

## Nobel Peace Prize ushers in 'Shining Path North'

by Gretchen Small

The awarding of the Nobel Peace Prize in 1992, the 500th anniversary of the Evangelization of the Americas, to Rigoberta Menchú Tum, international representative of the narco-terrorist Guatemalan National Revolutionary Unity (URNG), will unleash Shining Path-style warfare throughout the Americas. Because of its immediate, devastating effect on Guatemala and Mexico, this award could better be called the Nobel's "Shining Path North" Prize. This is a deliberate decision by the Anglo-American establishment that runs the Nobel awards committee, and its purpose is to eradicate western civilization from the area.

Menchú's more than 10 years of work with the URNG is a matter of public record, as *EIR* documents in a Fact Sheet following this article. To designate the URNG's Menchú as the world standard bearer of defense of "native rights" sent a message around the world: "Indigenous" insurgencies à la URNG can count on supranational support. As the Peruvian Shining Path—the insurgent force to which the URNG is the closest in ideology and methodology in the continent—has demonstrated, the first to die in these wars will be the very citizens of native American Indian heritage in whose name the hypocritical call to war is being made.

The award has already increased international pressures on the Guatemalan government to hand power to the URNG through power-sharing arrangements similar to those imposed upon El Salvador. The London *Observer* claimed Menchú is now treated as "almost the head of state" of Guatemala by some European countries, while the URNG's European spokesman, Jorge Rosal, hailed the decision, demanding "the award should serve so that the international community pressures the military." Inside Guatemala, some 10,000 Indians, believing Menchú to be someone to emulate as internationally powerful, came out for Mayan rituals

called in honor of her award.

Also joining in the celebration, were Bolivia's coca leaf producers, who announced that they have designated Menchú to be their international spokesman.

### 'Fang and claw' vs. Christian civilization

The Nobel Committee selected Menchú as the symbol of a movement which has declared war on the Christian civilization Columbus brought to the Americas, and which espouses a return to such death-worshipping cults as the Mayan and Aztec religions. Committee chairman Francis Sejersted was explicit in announcing that the choice of Menchú on the Columbus Quincentenary "was not a coincidence." As foreseen, the choice gave an immediate boost to the myriad of Shining Path-riddled "500 Years of Indigenous, Black, and Popular Resistance" organizations around the world which had championed Menchú's candidacy.

The avowed goal of the so-called "indigenous peoples' movement" of which Menchú is a part, is to eliminate Christianity outright. The bestial outlook they promote as *superior* to Christianity, was succinctly expressed in final documents prepared by the 1981 United Nations-sponsored "International NGO Conference on Indigenous Peoples and the Land," later published—approvingly—by Menchú's International Indian Treaty Council:

"Distilled to its basic terms, European faith—including the new faith in science—equals a belief that man is God," the U.N. indigenous conference concluded. "American Indians know this to be totally absurd. Humans are the weakest of all creatures. . . . 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. But rationality is a curse since it causes humans to forget the

natural order of things in ways other creatures do not. A wolf never forgets his/her place in the natural order. . . . Europeans almost always do.”

The “indigenous peoples’ movement” is also supremely racist. They insist that Indian people must not participate in universal culture, since their birth determines they must remain Earth-worshipping “natives” tied to the land and employing pre-industrial technologies. Last May, representatives of the major “indigenous movement” groups worldwide issued an Indigenous Peoples Earth Charter which calls for *prosecution* of any government or institution which attempts to change “traditional Indian ways!” A “World tribunal within the control of indigenous peoples” should be created under the United Nations, the Earth Charter states; such trials—for introducing modern methods!—“could be similar to the trials held after World War II,” Menchú’s colleagues wrote.

### Who created the URNG and this movement?

As shocking as the goals of these movements, are the forces which have built up this synthetic “indigenous peoples’ movement” for at least three decades. *EIR* documented in a 1985 Special Report, *Soviet Unconventional Warfare in Ibero-America: The Case of Guatemala*, that the forces which created Menchú’s URNG—typifying the “indigenous liberation struggle” endorsed by the Nobel committee—include:

- the U. S. government, particularly the Agency for International Development (aid);
- the Soviet and Cuban governments (a policy continued in force by the Cuban communists today);
- the one-worldist “indigenous” apparatus centered at the United Nations; and
- the pagan liberation theology networks deployed from within against the Catholic Church.

