

political institutions that many other nations of Ibero-America have. In Brazil, such institutions are relatively young, fragile, and vulnerable to manipulation. Moreover, the process of industrialization which began in the 1930s did not succeed in eradicating the oligarchical legacy which the British East India Company bequeathed to Brazil.

This legacy explains why Brazil was one of the last countries in the world to abolish slavery, at the very end of the nineteenth century. Even after this occurred, Brazilian society remained divided into a white, privileged class, and a nominally “free,” but in reality still enslaved, poor and black population. The nationalist government of Getulio Vargas, which ended in 1954, and some among the later military governments which ruled from 1964 to 1985, achieved notable economic progress—but they all failed to address the *cultural* belief structure of the majority of the population, still victimized by the legacy of slavery. Were the fragile veneer of Western Christian civilization to be stripped away, below it would be found a people sunk in syncretism, animism, hedonism, radical fundamentalism, and other synthetic belief structures, which London has used historically to advance its cause.

These products of the oligarchical tradition make Brazil, with the second largest black population in the world after Nigeria, the most immediate candidate for London’s “Africanization” treatment. It is this degraded cultural milieu that permits Brazil’s Landless Movement (MST), the São Paulo Forum affiliate which is central to the dismemberment strategy, to operate and expand its ranks. President Cardoso’s policy of “economic opening,” which is tearing down national industry and agriculture in order to repay the cancerous foreign debt, has created a mass of enraged unemployed, willing recruits to the MST’s campaign to create an “army of millions” from both rural and urban areas, to wage war, not on Cardoso and his British masters, but on the nation-state.

Brazil’s Landless Movement, more appropriately called the “Mindless Movement” (see box), is a product of the existentialist, pro-terrorist networks operating especially inside the Catholic Church, which have spawned groups such as the Zapatista National Liberation Army (EZLN) in Mexico, and like-minded narco-terrorist groups elsewhere on the continent. British control over these groups is no secret. Mexican Bishop Samuel Ruiz, considered to be the EZLN’s real “commander,” attended the founding meeting of the Interfaith Peace Council at St. George’s House at Windsor Castle, in November 1995. St. George’s House is a policy-planning center for the British monarchy and imperial policy, where Royal Consort Prince Philip often presides over cultish “religious” ceremonies.

One vehicle used by these networks is a variety of schismatic, New Age “charismatic” sects, which are today rapidly expanding across Ibero-America from their epicenter in Brazil. At a July 22, 1997 conference of the Ninth Inter-Ecclesiastical Encounter, attended by 2,359 delegates from Ecclesiastical Base Communities (CEB) across Brazil, and presided over by MST ideologue Frei Betto, the major topics discussed were

“popular catholicism,” “pentecostalism,” “Afro-Brazilian religions,” and “indigenous peoples.” The final resolution, the São Luis Charter, demands greater respect for “the growth of pentecostalism, inside and outside the Church,” and greater respect for the CEBs themselves. “We must overcome certain preconceptions with regard to the members of the pentecostal churches, and, inside the Catholic Church, for Charismatic Renewal.” The charter complains that the Catholic Church hasn’t yet learned to assimilate Indian culture. The CEBs hope, the manifesto says, that there will be continued demarcation of Indian lands, as well as greater respect for “indigenous myths, rites, and spirituality.”

A related British strategy is the deployment of the international environmentalist movement, combined with the creation of ecological and Indian reserves, predominantly along

## ‘Mindless Movement’ out to bury Ibero-America

Five hundred representatives of parties and movements of 20 countries of Ibero-America and the Caribbean gathered in Pôrto Alegre, Brazil from July 31 to Aug. 3, for the VII Plenary of the São Paulo Forum, the terrorist international founded in 1990 by the Cuban Communist Party and Brazilian Workers Party. The final communiqué hailed Mexico’s Zapatista National Liberation Army (EZLN) and Brazil’s Landless Movement (MST) as the “new model of politics” for the Americas.

This “new model” is nothing but the Ibero-American version of the British killing machine which is devastating Central Africa. Leaders of the MST, the EZLN, the São Paulo Forum, are the Kabilas, the Musevenis, the Kagames, of Ibero-America. The São Paulo Forum was spawned by the same mother who produced the mass murderers in Africa. Like Uganda’s Yoweri Museveni, they are followers of the Nazi existentialist movement of Martin Heidegger and Jean Paul Sartre, and of its most wretched student, Frantz Fanon. Like Fanon, the Forum believes in a “program of complete disorder” to be brought about by “searing bullets and blood-stained knives.”

