

EIR Special Report

Peru's 'Shining Path' exposed: How to fight narco-terrorism

by Gretchen Small

At a private seminar of diplomats and intelligence personnel in Washington, D.C. on Sept. 20, *EIR* released a new Special Report, "The Gnostic-Bulgarian Connection to Narco-Terrorism in Ibero-America," a groundbreaking dossier summarizing the interlocking network of cults, financial interests, and citizens "above suspicion"—in East and West—who protect, sponsor, and direct that expanding, murderous, "business."

The dossier could be a vital tool in the hands of those government leaders, intelligence agencies, and law enforcement officials who are committed to a war against drugs. For without the unique methodology which has characterized our counterintelligence investigations for over a decade, no war on drugs can succeed. In the case study presented here, we use this method to unravel the secrets of Peru's *Sendero Luminoso*, the "Shining Path" narco-terrorist guerrilla gang which is proceeding to tear that nation limb from limb.

EIR Contributing Editor Lyndon LaRouche outlined the needed approach in a February 1984 Research Memorandum entitled, "The Influence of Gnostic, Sufi, and 'Nativist' Cults in Recruiting and Controlling Terrorist and Separatist Insurgencies." LaRouche wrote:

To combat the evils deploying terrorism and separatist insurgencies against civilization today, it is indispensable that we learn to know our enemy and his methods much better. . . . It is necessary to map the networks of anthropologists, sociologists, missionaries, and others who operate such sufi networks among designated "pre-Columbian" varieties of "blood and soil" cult-stocks in Latin America as a whole, to be able to target counter-operations and appropriate cultural-warfare countermeasures against all of these cult-operations, not merely the *Sendero Luminoso*.

The Shining Path terrorists are a far cry from the defenders of the "indigenous" Quechua-speaking Indians of the southern highlands that their international fellow-travellers depict them to be. Their leaders are French-speaking graduates of the Sorbonne University—the same institution that produced the butcher of Kam-



A victim of Peru's "Shining Path" guerrillas. The Peruvian government has attempted to launch a war on the narco-terrorists, but has so far failed to comprehend the deeper level of cultural warfare on which this battle is being waged. The "Shining Path" was created as a project by anthropologists to destroy the nation-state.

puchea, Pol Pot, and the Iranian "Islamic revolutionary" Abolhassan Bani-Sadr!

The Shining Path was created deliberately, in a decades-long project by anthropologists, sociologists, and erstwhile missionaries. One of these, the proclaimed father of Peruvian "ethnology," theosophist-cultist Luis E. Valcárcel, penned an article in 1960 titled, "Peru, Paradise for the Anthropologist."

The epithet were better engraved upon a tombstone, and placed upon the mass grave of the 15 children found in August of this year—their throats slit by Shining Path murderers.

Soustelle and the Nazi-Communist alliance

One of the principal anthropologist-godfathers of the Shining Path turns out to be none other than France's **Jacques Soustelle**, president of the Société des Americanistes and a leader of the Secret Army Organization (OAS) networks that attempted more than 30 assassinations of former French President Charles de Gaulle. Soustelle's followers at the Sorbonne trained the leadership of Shining Path, both at the Sorbonne and at the University of Huamanga, in the southern Peruvian city of Ayacucho during the 1960s and 1970s.

Soustelle is smarting under this scrutiny, and is now scrambling to cover up his ties to the narco-terrorists, going so far as initiating a lawsuit against *Nouvelle Solidarité*, the weekly newspaper published in France by collaborators of LaRouche.

But the power of the Shining Path does not come only from kooky "action anthropologists." They are the intellec-

tual controllers; but the Nazi International's drug-and-weapons trade provides the logistics and protection; the International Monetary Fund and allied financial interests create the conditions of misery and desperation upon which terrorism and separatist insurgencies can thrive; and the Soviet Union encourages the guerrillas in order to hasten the demise of the nation-states of the Western world.

By analyzing the belief-structure of the cults, LaRouche wrote in the cited memorandum, the full extent of this outside sponsorship can be discerned:

It is necessary to do this to discover where to cut the fabric, with a few well-selected cuts, to cause the larger net to unravel. Once the map is developed, the Nazi-Soviet connection into these "nativist" insurgencies is more precisely defined: Without the Nazi weapons-drug-running networks, even Soustelle's anthropologists could not have developed and deployed a capability such as *Sendero Luminoso*. Without intersecting that latticework, the Soviets could not operate effectively.

The Peruvian government fights back

Peruvian officials have identified aspects of the threat that their nation faces. President Fernando Belaunde Terry coined the term "narco-terrorism" in 1983 to identify the drug mafia-financed terrorist assault against the nations of Ibero-America. In late August of this year, the President and Interior Minister Percovich charged that an "international conspiracy" is behind the terrorist destabilization of Peru, an accusa-

tion backed by the entire cabinet and the Catholic Archbishop of Peru. President Belaunde stated that there is abundant proof of this international conspiracy, and that it involves drugs, counterfeit money, and yellow journalism by “pseudo-reporters,” “the jacket-and-tie accomplices of terrorism,” who are building an international climate to topple the government, through a campaign of lies about “human rights violations” allegedly perpetrated against the terrorists.