Guatemala was used, in fact, as a kind of experimental petri dish for the creation of an “Indian” liberation movement by foreign forces, in a similar fashion to that used to create Shining Path inside Peru. In the 1960s and 1970s, foreign missionaries from the Maryknolls, the Benedictine order and others, began organizing a mass radical movement in Guatemala’s largely Indian countryside, under the leadership primarily of upper-class youth recruited to Marxist revolution through liberation theology. Money for many of the radical “peasant leadership” programs which trained the leadership of the guerrilla movement was provided by AID, the World Bank, and the United Nations.

By 1979, four major guerrilla forces were involved in the fighting, two of them, the Guatemalan Army of the Poor and Organization of Peoples in Arms, targeting the Indian population in particular for recruitment. That year, Fidel Castro began pressuring those four to unify forces, threatening to cut off their significant Cuban aid if they did not. Talks between the groups were led by Manuel Pineiro Lozada, head of the Cuban Department of the Americas; Fidel himself was personally involved. In January 1982, the four formally

announced the unification of their military commands in the URNG, establishing as well an international political branch, the Guatemalan Committee of Patriotic Unity, in which Rigoberta Menchú took a leading role.

By this time, the drug trade had established Guatemala as a major trafficking and production center. The most concentrated zones of drug production and transshipment overlapped 100% with the principal zones of URNG operations.

Guatemala’s “Indian warriors” also enjoyed enormous international support from the networks of “action anthropology” of both East and West, both of which had carried out extensive “field work” for decades on Mayan culture in Guatemala and Mexico. In 1982, Soviet personnel assigned to the Americas singled out the Guatemalan operation as the way of the future throughout the continent. Anatoli Shulgovski, director of the political and social division of the Latin American Institute of the USSR’s Academy of Sciences, wrote in the December 1982 issue of *America Latina*: “The characteristic trait of Latin America today is in the broad incorporation of the indigenous masses into the liberation movement. . . . In this aspect, the process in Guatemala, where the Indian masses participate more actively each day . . . is typical.”

### Enter big-time money

What is going on now in Ibero-America, is a pilot project for what the U.N. plans to unleash in Asia and Africa next. According to the activists who attended the above-mentioned “Earth Charter” meeting in Rio, the key to the project is the Indigenous Peoples Fund which is now being established at the Inter-American Development Bank with United Nations support. Its role will be to “centralize” indigenous peoples’ operations in the Americas, both financially and politically.

Organizers at the IADB say its first task will be to secure “land rights” for “indigenous peoples,” even if this violates traditional concepts of sovereignty. The Fund, run out of the IADB’s Environment Protection Division, is being set up by experts “who have been working on indigenous issues for a long time,” with the “active participation” of three “indigenous peoples” groups—all of whom were active in the anti-Columbus “500 Years of Resistance” mobilization on the continent. Ibero-American governments have agreed to present by the end of October “Letters of Intent” specifying the amounts of their contributions to the Fund (whether in the form of money, technical assistance, etc.).

As the Menchú award demonstrated, the anti-500 Years mobilization towards Oct. 12, was just the beginning of indigenous warfare that is to be global, not regional, in scope. The United Nations has declared 1993 to be the “International Year for the World’s Indigenous People,” in which a myriad educational, cultural and social campaigns, and increased funding and publicity for indigenous groups are planned to pressure governments to “respect indigenous rights and culture.” The year officially begins on Dec. 10; Menchú Tum

served as rapporteur at the Geneva meetings in 1991 which planned these programs.

The U.N. Working Group on Indigenous Populations (WGIP), whose founding meeting Menchú attended, has already drawn up a "Draft Universal Declaration on Indigenous Rights," which is championed by these radical Indian groups because it calls upon governments to establish special rights for "indigenous peoples' " identity, culture, language, education, land and natural resources, autonomy, treaties, environment, etc.

With the establishment of the Indigenous Peoples Fund, the U.N. will move from its current role of coordinating the "indigenous peoples movement," to channeling big-time money into this terrorist infrastructure. The next step planned, as outlined in the Earth Charter, is for U. N. military force to be deployed to defend that so-called indigenous peoples' operation, at the expense of all territorial or developmental sovereignty.

