

Iranization project has moved ahead rapidly in the succeeding five months.

The lead story in the December 1980 issue of the *National Geographic* magazine sounds the charge. Entitled simply "The Aztecs," the lavishly illustrated article pays homage to that death-worshipping culture. Their human sacrifice and cannibalism were "surrealistically humane"; modern Mexican Indian and peasant belief is "dumbfoundingly" similar to the ancient ways.

Behind such popularizations lies a full-scale mobilization of "Indianist" networks united around a concept they call "ethnocide": that modernization of backward, immiserated Indian communities is a crime.

At a major inter-American conference of "Indigenists" in Mérida, Mexico, last week, and at the Fourth Bertrand Russell Tribunal held in Rotterdam this week, the cry was raised that virtual "Indian nations" must be created to destroy the development capabilities of modern nation-states in Latin America.

In the thick of this indigenist agitation are the people who helped to contrive the pseudo-Christian "Theology of Liberation" over a decade ago. Prominent among them is François Houtart, a Jesuit theologian from the University of Louvain, who trained Colombia's priest-insurgent, Camilo Torres, and shows up on the Board of Advisers of the Russell Tribunal.

Growing labor unrest

Over the past month and a half, dissident forces inside Mexico's National Teacher's Union (SNTE), have launched an offensive to overthrow the union's current government-allied leadership.

In an interview with the Mexican daily *Excelsior* Nov. 14, Manuel Sánchez Vite, former head of the SNTE and key controller of the dissident movement, stated that the dissident teachers were not going to rest until Carlos Jongitud Barrios, a current SNTE leader, is overthrown. Jongitud, he argued, is just like the shah of Iran and will suffer the same fate.

Like in Iran, the ultimate target of this destabilization scenario is Mexico's rapid rate of modernization and economic development. The dissident movement is only the cutting edge of the scenario.

Mexico's 600,000-member teachers' union, the largest in Latin America, plays a crucial interface role between the most backward layers of peasantry in the countryside and the government. The quality and the orientation of the education provided by the rural teachers is a major factor in whether this peasantry becomes upgraded for more productive, technologically advanced work in both rural and urban areas—or remains as a pool of recruits for Jacobin-style upsurges.

The current dissident teachers' movement came to the surface a year ago, when a group of teachers from the oil-rich southern state of Chiapas were manipulated by Jesuit, anti-government forces into a confrontation with the government. It escalated early in November when thousands of teachers from Chiapas and the state of Morelos led a protest march to Mexico City.

The demonstration was widely hailed by an array of left organizations and press as the first expression of a "Polish" movement against the Mexican government's "absolute control of the trade unions," as the ultraliberal *Uno mas Uno* newspaper put it Nov. 4.

The march triggered a series of wildcat strikes and violent incidents in major educational institutions throughout Mexico.

The dissidents' march was met by a massive counter-mobilization by the SNTE official leadership which reached a peak Nov. 15 with a demonstration of several hundred thousand in Mexico City. This show of unity by the official SNTE did not resolve the conflict, however.

The potential for an Iran-style social upsurge opened by the teachers is not a sociological phenomenon, but the result of a long-awaited plan currently being implemented from several levels including from inside the Mexican government itself.

In the case of the dissident teachers, there are three interrelated layers of operatives. First, the array of left groups led by the Jesuit Theology of Liberation; its right-wing counterpart led by the already mentioned Sánchez Vite; and third, the Minister of Education, Fernando Solana, who has manipulated the teachers' unrest by delaying their pay checks, thus providing the dissidents with a legitimate support-gathering issue.

The role of the left-Jesuit groups in the movement has been openly denounced in the past weeks by both the SNTE official leadership and Mexico's Masons.

On Nov. 10, the SNTE charged in a full page ad published in Mexico City's major newspapers that the Mexican Communist Party, the so-called "Left Coalition," the Mexican Socialist Workers Party, and the "political clergy" were behind the teachers' unrest. Two days later, the SNTE was echoed by a group of Masons from Cuernavaca who called on the Interior Ministry to open an investigation on the Roman Catholic Diocese of Morelos, run by Bishop Sergio Méndez Arceo. The Masons stated that they have evidence that Méndez Arceo is funding the dissidents in that state. Méndez Arceo is a well known terrorist controller who is a leading sponsor of the "Christian-Marxist" dialogue.

