the continent," reflecting increased Soviet attention to Ibero-America.

point of all analysis of the area, the Director of the IAL, Victor Volski, wrote in *America Latina* last June. The revised Party Program, adopted by the Congress, inaugurated a "new stage in the struggle of the Soviet peoples," laying out Soviet policy towards the year 2000.

That program begins from the premise that the world capitalist system has entered into its final stage of collapse. Volski writes:

A careful reading of the text [of the Program] . . . demonstrates to us with convincing power, that the current worsening of the general crisis has, without a doubt, the character of the end of an era. The world crisis of the beginning of the 1980s was no simple cyclical commotion in capitalist economy. Its breadth, and the profundity with which it shook all the foundations of social evolution, results from the fact that the essential, very profound, contradictions of imperialism have reached their ultimate point. . . .

The new Soviet Communist Program orders that the term "liberated countries" now be employed to describe those countries previously known as "economically underdeveloped countries," "third world," or "developing countries." The change reflects a Soviet policy decision, he reports, to emphasize:

not only the cruel night of the colonial past, the high price paid for political independence, but to underline a heritage not yet overcome. . . . These [countries], it is pointed out in the new edition of the CPSU Program, have been forced to sustain a hard struggle against the arrogance of the monopolies of the U. S. and other imperial powers. . . .

Speaking in the most general terms, all countries which appear in the group of liberated States are those for which the contradictions with imperialism constitutes a primary national problem to be solved.

The task of Soviet "scientists," then, is to identify the differences in "contradictions" which are important for communist practice.

Latin America falls emphatically within the "liberated countries," Volski says, but with the special problem that imperialism has become deeply "internalized" in Ibero-America, because foreign "monopolies" are so "interpenetrated" with the "local oligarchy" and industrial interests. Under today's conditions of crisis, that problem can now be overcome. The credibility of development conceptions applied in the past decades (whether "desarrollismo," neo-liberalism, monetarism, or import-substitution or export-driven industrialization strategies) has collapsed, as have "all the social structures oriented to direct or de facto alliance with imperialism."

Thus, today's crisis, Volski emphasizes, has thrown open the door to Ibero-America's left-wing forces.

The crisis . . . has brought the Latin American nations into confrontation with imperialism. . . .

The dividing line in the political struggle in Latin America is now fundamentally between pro-imperialist and anti-imperialist forces. . . . A favorable situation has been created for an opening of a "democratic anti-imperialist alternative," [whose success or failure will depend on] overcoming divisions in the progressive, democratic, and anti-imperialist forces, at both national and regional levels.

Class struggle in Soviet irregular warfare

"Democratic anti-imperialist front" is the latest Soviet newspeak for armed struggle and class struggle. In May, Yuri Koroliov, an IAL collaborator who specializes in "problems of the Latin American Revolutionary Movement," spelled out the implications of the Soviet's "Democratic Revolutionary Perspective" for Ibero-America. Koroliov, also, situates his argument within the 27th Party Congress:

The new edition of the U.S.S.R. Communist Party Program points out that the non-capitalist, socialist-oriented, path of development chosen by various recently liberated countries, opens broad perspectives for social progress. The experience of these countries demonstrates that under conditions of the current world correlation of forces, the capacity of previously subjugated countries to reject capitalism . . . has been broadened.

In Ibero-America, Koroliov specifies, this means that communist organizing must apply Lenin's ideas on how to turn "democratic and revolutionary processes into socialist revolution," without passing through "capitalist development." Thus,

All orientation to attenuate the political and class struggle during a period of transition appears to us misfounded. . . .

The question of power now demands that the "vanguard" concentrate on building:

forms of organization of revolutionary power which can become an alternative to the exploiting State. The demolition of the apparatus of the State is genuine when the revolutionary movement presents its own forms of social management as a counterweight. . . .

All attempts to use the institutions of bourgeois democracy to secure revolutionary democracy have failed.

Thus, which country is the "notable example" of the Soviet-ordered "democratic" struggle in Ibero-America today? Sandinista Nicaragua!

In June, Boris Merin, head of the IAL's Division of Sociopolitical and Ideological Problems, warned that all

Soviets fear SDI brings cultural optimism

A bit of honesty slipped into *America Latina* last February. In the midst of now-standard Soviet "anti-militarist" diatribes against President Reagan's "Star Wars," *America Latina* admits that it is the reawakening of the republican principles of the American Revolution which they fear most in the U.S. Strategic Defense Initiative.