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## Documentation

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### Fact sheet: Rigoberta Menchú and terrorism

"Rigoberta Menchú stands out as a vivid symbol of peace and reconciliation across ethnic, cultural and social dividing lines," the Nobel Peace Prize Committee wrote in announcing its 1992 award. Mexico's President Carlos Salinas de Gortari sent the recipient a letter stating that "the ideals for which you have fought should be translated into actions." U. S. State Department spokesman Richard Boucher praised the choice as "a token of recognition of Menchú's work." Media around the world called allegations that Rigoberta Menchú is linked to terrorists in Guatemala an invention of the Guatemalan military, which seeks to discredit her years of work of "reconciliation, justice, and common sense" for their own purposes.

Thus is history rewritten, and a monstrous lie foisted upon the world. The media report only that Menchú is associated with a Guatemalan organization, the Committee for Peasant Unity (CUC), and a United Nations non-governmental organization, the International Indian Treaty Council (IITC), on whose board she sits. What is censored is the fact that since she fled Guatemala in 1981, Rigoberta Menchú has served as international representative of the narco-terrorist Guatemalan National Revolutionary Unity (URNG), and that both the CUC and the IITC publicly and proudly support the URNG's war. Her entire family has been active in the insurgency since the 1970s, from her father (a leader of the CUC who led the

takeover of the Spanish embassy in January, which the media lies was "peaceful"), to her two sisters, whose guerrilla activities Menchú acknowledges she respects.

Menchú's work with this group is a matter of public record. Yet these facts were dismissed by Nobel awards committee chairman Francis Sejersted with the brief disclaimer, "I don't say that each single action she has done in itself expresses peace."

**Menchú and the URNG network.** No other insurgency in the Americas comes so close to Peru's Shining Path in ideology and brutality of methods as does the URNG, an alliance of the four major terrorist groups in Guatemala founded at the personal instigation of Fidel Castro and steered by the Cuban Communist Party. To this day, Havana backs it as "an example of fidelity to its principles" when others abandon "revolutionary ideas."

In January 1982, the URNG declared that they had united "under the banner of the Popular Revolutionary War to defeat our enemies, take power, and set up a Revolutionary, patriotic, popular and democratic government." They warned, "The Revolution will be severe in its judgment" of its enemies. According to a report published by Menchú's IITC less than a year later, "when the URNG was formed," it also "called for the formation of a 'National Patriotic Unity Front, which will be the expression of the broadest alliance for all our people.' In response to this call, 26 prominent Guatemalans in exile . . . organized such a committee, the CGUP," Guatemalan Committee of Patriotic Unity. Among those 26, the IITC proudly reports, were two top CUC leaders, Pablo Ceto and Rigoberta Menchú.

In August 1982, Menchú attended the founding meeting of the U. N. Working Group on Indigenous Peoples (WGIP) as part of the IITC delegation, and testified in support of the URNG's "liberation war" in Guatemala. As published in the IITC's public report on the WGIP session, Menchú stated: "We fight, and we do not want to separate the Revolution and the Indians, though definitely the main force in the war has been and continues to be our Indian peoples. . . . That living experience is what has brought about a revolutionary movement that is conscious of itself and its goals."

The IITC submitted a "Study of the Problem of Discrimination Against Indigenous Populations" to the same meeting which defended the URNG's role in Guatemala. "The massive participation of Indians in the war of liberation since 1980 is an irreversible phenomenon," the IITC concluded. The IITC, to this day, works with the URNG, promoting, for example, speeches by URNG representative Luis Becker in September. Menchú is still on its board.

The IITC joined others attending a September 1981 international indigenous peoples conference in Geneva in support of a resolution declaring Farabundo Marti Liberation Front (FMLN) in El Salvador to be "the sole, legitimate representatives of the Salvadoran people." In an IITC report following the 1981 conference, IITC director William Means (whose

American Indian Movement founded the IITC in 1974) argued that the IITC would continue its years of work with Nicaragua's Sandinistas.

