

The crimes of anthropology: Jacques Soustelle's 'Americanists'

by Claude Albert

Jacques Soustelle, ex-governor of Algeria, former government minister, and elected last year to the French Academy, is suing the editors of *Nouvelle Solidarité*, collaborators of *EIR* in France, for having denounced his well-known leading role in the terrorist organization which repeatedly tried to assassinate President Charles de Gaulle, the OAS, and his current subversive activities as an anthropologist defending the cause of "endangered peoples."

A lot could be said on the twists and turns of the political career of a man whose guiding hand has always remained carefully hidden under the academic serenity of a "specialist in pre-Columbian civilizations." (Not only are they immortals! French Academicians are also untouchable.) A member of the revolutionary Spartakus group in the 1930s, Soustelle spent five years in exile in the 1960s for subversion of the French state. The French *padrino* in Ibero-America, Soustelle, who enjoys strong support in Paraguay—a country whose government was recently accused by U.S. law enforcement authorities of complicity in the illegal narcotics traffic—is today a leading representative of the international financial and political arm of the Moon sect, CAUSA.

There has been one constant in this man's otherwise varied life: anti-republicanism. Never has Soustelle, an exponent of Swiss-type federalism, really supported the idea of the republican nation-state, nor, for that matter, the Judeo-Christian civilization which has fostered that institutional concept. In that deep sense, Soustelle has never been a Gaullist, nor a republican, as proven by his life-long association with the Paris-based Société des Américanistes, which, since the close of the 19th century, under the cover of anthropological studies of the "American Man," has been promoting a racialist defense of inferior forms of culture and societies in the name of "indigenism" and "cultural relativism."

By definition, modern anthropology sets itself in direct antagonism to the nation-state and is used as a subversive arm to destabilize and destroy, where possible, the emerging and struggling nations of the developing sector. From an arm

of colonialism at the turn of the century, used to profile and manipulate subjugated native populations, anthropology has become a vehicle for attack upon Western civilization itself, the universality of man, and industrial capitalism. How else can one understand some of the bloodiest chapters of recent history, if not by tracing an intellectual lineage between those who act out the teachings of radical anthropology and their intellectual mentors?

The "Shining Path" (*Sendero Luminoso*) insurgency which has set Peru on fire is a product of the department of anthropology of the University of Huamanga, in the province of Ayacucho, whose staff was largely trained at the University of Paris and bred in the Société des Américanistes. Modeled on the Pol Pot regime in Kampuchea which exterminated 40% of the population, starting with the educated strata, the Shining Path terrorists seek not merely to seize power in Peru but to destroy "bourgeois culture" in favor of "ancient Andean cultures"—of which they give a foretaste by engaging in pre-Incan ritualistic murders.

Pol Pot was a student of Prof. Georges Balandier, the founder of "political anthropology," a school which teaches "new models" for developing countries based on radical pr tribalism. Bani Sadr, the first President of Khomeini's "revolutionary" Iran, is another of Balandier's graduates, who argued in his doctoral dissertation for a radical ruralization of an Iran then on the path of industrialization. His present exile does not diminish his immense responsibility in the Nazi-like massacres, deportations, and tortures he condoned.

Are we going to wait for such atrocities to break out all over the world, or are we going to take appropriate action against those who bear the moral responsibility for those crimes, the "untouchable" theoreticians of "cultural relativism"?

Soustelle vs. Humboldt

One of Soustelle's leading panegyrists, Colombian historian Germán Arciniegas, described him last summer as the

modern-day Alexander von Humboldt, an imposture no true republican to whom the memory of Humboldt is beloved would let go unanswered.

While Humboldt conducted extensive and varied scientific investigations on the South American continent and in Mexico, there is nothing scientific about Soustelle's "ethnological works," whether his boring and useless descriptions of the rudimentary tools and mores of the Lacandon Indians, or his distressing considerations on the Aztecs. Worse, Soustelle's rejection of the "expansionism" of Western industrial civilization, a civilization he holds as doomed to regression, his negation of the universality of civilization, and his defense of "ethnic, or rather, national particularisms," of the "integrity of the indigenous races" and of "local cultural identities," place his governing outlook at the very antipodes of the ideal of the universal man which Humboldt shared with Friedrich Schiller.