The White House insists on presenting the SDI as "a panacea to end the fear of nuclear catastrophe," *America Latina* complains. Likewise, the space program is considered "an instrument to elevate the national conscience, patriotism, and confidence in the unlimited possibilities of the U.S. The problem of space conquest is linked to the beginning of the 'second American revolution,' which multipl[ies] the 'best' traditions of the first Revolution," they write.

What are these traditions the Soviets fear so greatly? "The first U.S. Presidents had . . . a sincere belief that their country should bring to the world the torch of culture and emancipation. Thus, for John Adams, the second president, the colonization of the American continent embodied the grandiose and divine task of civilizing and freeing oppressed humanity of all the planet . . ."

state institutions, regardless of national interests, must be eradicated in this Soviet-ordered "anti-imperialist" drive.

The importance of the tasks of class struggle grow, especially today, when the intense fight between revolution and counter-revolution unfolds in Latin America. . . . In the most-developed countries, such as Argentina, Brazil, Uruguay, Mexico, Colombia, and Venezuela, the class struggle forms the basis of the rising anti-imperialist movement. . . .

It is only possible to attack imperialist positions through committed class struggle, which leads to a revolution oriented to carrying out profound economic and social transformations which undermine the positions of the great bourgeoisie and the "latifundists."

The Mexican communists have understood this point, says Merin. They understand that

the new revolution . . . will supersede the boundaries of bourgeois democracy, and will prepare the transition to socialist democracy.

Moscow's Vietnam strategy in Ibero-America

Soviet "self-criticism" on the question of "Che" Guevara lays bare how these orders for "class struggle" are simply a form of conduct of irregular warfare against Ibero-American nations. A two-part series dedicated to Ernesto "Che" Guevara in *America Latina* in March and April 1986, goes directly to the core of the combined Soviet military and cultural assault on the region: the creation of gnostic shock troops to be thrown against the state. Guevara, the "internationalist" guerrilla who traveled from country to country, is idealized as the "new man" needed for the revolution. Writes author Vladimir Mironov,

Paraphrasing Dostoevsky, Che demonstrated, how powerful man can be . . . Jean-Paul Sartre called him the "most perfect man of our times." Che . . . illuminated the real perspectives of self-sacrifice and heroic deeds . . . for everyone who desires to save their own personality from the dehumanizing petty-bourgeois poison of the age of technological revolution. Guevara's example brought before the eyes of Western intellectuals the experience of the "other life". . . . Che was a new type of philosopher, distinctly Leninist. . . .

Guevara is portrayed as a Latin American "Lenin" throughout the article—an almost humorous about-face from long-standing Soviet attacks on "Guevarism." Guevara was one of the first in Latin America to apply Lenin's idea that the chief task is to seize power rapidly—and solve other problems later, *America Latina* states. Even his internationalism was based on Leninism, they assert.

It is Guevara as a proponent of irregular war upon which is the Soviet focus today. Guevara identified the proper "function of the vanguard," known in "Marxist scientific history as Jacobinism," Mironov specifies. Guevara realized that "armed struggle" must be used "to make the masses rise up."

[Guevara's] doctrine of guerrilla war . . . was based on the idea that armed struggle of the vanguard against the oligarchy's dictatorship can influence enormously the broad masses of the people . . . Such struggle is not yet revolution. But it becomes such as the march of destruction of the repressive apparatus of the State, the principal barrier which separates the masses from power, incorporates more in the revolutionary process. Guevara in his message to the Organization of Solidarity with the Peoples of Asia, Africa and Latin America, entitled "Create 1, 2, 3, Many Vietnams," called for the implementation of "armed propaganda in the Vietnamese meaning of the phrase—the propaganda of shots, of battles."

For the Soviets, the only good Ibero-American person, it would seem, is a dead one. Merin concludes,

His name has been transformed into dynamite with enormously explosive charge, placed beneath the edifice of Imperialism's dominance in Latin America. . . . In this continent, history has begun to raise monuments to this man: the Nicaraguan Revolution, powerful insurrectionary movements in El Salvador and Guatemala, the growing battle in Chile. . . . Che is not dead.