A few foreign and “native” anthropologists have been arrested for brief periods, and a few—albeit important—international agencies have been named as part of the foreign support apparatus. Most recently, Belaunde aptly compared the conspiracy against the country to the subversive measures used by the Nazis during World War II to try to destroy Great Britain from within.

But what remains is for Peru and allied governments to grasp the deeper level of the cultural warfare that is being waged here, and to take their war on drugs to the next stage, ruthlessly prosecuting those “citizens above suspicion” whose dossiers we present below.

The origins of Shining Path

Shining Path is too often described as “mysterious” in origin and structure, a secretive group of fanatic communists waging a “messianic” battle with a new style of guerrilla warfare—turning equally upon authority and the population in whose supposed name “liberation war” is waged.

No investigator can avoid, however, the singular beginning of the group: The experimental University of San Cristóbal of Huamanga in Ayacucho, in the desolate south-central highlands of Peru, was its incubator. Investigating the implications of that evidence pulls a vital thread upon the “mystery” of Shining Path.

Over the course of a decade and a half, the leadership of Shining Path was recruited out of the student body and teaching staff of the University of Huamanga—most from the *mestizo* or *criollo* urban culture which Shining Path vows to destroy.

From 1963 to 1978, several leading members of Shining Path held key posts at the university. The rector of the university from the late 1960s through late 1970s, Osman Morote Best, was briefly jailed as a suspected “intellectual author” of Shining Path in 1983—and now argues that “government repression” justifies Sendero’s actions. Two of his children, students at the university during the 1960s, are now reported to be leading underground operations of the group.

The original *Sendero Luminoso* group began as a branch of the Cuban-modeled Ejército de Liberación Nacional (ELN) in 1962-63, founded at the University of Huamanga by **Abimael Guzmán Reynoso**, a philosophy professor who joined the university’s education program in 1962. Guzmán had been a member of the pro-Moscow Communist Party of Peru until he sided with pro-Mao factions in the wake of the Sino-Soviet split. Still identified today as the head of Shining Path,

Guzmán is known to his followers as “Comrade Gonzalo, the fourth sword of Marxism” (following Marx, Lenin, and Mao).

By 1964, Guzmán reportedly had some 50 followers. In 1965, his “Huamanga command” of the ELN split with the national group over the issue of opening guerrilla operations in the highlands, choosing the long-term Maoist strategy of base-building in the countryside over the “Cuban model.” By 1966, Guzmán and his group had joined the Maoist Partido Comunista del Perú-Bandera Roja (Communist Party of Peru-Red Flag). After two years of factional in-fighting, the Huamanga group split from the PCP-BR in 1970, thereupon adopting the name of Partido Comunista del Perú en el Sendero Luminoso de Mariátegui (Communist Party of Peru in the Shining Path of Mariátegui), a reference to the statement of **José Carlos Mariátegui**, the founder of the Communist Party in Peru and theorist of “Indian communism,” that “Marxism-Leninism will open the shining path to revolution.”

Already by 1971, the Shining Path group was controlling an area near Ayacucho, with sufficient strength to keep out “intruders,” like two agrarian reform officials they killed, and to begin to levy taxes, including a “transit tax” on drug trade through their zone.

When the radical Left lost elections at the university in 1978, most of the top Shining Path figures, including Guzman, went underground shortly thereafter. Two years later, Shining Path broke into the public eye, when dogs wearing placards accusing the “dog” Deng Xiaoping of betraying the tenets of Mao Tse-tung were found hanging from lampposts. Escalating in violence and scope of activity over the next four years, by 1984, Shining Path had expanded out of the Ayacucho region to reach directly into the capital city of Lima as well.

The Huamanga experiment

The key to Huamanga’s role, however, is not Guzman, a thug whose idea of politics has always been that of a mafioso. The university itself was designed as an experiment in “leadership” training for poor and uneducated peasant and Indian children sent to the university as guinea pigs. The experiment was designed to manufacture ethnic separatist movements, based on the blood-and-soil nation of “Indian identity,” as a battering ram against the nation state.

Founded in 1677 and one of the oldest universities on the continent, the University of Huamanga had been closed, following the War of the Pacific in 1886, for almost a century. In 1959, the modern University of Huamanga was reopened with great fanfare as an experimental “community outreach” university, whose curriculum was tailored to the “needs” of the majority non-Spanish-speaking Indian population of the area.

Emphasis was put on special programs addressing local problems like health, education, agriculture, as well as on applied anthropology. Since the population of Ayacucho is largely Indian (over 90% of the population speaks only Que-

The Algerian war scenario of Soustelle and Einaudi

Under Jacques Soustelle's reign as general governor of Algeria in the mid-1950s, the civil war in Algeria reached unprecedented heights of brutality, as his government initiated a prototype of what today is known in Ibero-America as "a dirty war." Hiring anthropological experts on his staff to "profile" the guerrillas and the population's response to them, Soustelle approved the launching of "Operation Bluebird," the creation of ethnic-based commando squads to carry out "partisan-style" war in rebel-controlled territory. The result was the escalation of the war.