Reflecting this top-down coordination between the "left" and "right" in this destabilization, the most notorious "anti-communist" publications in Mexico are publishing articles calling for the support of the dissident teachers' movement. At the top of the list is *Impacto* magazine, otherwise an advocate of the Chilean police-

state economic model touted by Milton Friedman's Mont Pelerin Society.

Other influential figures are supporting the dissidents from the "right" side of the destabilization. The mayor of Mexico City, Carlos Hank González, an ally of the Mexican drug-running oligarchy, has privately expressed his support for the dissidents. Sánchez Vite is known to be close to the mayor as well.

'Indigenist' demands

A top-level group of anthropologists, environmentalists, terrorist controllers and radical priests gathered this week in Rotterdam, Holland, for the "Fourth Russell Tribunal," where they will judge cases of alleged extermination of Indian communities in the United States and Latin America. According to the Mexican radical mouthpiece, *Uno Mas Uno*, the Tribunal will examine approximately 30 cases of "ethnocide," three of them supposedly perpetrated against Mexican Indian groups.

The Tribunal has become a rallying point for those Mexican radical circles the *EIR* has identified as a key component in a script to ignite an Iran-style rampage against modernization using impoverished and brutalized Indian populations as their cannon fodder.

In a preparatory conference on what is called "indigenism" in Merida, Mexico, last week, Guillermo Bonfil Batalla, a guru of Mexican anthropologist networks and a member of the Russell Tribunal's jury, issued the call to battle.

Bonfil called for separate states in Mexico's federal system for each different ethnic group. He also clearly identified on what grounds he and his cothinkers charge human-rights violations of the Indian communities: "the advance of [modern] cattle-raising in Indian lands, of agroindustries and of oil development."

Huasteca: a case study

Sources close to Bonfil state that one of the cases of alleged human-rights violations he will take with him to Rotterdam concerns the Indians of the Huasteca region in Hidalgo state, north and east of Mexico City. That area is the site of a showcase oil development project called Chicontepec, which will feature extensive cattle-raising, irrigation and agroindustrial projects as an integral part of the oil exploitation efforts.

Working closely with Bonfil in preparing "Indian versus oil" clashes in the Huasteca region are two veterans of previous efforts to hobble the oil development, Heberto Castillo and José Alvarez Icaza.

Castillo, founder of the radical-environmentalist Mexican Workers Party, is a celebrity of the interna-

tional zero-growth environmentalist circuit and has received particularly favorably coverage in the *New York Times*. Alvarez Icaza, head of a Jesuit "information center" specializing in human rights, CENCOS, will attend the Russell Tribunal in Rotterdam to give a "first-hand report" on the Hidalgo case. According to well-informed sources, he is traveling with all expenses paid by the Jesuit University of Louvain in Belgium.

The Russell Tribunal

Now that these radical networks have laid the groundwork for an Iran-style rampage against the modernization efforts, the Russell Tribunal is prepared to provide them with a higher level of international capabilities and experience.

In the case of Iran, the same Tribunal took advantage of the regime's repressive acts to build up international investigations whose only purpose was to provide credibility for Khomeini.

One of these veterans of the Iranian destabilization, Noam Chomsky, professor of linguistics in the Massachusetts Institute of Technology and a key controller of terrorist groups in the U.S., is now being promoted as a "star" in the Tribunal's advisory group.

The main target: the state

These radical circles are determined to stop any effort to bring progress to the backward areas where Mexico's four to six million Indians live. They have said in so many words that the modern national state is their most important enemy. In his speech in the Merida meeting, Bonfil Batalla called on his radical fellows to dismantle the Mexican federal state to form a Yugoslavi-style union of backward ethnic entities. "A Mayan or a Yaqui state would be more legitimate" than some existing Mexican states, said Bonfil.

The "indigenista" script closely follows the war games of Princeton professor Bernard Lewis, whose formulas for "balkanizing" the Middle East into ethnic entities and dismantling nations like Iran guided the destabilization of that country.

In statements to a Mexican journalist this week, Shelton Davis, director of the Boston-based Anthropology Resource Center and a member of the Russell Tribunal advisory council, laid out a parallel scenario to build up confrontations between Latin American governments and Indian groups. The nation-state, he charged, is "inherently" opposed to the Indians' survival since it will "always try to integrate them into the national way of life." Davis said that Indian communities in Latin America and the United States should be administered by international laws and institutions that would supersede national sovereignty.