Soviet Sendero strategy

From the founding of the Comintern, the exacerbation and exploitation of ethnic conflicts has long played a significant role in Moscow's foreign policies. Today, from Guatemala to the Andean region, the Soviets give propaganda and logistical support to "Indian"-cover terrorist movements which have set out to bury Western civilization outright.

A top Soviet specialist in "Indian problems and national relations in Latin America," Yuri Zubritski, heads the IAL's Andean Countries Section. IAL Director Volski calls "growing ethno-regionalism" the key to Soviet analysis of the Andean region.

For 25 years, the IAL has dedicated major research and efforts to "national ethnic relations," Zubritski reported in *America Latina's* June anniversary issue. Zubritski summarized Soviet policy on Indian "liberation" movements.

"The situation of inequality and oppression of the Indian nationalities continued and sharpened" over the past 25 years, Zubritski writes, since most "means of production," agricultural lands, and transportation, are still "in the hands of descendants of European-speaking nationalities." Thus,

The acceleration of the development of capitalism in Latin America, not only will not end national oppression, but has worsened it. For this reason, Indian national liberation movements, and national Indian organizations have arisen. . . . Their movements represent, in reality, democratic revolutionary currents cloaked in national forms.

It can be affirmed that the transformation of "racial hatred into class hatred" has become an irreversible process. . . . The distrust of oppressed Indian nationalities before the "white" European-speaking oppressors will take a long time to disappear. . . .

Included in the illustrations accompanying Zubritski's article, was a promotion for *Pueblo Indio*, the magazine published by the South American Indian Council (CISA), the South American branch of the Soviet-directed, Canadian-based World Council of Indigenous Peoples, a United Nations-recognized umbrella group which centralizes every terrorist movement run under the cover of "Indian" separatism anywhere in the world, from the U.S. American Indian Movement, to Guatemala's Guerrilla Army of the Poor, to the Shining Path (*Sendero Luminoso*) in Peru.

Other Soviet authors have praised CISA's work, and its willingness to carry out a "dialogue" with Marxist forces in

Creating terrorist beliefs on human sacrifice

The Aztec New Year was a "magnificent holiday," writes *America Latina*. "When the sun sets, the priests with sumptuous dress, representing all the Aztec pantheon, ascend to the Mountain of the Star—Uitzachtecatl. . . . Over the open chest of a recently sacrificed man (blissful that his soul will rise to God) the New Fire was lit. From this moment, the happiness and celebration began for all."

Likewise, during ceremonies in honor of the Sun, "four priests ripped out the heart [of a prisoner] to offer it to their god," the Soviet magazine adds. Slavery was part of the Aztec caste system, they note. Yet, the Aztecs are "a young people, full of vitality," whose art "is distinguished by its grandiosity."

Ibero-America. What is CISA's stated dedication? To eradicate "the Western System and Thought" from Ibero-America, which emphasizes "individual culture" and universal science, thus disturbing Indian worship of "their" goddess, Mother Earth, denies Indians their "spiritual" needs, as use of coca and other hallucigens, and places man at a higher level than the "brother plants and brother animals."

CISA's publications proclaim their intent to wipe out the now-existing nation-states in the Andes; the Catholic Church, including most specifically Pope John Paul II, is a central target of hatred of CISA's members.

In August, Zubritski deployed personally to Lima. Whatever else he did there, in a speech Aug. 4 before the Peruvian-Soviet Cultural Association reporting on the conclusions of the 27th Party Congress, Zubritski revealed himself to be as rabid as the Shining Path fanatics. The Soviets have been careful to maintain a public line critical of Shining Path (*Sendero*) as a new form of "Pol Potism." So, too, did Zubritski in Lima. But that public litany said, Zubritski then stated:

People have not asked why *Sendero* dynamites electrical towers. Indian mythology continues to live, and *Sendero* knows it. . . . According to Inca mythology, out of darkness will come the New World. When they create night, they know that then, the New World is born. In their symbology, the country should inundate the city in darkness, and then mark out the Shining Path which will lead to the New World.