While Soustelle argues for the "rights" of Indian tribes to their "integrity," meaning they must be maintained in their brutal, hunting-and-gathering mode of society, Humboldt compared the Jesuit-oppressed Indians, kept in tribal backwardness, to the "poor ploughmen of Eastern Europe which the barbarity of our feudal institutions has maintained in the greatest brutishness." Humboldt proposed that tribal peoples be helped to develop "their understanding and human faculties" so as to improve their society. Indeed, what is there in common between a man who unequivocally condemned the inhuman brutality of the tribal rule of blood, soil, and superstition of the "natural state of man," and the flock of cynical voyeurs who pass today for anthropologists and, like Soustelle, precisely want to preserve this brutality by upholding the same old immoral myth of the "noble savage"?

In the name of the "unity of mankind" and of "the idea of humanity," Humboldt rejected what he called "partial humanization," that is the survival of barbarian mores such as anthropophagy, the killing of newborns, intra-tribal warfare, and bloody rites such as the human sacrifices of the Aztecs, as *morally unjustifiable*. On the contrary, for a cultural relativist, who claims the sacredness of human life is an "ethnocentric" Western value, such bloody mores and rites are *justifiable*: Since the victims were administered a pain-killing drug called Ololiuhqui before being butchered, Soustelle explains in his book *The Four Suns* that "one has to note that the extension of bloody rites in Mexico, far from proceeding from an innate cruelty . . . coincided on the contrary with a social and cultural evolution marked by a softening up of the mores. . . . [To try to understand] I do not see any other means than to escape as much as possible from the gravitational field of our own civilization and place ourselves in the mental universe of Mexican Antiquity. . . . *The Aztec civilization did not lay on a psychological base more inhuman or more cruel than others. What our analysis cannot reach is the link, apparently obvious to the peoples of Mexico, between the continuity of natural phenomena and the offering of blood* [emphasis added]."

The Société des Américanistes, which as a whole usurps the Humboldtian tradition of "Americanist" studies, has been an essential international breeding-ground for the racist "indigenist" movement of the 1930s in Ibero-America, and its more radical continuation of the past two decades as the pro-tribalist "Indianist" movement.

For obvious reasons, Jacques Soustelle, who has been the president of the Société since the end of 1977 and a member of its executive board since 1937, might claim today he has nothing to do with Shining Path. Yet it was leading members of his Société, such as Luís Valcárcel, the father of "indigenism" in Peru, who organized the anthropology department of the University of Huamanga in 1959, a discipline viewed as the "speciality" of the new "pilot" university and key to "transform society"; who taught the first generation of anthropologists, some of whom are now leading Shining Path militants, and who directed the "community projects" among the marginalized Indian population of Ayacucho which the terrorist group used as its first bases. Morote Best, the former dean of the university, an anthropologist himself, whose two sons are leading Shining Path terrorists, was arrested a few months ago on charges of involvement with the group.

It was the International Congress of Americanists gathered in Lima in 1970 which passed a resolution calling for the release from Peruvian jails of Abimael Guzmán, who was leading at the time the revolutionary Maoist group which became the terrorist Shining Path, and who is the present underground leader of Shining Path, as well as the release of other armed fighters of the "Indian liberation struggle." A. Díaz Martínez, an agronomist arrested last year by the Peruvian police who consider him a top Shining Path leader, was a member of Soustelle's Société, an institution whose members are *sponsored* by its executive board.

For half a century or more, the theoreticians of "Indian liberation" and primitive, tribal "integrity," like José Carlos Mariátegui, the founder of the Peruvian Communist party, Luís Valcárcel, Paul Rivet, Soustelle's mentor, the head of the Musée de l'Homme and the leading authority on "Americanism," and Jacques Soustelle himself, have been creating the climate where precisely such "mysterious" violent phenomena as Shining Path are bound, when not meant, to occur.

Who, but Rivet, in 1934, sponsored a "study group" on the "Red Race," named "Wackanda," to make the Indians "known in Europe" and to encourage "practical applications" like ethnological field studies? Who, but Valcárcel, called for the rise of "the invincible Spartakuses" of the Peruvian Andes? Who, but "indigenist" Mariátegui, do the bloody ritualists of Shining Path claim as their main source of inspiration? And who, but Soustelle, is proposing that we "step out" of the values of Western civilization in order to "understand" barbarian rites?

A call for genocide

Under the cover of fighting "ethnocide," a term which the Americanists popularized in the 1960s, the Société has

been encouraging—but so academically!—various subversive, separatist, and anti-industrial activities in the Third World, and propagating hatred for technological progress, fully in line with the international neo-Malthusian green-terrorist movement.