"We believe the actions of the Treaty Council in dealing with liberation movements, governments and organizations has been deliberate and calculated," he wrote. "Through the years we have made many friends and allies who were working in various movement organizations before their homeland was liberated. Many of these grassroots people now hold key positions in newly founded governments. A case in point is Nicaragua, where relationships were built many years before the victory. . . . Following this initial trust and contact inside the new government of Nicaragua, we felt as Indian movement representatives that we should continue to work with the Nicaraguan government."

In 1983, *Indigenous World*, a U.S. newspaper edited by anthropologist Roxanne Dunbar Ortiz, published a series of articles praising the URNG's war in Guatemala, illustrating one with a picture of Rigoberta Menchú, identified bluntly as "one of the four-person delegation of Guatemalans from the URNG" attending a February-March 1983 U.N. Human Rights Commission meeting in Geneva, which Dunbar Ortiz also attended. The series featured the work of Menchú's CUC, publishing an interview with CUC leader Francisco Alvarez in which he stated: "Only our struggle led by our URNG will allow us to have a patriotic, popular and democratic revolutionary government."

Dunbar's collaboration with URNG reveals some of the networks joining the Central American "indigenous" war with that of Peru's Shining Path. This "indigenous activist" was a founding member of the Revolutionary Communist Party (RCP), when the group was known as the Revolutionary Union. Dunbar's work with the URNG and the CUC was made public in the same year (1983) in which her RCP joined Shining Path in forming the Maoist Revolutionary International Movement, which serves as the primary Shining Path support apparatus internationally.

**The French-Cuban connection.** In 1982 in Paris, Rigoberta Menchú was picked up by Elizabeth Burgos-Debray, the Venezuelan-born anthropologist married to Régis Debray, the old comrade in arms of Cuba's "Che" Guevara, and later adviser to French President François Mitterrand. Burgos-Debray promoted Rigoberta's career by introducing her to Mitterrand's activist wife, Danièle Mitterrand, and by writing her autobiography, *I, Rigoberta Menchú: An Indian Woman in Guatemala*. Immediately awarded Cuba's most prized literary award, the *Premio Casa de las Americas*, the Debray-Menchú book became an international hit, and by 1992, had been published in 12 languages.

Danièle Mitterrand accompanied Menchú on her first return to Guatemala in 1991. Menchú's Cuban connections also remain in force. On Oct. 12, she attended "500 Years of Resistance" events, which she had done so much to promote—in Havana, of course.

## Argentina to be a tool of NATO?

by María del Carmen de Pérez Galindo and Cynthia Rush

In April 1982, Great Britain, a member of the North Atlantic Treaty Organization (NATO), sent its naval task force out of its traditional area of deployment to the South Atlantic to wage a colonial war against Argentina. Then-British Prime Minister Margaret Thatcher was determined to punish that nation for having had the nerve to retake the Malvinas Islands which the British had illegally seized from Argentina in 1832. Now Argentine President Carlos Menem and his anglophile Foreign Minister Guido Di Tella are spitting on the memory of patriots who fought and died in that war, and who have fought historically to defend Argentine sovereignty against Anglo-American interests, by begging to become a member of NATO.

While Britain proceeds unimpeded to strengthen its strategic interests in the South Atlantic, including guaranteeing its access to the region's oil and mineral wealth, Menem and Di Tella have all but abandoned any attempt to defend Argentina's claim to sovereignty over the Malvinas Islands. In late September, during the celebration of "British Week" in Buenos Aires, Menem loudly proclaimed that Britain and Argentina were as close as two allies could be.

The Argentine President perhaps thinks that joining NATO is a guarantee of his political longevity, at a time when many of his neighbors in Ibero-America face an uncertain future. The Brazilian President has been ousted from office, and the scandal-plagued Menem may be getting nervous. Moreover, the economic "miracle" allegedly wrought by his finance minister, Domingo Cavallo, is starting to look frayed around the edges.

From the Anglo-American standpoint, however, Argentina can be of use in helping to achieve certain strategic goals. This is especially true in Ibero-America's Southern Cone, where activity by nationalist military men in Argentina and unpredictable developments in Brazil have sown panic among the proponents of the International Monetary Fund's (IMF) "democracy" project. Following the Oct. 3 founding of the Movement for National Identity and Ibero-American Integration (Mineii) under the leadership of imprisoned nationalist Argentine Col. Mohamed Alí Seineldín, Gen. George Joulwan, head of the U.S. Southern Command, trav-