Mere academic praise for "ancient traditions"? In its Special Report, *Soviet Unconventional Warfare in Ibero-America: The Case of Guatemala*, EIR describes how such "anthropological studies" are used to produce terrorist belief structures appropriate for such killer groups as Shining Path, and the Guatemalan Army of the Poor. The work of a Soviet anthropology team under the direction of Yuri Knorozov, head of the Soviet Institute of Ethnology's ethnic "semiotic" group is cited. Using the work of Jacques Soustelle, head of the France-based Société des Américanistes, and cooperating with Western anthropologists centered at Mexico City's National Autonomous University, the Soviet team carried out a "general reconstruction of the ethnocultural traditions" of the Mayan Indians. The "Mayan" ideology they "reconstructed," features human sacrifice, the use of hallucinogens, and the belief that man has no soul, but cannot die and will be reincarnated—exactly the kind of belief structure required to turn a human being into a blind terrorist, capable of carrying out insane "suicide missions," to please "his" gods.

National greatness equated with 'fascism'

Reading *America Latina*, the origin of the *Washington Times*'s campaign against Peruvian President Alan García comes more clearly into view. Like the pro-drug *Wall Street Journal*, the so-called conservative *Washington Times* paints García's economic policies as "communist," because he follows Pope John Paul II's command that economic policies submit to the dictates of morality. Similarly, in Colombia, the drug-linked dailies of Bogota, *El Tiempo* and *El Siglo*, cry "Moscow's communists" against labor supporters of the Schiller Institute, who have taken up the Pope's economic program.

The source of the "communist" tag? Moscow!

As the mad Zubritski could not help but reveal in his praise of Shining Path, the Soviets view García as a principal enemy in Ibero-America, as the leading representative of the principle of Christian nationalism around which political forces are coalescing throughout the region. It is the principle of "national greatness" behind which García is organizing that the Soviets fear.

The communists put up decided resistance to right-wing opportunist elements who claim that the weight of the struggle should fall only on imperialism and pronounce themselves in favor of "the harmony of classes,"

Merin stressed in his article on the "anti-imperialist" struggle.

"Harmony of interests," the concept elaborated by American political economist Henry Carey and implemented by Abraham Lincoln in the United States a century ago, has become identified in Colombia with the organizing of former Colombian Labor Minister Jorge Carrillo, now heading the new Unified Labor Central which pro-drug forces have rushed to slander as "communist"! During his July visit to Colombia, Pope John Paul II echoed Carrillo's organizing, calling Colombia's political and economic forces to foster and develop the "harmony of interests," in order to unify and build the nation.

Similarly in May, *America Latina* published a violent diatribe against Argentine Gen. Juan Domingo Perón. Not even Perón's British opponents, nor his "Enemy Number One," the infamous Spruille Braden, have slandered General Perón more than the Soviets did in this *America Latina* article. Calling him repeatedly "El Líder," (The Leader) *America Latina* attacked Perón as pro-fascist, a militarist, anti-democratic, a demagogue.

Why was Perón these things? According to *America Latina*, it was Perón's "fierce nationalism" and commitment to mobilize Argentina to become a great nation, unified by higher principles than the class struggle—for the Soviets, a "fascist" drive.

Like Mussolini, whom he idolized, [Perón] demagogically fused in each case the idea of national greatness—abstract for workers—with the concrete concept of "well-being of the peoples,"

America Latina wrote. Perón, they decried, showed a fierce nationalism which equated the greatness of a nation with the power of its armed forces. . . . Instead of breaking the back of militarism, the head of the New Argentina began a militarization the likes of which could not even have been imagined in "old" Argentina.

Social demogogy and his personalist, charismatic, style of leadership, in the last analysis, slowed the process of democratization,

America Latina concluded. The reference to García—who regularly addresses hundreds of thousands of his country's poorest on all matters of national importance, as did Perón—is unmistakable.

The diplomatic cover

During the past year, Moscow carried out a diplomatic offensive in Ibero-America of unprecedented scope, which is now paying off. In October, Argentine President Raúl Alfonsín will be visiting Moscow, and new commercial and fishing accords will be signed. Soviet Foreign Minister Eduard Shevardnadze is scheduled to visit Mexico in October as well, in preparation for the trip of Soviet Party Chief Mikhail Gorbachov, to Mexico in spring 1987. Soviet officials hope that Mexico will be one among several "capitalist"

Ibero-American countries to which Gorbachov will be invited on that tour.