“The cultures which are different from ours represent an international capital necessary to the comprehension of the past as well as *to the orientation of the future* because they represent diversified models and not remains [emphasis added],” reads a text adopted by the Société’s executive board in 1968. Denouncing the “cultural crimes” committed all over the world by “Judeo-Christian civilization,” leading

Americanist R. Jaulin has suggested that “white Indianity,” that is, a society of rural, autarkical “self-ruled” communities, be “our future.” According to J.-L. Herbert, another leading Americanist, Indian tribalism shows the way today to an “alternative project of European civilization” which should link up again with “Gnosticism” and reverse “ten centuries of Western expansion.”

Primitive societies, with their “anti-surplus principle” and “autarkical ideal,” as the late P. Clastres, another luminary of the Americanists’ Society, put it, are in fact “societies of abundance” in which “*fecundity, infanticide and natural selection secure for the tribes a demographic optimum quan-*

Who is Jacques Soustelle?

Jacques Soustelle, born in 1912 in Montpellier, is the son of a Protestant worker from the Cevennes mountains. With a doctoral dissertation on ethnology, he started his political career as one of the founders of the revolutionary Luxemburgist paper *Spartakus* in 1934. He then became a leading member of the “Vigilance Committee of Anti-Fascist Intellectuals” founded in 1935 by his mentor Paul Rivet, a leading figure in “Americanist” anthropological studies and the director of the Musée de l’Homme in Paris. This museum, of which Jacques Soustelle became the assistant director in 1938, has been the breeding ground of “cultural relativism” in France and a major center of ethnological subversion.

When the Nazis invaded France in 1940, Soustelle was in Mexico, where he had spent a good deal of his time since 1932, on various “ethnological” missions, and in contact with the muddy waters of intelligence circles involved in the assassination of Leon Trotsky. In charge of Information in 1942 in Gen. Charles de Gaulle’s London-based Free French government, Soustelle was appointed one year later to head the faction-ridden BCRA, the intelligence arm of Free France in Algiers. Soustelle’s friendship with David Rockefeller, then a lieutenant of the American Office of Strategic Services (OSS) in Europe, and today the bankroller of the Malthusian Trilateral Commission, dates from this time.

After the war, Soustelle, who was elected deputy to the French National Assembly in Lyons in 1951, was a leading figure in the Gaullist political machine. But sig-

nificantly, de Gaulle had not made him a “Compagnon de la Libération” (Companion of the Liberation), an order he created for the men who faithfully fought on his side. And in fact, Soustelle’s Gaullist posture was soon to turn to the most bitter opposition to France’s savior: Sent to Algeria as governor by Prime Minister Mendès-France in 1955, Soustelle suddenly converted from a liberal who supported decolonization into a radical activist of “French Algeria,” tied to the terrorist “Organisation de l’Armée Secrète” (OAS). In 1961, after de Gaulle took a series of prophylactic measures against him, Soustelle left for exile in Switzerland and Italy. Following the Algiers “Generals’ Putsch” against de Gaulle in 1961, Soustelle was prosecuted for “injuring the authority of the state,” and only returned to France in 1968. Meanwhile, as a protégé of Cardinal Ottaviani in Rome, Soustelle had been a founder of the Conseil National de la Résistance (CNR), the OAS’s political arm, and had been in close contact with OAS terrorists who plotted numerous hits against de Gaulle, as well as with the OAS exiles in Spain orbiting around the Nazi Otto Skorzeny and the linchpins of the illegal Propaganda-2 Freemasonic Lodge, Licio Gelli and José Lopez Rega.

Soustelle was elected to the French Academy in spring 1984, after an internal factional battle which had lasted a whole year, as the Gaullists among the Academy “immortals” correctly wished to deny him such an “aura of respectability.”

The anthropologist is also a cunning wheeler-dealer: Through his extensive network of political and intelligence contacts in Latin America, and through his all-purpose front-firm, the SEPRI, Soustelle has been mediating various French deals with Ibero-American countries. Far from retired from politics, Soustelle is now a leading member of CAUSA, an international organization sponsored by the Moon sect under the disguise of fighting “communism” in the world.

titatively as well as qualitatively [emphasis added].” The capitalist mode of production is an “all-destructive flight forward,” he argues. What Clastres, an associate of Balandier, is saying is that we should regress to the hunting and gathering mode of life where the “demographic optimum” was about 10 million people for the whole Earth, which means that *four and a half billion existing human beings should be eliminated one way or another*. The specter of the several million Kampuchean massacrés under Balandier’s disciple Pol Pot does hang over what some would call “academic” considerations.