Take the case of Brazil’s Landless Movement. They have a cadre force of well over 5,000 militants, many militarily trained. Their stated objective is to organize 100 million of Brazil’s 160 million people, to rise up and seek revenge against the state and civilization itself, for the wrongs they have suffered. As one leader put it, the MST will create “a new form of production, consumption, and destruction.”

border areas. Brazil was an early target of this operation, with the arbitrary and provocative creation in 1991 of the Yanomami Indian reserve along the mineral-rich Venezuelan-Brazilian border, by George Bush's good friend, then-President Fernando Collor de Mello — who was subsequently removed from office for corruption. The creation of the reserve for the Yanomamis, who live a Stone Age existence, was decided upon in the 1960s in discussions at Buckingham Palace between Queen Elizabeth II and Prince Philip. Among the reserve's defenders is Lady Lynda Chalker, one of the chief coordinators of the genocide now ripping the African continent apart. In preparation for a visit by Prince Charles to Brazil, Lady Chalker visited there in 1991, bearing "medical aid" for Yanomami communities.

Since one of London's goals in its raw materials heist is

to turn Brazil into one of the world's largest gold producers, companies such as George Bush's Barrick Gold are already thinking ahead about setting up the private mercenary forces to protect their deposits. *EIR* has learned that in the gold-rich Amazonian state of Pará, Barrick is negotiating directly with independent wildcatters, or *garimpeiros*. Because of the unregulated, extremely precarious, and often barbaric conditions under which they operate, it is not difficult to envision the *garimpeiros* being turned into private mercenary armies which, as in Africa, could be hired to protect London's raw materials cartels.

Thus, the parallels with Africa, not only of Brazil, but of all Ibero-America, are growing day by day. We turn to document the major features of this process in the following sections.

"The interior of Brazil can become a Colombia. Things will be out of control, there will be social convulsions, and society will come apart," MST leader João Pedro Stedile exulted on Brazilian Independence Day, Sept. 7, 1996. "There are 40 million hungry people in Brazil, and 11 million unemployed, who represent an organic force which is calm now, but could awaken at any moment," the MST's military chief, José Rainha, Jr., a professed Maoist and convicted murderer, threatened in June 1997.

The MST has set out to organize not only the Landless, but also the Jobless, the Homeless — in short, all of the "wretched of Brazil." In July, Stedile called upon teachers to occupy urban schools, in the same way that MST shock troops regularly invade farms in Brazil's interior. As a manifesto issued in 1996 for a planned MST takeover of a major hydroelectric plant in the north of the country declared: "At the moment, our forces are small. . . . We have to wage a guerrilla war. We have to wage psychological terrorism — destabilization. . . . We are chaos."

To prepare for such nihilism, the Landless are first transformed into the Mindless. MST members are subjected to daily brainwashing sessions in the style of Peru's deranged butchers from Shining Path — who are involved in training the MST cadre. Poems sanctifying violence are recited. Facing a MST flag, militants must swear allegiance to the movement's goals, and shout, "I am the MST flag. My red color represents the blood of dead peasants."

The hard-core members of the MST are recruited out of the Theology of Liberation networks in Brazil, in particular the Ecclesiastical Base Communities (CEBs) and their political front, the Workers Party (PT).

Three Brazilian ideologues are key to the MST/PT project of the past three decades: "deschooler" Paulo Freire; New Age guerrilla Frei Betto, today editor of the São Paulo Forum's magazine *America Livre*; and the defrocked lunatic Leonardo Boff. All are exponents of the

irrationalism, hatred of Western civilization, and purgative violence which also drives London's Nazi Museveni project in Africa.

London's African and Ibero-American networks meet most directly in the person of Freire. An avid Fanonist, Freire took part in the same political science course at Tanzania's Dar Es Salaam University, for which Museveni wrote his chilling study of "revolutionary violence" in Mozambique. (See *EIR Special Report*, "Never Again! London's Genocide Against Africans," June 1997.) A founding member of the PT, Freire will rightly be remembered as the Pol Pot of liberation theology. His "education" program, used for indoctrination from Sandinista Nicaragua to the CEBs of Brazil, starts from the premise that education — even language — is a form of Western oppression. In Africa, he advised nations to abolish all schools, arguing that the "re-Africanization" of intellectuals requires that they commit "class suicide." A true racist, he also wrote that the natural language of Africans is pantomime.

Frei Betto, a close friend of Fidel Castro and the "spiritual adviser" to PT leader and Presidential candidate Luis Inácio "Lula" da Silva, is another MST guiding light. His ties to terrorism go back to the late 1960s, when he was one of a group of Dominican friars who joined the National Liberating Alliance of Carlos Marighella, the theoretician of urban warfare whose *Mini-Manual of the Urban Guerrilla* was used to create killers around the world.

Frei Betto, like his close friend and fellow MST/PT ideologue Leonardo Boff, is devoted to destroying Western "rationality," and promoting in its stead astrology, superstition, "spiritualism," and so forth. In the 1970s Boff became an ardent follower of Heidegger, after participating in a weekly seminar at Boff's Franciscan seminary in Petropolis, the former seat of the Brazilian monarchy, taught by a Brazilian Heideggerian, Carneiro Leao.

— *Gretchen Small and Silvia Palacios*