The foreign ministers of Argentina and Brazil visited Moscow this year, the first time ever by a Brazilian foreign minister, and the first in 50 years for an Argentine. Brazilian and Soviet scientific cooperation has stepped up, including invitations for Brazilian scientists to participate in the Soviet space program.

Moscow has invested in reams of international propaganda to portray itself as a great friend of the "liberated countries." Exemplary is the April editorial of *America Latina*, dedicated to the 27th Party Congress, which declared that "the Soviet Union pronounces itself in favor of supporting the just struggle waged by Asian, African, and Latin American countries to secure their sovereign right to dispose of their own resources . . . to install a new world economic order, and free themselves of the dependency imposed by imperialism over the developing sector countries in the area of credit."

Pronouncements are all the Soviets are offering. Soviet diplomatic overtures are otherwise merely flanking deployments, in support of their overall military drive against the West. Study Soviet diplomatic efforts in Ibero-America, for example. Targeted are Argentina, Brazil, and Mexico, as the Soviets' emerging "friends."

The distinctive characteristic of the contemporary era . . . [has been] the increase in the role of the developing countries in international affairs. In the case of Latin America, the democratization of political life of several countries in the region, above all, Argentina, Brazil and Uruguay, has had a great effect on this process,

a May editorial in *America Latina* reported. One wonders, was *America Latina's* editorial written at the U.S. State Department? No where in *America Latina* can a word of support be found for García's strategy of mobilizing Western nations to reorganize the international financial system around production, not usury.

Just how serious is Soviet support for the developing sector demands for "a new world economic order," is demonstrated by Soviet projections for Ibero-American economic growth into the year 2000, prepared by the IAL's Economic Forecasting Division this year. In a June review, Vladimir Davydov, director of the Division, stated flat out that the Soviets expect usury to continue to rule:

The extraordinary difficulties suffered by the Latin American countries today are not conjunctural phenomena; we are dealing with objective processes of lasting action. . . . The foreign debt crisis will continue for a long time to be a chronic evil in the economic systems of these countries. . . . An acceptable outcome to the [debt] situation could be the partial annulment of the debt. The probability that such a

measure will be adopted (taking into account, in particular, the financial possibilities and political will of the principal creditors), can be estimated for the middle of the 1990s. In addition, our calculations show that the partial annulment of the debt can be effective only if not less than a third of the debt is affected. On the other hand, any higher proportion for this measure, will be very difficult for the capitalist financial centers to accept.

And thus he concludes:

. . . the next period will be more complex and conflictive than that of the '60s and '70s. In comparison to these two decades, slower economic growth, an increase of economic instability, and the sharpening of social contradictions are to be expected.

Soviet "diplomacy" towards the developing sector was summarized by the butcher of Libya, Soviet-puppet Muammar Qaddafi, when he promised upon his arrival in Zimbabwe for the Non-Aligned Meeting in September, "to divide this world into two camps—the liberation camp and the imperialist camp." The Soviet intent for the developing sector had been outlined by *America Latina* last February:

Developing sector countries are very active at the United Nations . . . demonstrating their opposition to the militarization of space, but they do not put this most fundamental problem of our day in first place in the hierarchy of their national priorities. Naturally, this restricts the social base of the front which fights the war-preparations of U.S. imperialism.

There are many reasons for this paradox. It is worth mentioning, first, the concern with overcoming underdevelopment, "at all costs."

The idea that the world is divided into "North and South" contributes to the problem, *America Latina* continues, provoking a kind of "nationalist reaction [which] could channel the energy of the masses towards the path of their own renovation." This hope of "renovation" has even led to interest from some developing-sector countries, in participating in the U.S. Strategic Defense Initiative program, in order to further national technological development. This concern for national development, warns *America Latina*,

presents new and very complicated tasks to progressive forces, who must elaborate an alternative capable of overthrowing the principles and psychosocial stereotypes which deform the potential of the anti-imperialist social protest of the masses against hunger and misery.

Ultimately, Soviet strategy for crushing the developing sector's "psychosocial" desire for national development and scientific endeavor, was best expressed by Zubritski in Lima, when he promised the Soviets' "New World" will be born of the darkness of Shining Path.