And whether all the respectable members of the Société realize it or not, the Americanists’ “tribalist cause” is no longer quite just an academic one: As Clastres correctly remarked, “it is cultural relativism which has saved primitive societies lately.” In 1968, the Société created a “Commission to Save the Indians.” At their 1970 Lima congress, the Americanists called on ethnologists worldwide to “support the liberation struggles of the oppressed natives.” Following a conference in Barbados in 1971, organized by the World Council of Churches to mobilize anthropologists internationally against “ethnocide,” the Americanists adopted a resolution at their 1974 Mexico congress on “Ethnic Identity and Indigenous Liberation” which stated: “We anthropologists of the Barbados group and other specialists in social sciences gathered in Mexico . . . consider it opportune to clarify a problem of theoretical definition which implies a political conception for the struggles of liberation of the natives as part of the liberation projects of the American peoples. On this occasion, we reassert the necessity for specialists in social sciences to commit themselves to support, *at a level of efficient practice*, the struggles of liberation of oppressed minorities [emphasis added].”

This was followed in 1978 by the creation of the “Group of Information on the Amerindians” to deal with “indigenist” affairs and the propagation of radical calls such as the 1974 “Mexico Declaration.” Soustelle himself has been repeatedly interfering with the policies of Latin American governments toward tribal populations, protesting in the name of his Société any step toward their assimilation into the rest of the citizenry and explicitly demanding that these populations, which have been victimized for centuries by the Conquistadors and the various religious missions which came in their wake, be fully isolated and “preserved” in zoo-like reserves. While denouncing the “evil” effects of Western civilization upon the Yanomami Indians of northern Brazil, for instance, Soustelle has never objected to the fact that these people are destroying themselves with a massive ritualistic consumption of *epena*, a hallucinogen which anthropologists currently trade as a “passport” upon their Amazonian journeys. In fact, the “defense of coca” is a significant part of the overall defense of Indian “cultural integrity” among Indianists. That Shining Path is involved in major drug-trafficking should hardly come as a surprise here.

A riposte from Venezuela

In 1978, the Société des Américanistes, under Soustelle’s presidency, affiliated itself officially to Survival International, an organization defending the “rights of tribal peoples,” which in fact supports separatist anti-U.S. armed guerrilla groups in various strategic parts of the world. In the Philippines, Survival International supports the Communist-backed “New People’s Army” engaged in warfare against the government, and the fight of the “Negrito Peoples” against “U.S. military expansionism”; in Bangladesh, the “Shanti Bahini” tribal guerrilla army, which is demanding autonomy of this area; in Northeast Kenya, armed Somali tribes fighting government forces, etc. All over the world, Survival International campaigns against dams, roads, and other development projects “encroaching on the soil of tribals.”

Last August, the Venezuelan government released a document, published fully in the country’s press (for extensive excerpts see *EIR*, Vol. 11, No. 35, Sept. 11, 1984, pp. 36-39), denouncing an “international separatist plot” against the nation, involving anthropologists and “pro-Indian” organizations such as Survival International, which was explicitly attacked by the Venezuelan authorities. This plot, says the document, is a direct threat to the nation’s “sovereignty, territorial integrity, security, unity, and control over its natural resources.” What the Venezuelan government is referring to is the Soustelle-backed Indianist project for a “Yanomami Indigenous Park” of some 40,000 square kilometers, which would be placed under the jurisdiction of supranational institutions and no longer under that of the Venezuelan state. This would constitute, the official document asserts, a violation of the Constitution and is identical to the South African “Bantustans” policy: “Ethnic segregation” proposed by the anthropologists, “is a clear violation of the fundamental principle of ‘mestizaje’ (cross-breeding), the fusion of different races on which the Constitution of the Latin American republics is based,” the document states. As he explains in his book *Mexico, Indian Land*, Soustelle does not favor the republican principle of “mestizaje” and recommends instead that Indians keep their racial “integrity.”

The stench of Nazism

In a recent study of the “Indianist” movement, French author J.-P. Lavaud notes that “nativism, indigenous mysticism and [ethnic] nationalism combine into a cocktail which could become explosive.” “*National-ethnic ideologies*” (emphasis added) on the rise throughout the world, promoted and backed by anthropologists and various “social researchers,” define the individual’s identity in terms of soil, blood, and race. The prominent Indian “Pacha Mama” cult, the cult of the Mother-Earth, is a clear expression of that. “The more Hitlerism and fascism will give importance to race and blood, communion with nature, in sum, to the non-ordered, obscure forces, to the demoniac, and in order to prevent the disorder these forces will not fail to provoke in the world, it will be

necessary to add to the dionysian world of natural forces a world of policemen and warriors. *The exaltation of the Mother-Earth leads to an armed social order* [emphasis added]," Lavaud quotes from sociologist R. Bastide in 1943.

The defense of "natives" is not some isolated "exotic" phenomenon, but an integral part of an actual Nazi-like "blood and soil" movement regrouping various "ethnic minorities" and regionalist organizations, under the control of Nazi-Communist political quarters and a network of international institutions such as UNESCO, the Swiss-based World Council of Churches, and pro-terrorist organizations like the Ciemen institute in Spain. After all, the fact that Ahmed Ben Bella, a protégé of the Swiss Nazi banker François Genoud, agitates for "ethnic" liberation, including "Indian liberation," should come as no surprise, since the subversive activities of the Nazi *Abwehr* in the name of "national minorities" (Bretons, Basques, Corsicans, etc.) are notorious. The German branch of Survival International, the *Gesellschaft für Bedrohte Völker*, does not make a secret of its ties both to the pro-terrorist newspaper *tageszeitung* and to *Wir Selbst*, the self-styled "magazine of the national identities," with which the leading spokesman of "ethno-pluralism" and the "National Revolution" in Germany, Henning Eichberg, is associated. Eichberg, a disciple of Armin Mohler, is a "former" associate of the neo-Nazi party NPD.

While the oligarchical sponsors of the New York American Museum of Natural History, led by the Harriman family, backed Hitler's racialist policies in the 1930s and imposed racialist neo-Malthusian immigration quotas in the United States including against Jews fleeing from Nazi Germany, Paul Rivet, a great admirer of the New York museum, was leading a "French Committee for the Scientific Study of Population Problems" in the early 1930s. Eugenics and "racial hygiene" were among the topics discussed at the international

congresses on "population" in which this committee participated in Rome in 1931, Berlin in 1935, and Paris in 1937. In 1928, the *Journal of the Société des Américanistes* reported, under Rivet's pen, the "reorganization of the Ku Klux Klan," described as geared to henceforth "devote its activity to the service of Americanism . . . by opposing unrestricted immigration." Soustelle might not have been reading the *Journal of the Société* in 1928, but the same cannot be said of 1934 and after, when his own reports on ethnology appeared next to those on "population" issues, including studies on the "Nordic racial stock" among the "old" families of the U.S. East Coast Establishment.

Nor can we assume that he never heard during World War II, from his vantage-point as intelligence chief, of Axel Wenner-Gren, the Swedish Nazi millionaire close to Hermann Goering, who acted as Goering's intermediary from 1939 and was put on the United States "Black List" for trading with the enemy in early 1942. It is hard to believe that what was known to the different sections of the U.S. intelligence services and to the diplomatic community, and what otherwise looked to the public eye as highly suspicious activities—namely the Wenner-Gren Nazi espionage activities notably in Peru in 1941 under the cover of "archeological expeditions"—totally escaped Jacques Soustelle. The *Société des Américanistes* certainly did not escape the philanthropic attention of Axel Wenner-Gren, who endowed the "Viking Fund for Anthropological Research" in 1941 with the profits of Swedish steel and ball-bearing supplies to the Nazi machine. It was thanks to Viking Fund money that the *Société*, by its own admission, was able to put out its *Journal* after the war, and it has been with grants from the Wenner-Gren Foundation, as the Viking Fund was renamed in 1951, that the Americanists have financed a number of their international congresses since 1949.

Kanak terror: field ethnology at work

The recent bloody events in the French territory of New Caledonia in the Pacific, where the "Socialist Kanak Liberation Front" is in open rebellion against legal authorities and against the European "Caldoche" community, are the latest example of "field ethnology" at work. It was indeed ethnologists who first pushed for the tribal "Kanak ethnic identity" to be officially recognized, and who launched the first "Kanak Independen-

dence Movement" in the wake of the 1968 wave of leftist subversion.

New Caledonia, an island located to the east of Australia, is geographically of crucial strategic importance to France. Jean Guiart, the director of the Ethnology Laboratory at the Musée de l'Homme, has personally trained Tjibaou, the leader of the illegal "provisional Kanak government," who has declared he is "sick of the White Man's smell"; Guiart's own son, René, is a leading member of this "ethnic" separatist movement. Over one hundred anthropologists in France are circulating a petition denouncing "racism" against the Kanak tribes, while the Corsican terrorist-separatist group FNLC has openly expressed its solidarity with the Kanak upsurge.