In June 1984, U.S. State Department Ibero-American specialist Luigi Einaudi met with Soustelle's anthropologist friends at the Institute of Peruvian Studies in Lima, as

well as with top Peruvian military personnel. Einaudi's advice to the Peruvian military brass was, according to reliable reports, to wage a slash-and-burn campaign to wipe out the Shining Path, precisely the kind of "dirty war" which the *New York Times* and Amnesty International are now inciting to try to destabilize the Belaunde government.

The scion of an Italian oligarchical family which backed Mussolini's rise to power, Einaudi is Henry Kissinger's top Ibero-American man at the State Department, and a long-time Peru specialist. For more than a decade, the Kissinger-Einaudi strategy for Peru has been to sink it into chaos and ungovernability, including through border conflicts with its neighbors, a strategy elaborated in a 1975 Rand Corporation document entitled, *Future U.S. Security Relations in the Latin American Contexts*, by Einaudi's colleague at Rand, David Ronfeldt.

chua), students and teachers from the coastal areas were required to learn the native language, and to study the Indian customs, beliefs, and habits. Emphasis was placed on teaching, and on training local teachers (Guzmán's specialty), and an adult education institute was attached to the university, expanding its "outreach" into the Indian community.

There was a rush of foreign funding, personnel, and anthropologists into the Huamanga experiment. An estimated 30% of the professors was foreign, principally from the United States, France, England, Holland, Denmark, and Belgium. Funds came from the Danish, Dutch, and Swiss governments; the Danish government provided a ceramics laboratory for the school at its founding. Indicative of the international support for the Huamanga project is the story of a local student granted a scholarship to study abroad; the sponsors included the French embassy, the German Catholic Bishops' charity organization, the President of St. Francis Xavier University in Nova Scotia, Canada, and the Canadian ambassador in Lima.

The World University Service picked Huamanga as the place to send student volunteers in the 1960s. Huamanga was one of the four site-projects of the Peace Corps in Peru. Such current Shining Path apologists as State Department Studies Director David Scott Palmer were among the volunteers working at Huamanga. Even after the Peace Corps was thrown out of the university by the radical students, three volunteers remained and a translation department for the Peace Corps was established at the university. U.S. government funds and a Peace Corps volunteer set up and ran the university's radio broadcasting station.

Not surprisingly, the original base of operations of Shining Path in Ayacucho maps precisely onto the villages and

communities where the university had its Community Services projects during the 1960s, through its "Cultural and Artistic Extension Section," which carried out "broadcasting activities," cultural lectures, "self-help" programs in agronomy, and peasant organization efforts—all part of the "social anthropology" projects of the university.

The university's applied anthropological studies were key to profiling the Indian communities targeted for university "outreach," argued one of the founders of the university, **Prof. A. Yaranga Valderrama**, in a 1983 interview with an Ibero-American journalist in Paris. Yaranga, who specialized in "black magic" and "folk medicine" during his years of teaching at Huamanga, is now based at the University of Paris Ethno-Social Studies School.

"We carried out thorough investigations on all the communities of Huamanga and some around Huamanga," he declared. "It was a totally classic study, we studied the location, geography, the number of inhabitants, social, political, religious organization." Yaranga stressed the importance of the Ayacucho region to understanding Peru's Indian populations, because "the area of Ayacucho . . . is the biggest Indian spot of Peru."

Yaranga is a direct product of Jacques Soustelle's French anthropologist friends. Originally trained as an agronomist in Peru, he went into political exile in Paris during the 1950s, where he studied anthropology at the Sorbonne under the leading masters of the French Gnostic cult group, the Société des Americanistes—Paul Rivet, Marcel Mauss and George Dumezil. The results of his profiling work in Ayacucho are now centralized at Soustelle's Musée de l'Homme and the University of Paris library.

Yaranga publicly argues now that Shining Path is not a

legitimate “Indian” movement but a *mestizo* implantation which will destroy “real” Indian culture; but he admits that he is well-informed on all aspects of Shining Path’s organization and activities, including the occurrence of Shining Path secret national strategy conferences. “We anthropologists are like the priests: We see and listen to confessions, but never talk,” he explained.

Yaranga added: “The University of Huamanga was the best anthropological institution Peru ever had.”

Valcárcel and the new ‘indigenism’

The University of Huamanga is only the beginning, not the end, of an investigation into the Shining Path “project.”

Answering the question, who created Huamanga, leads back to the historical roots of Shining Path: the cultural and intellectual current called “indigenism,” the racist promotion of a separate, blood-based “Indian identity” distinct to the Andean peoples.

The use of Indian populations, left in misery and ignorance after the Hapsburg genocide as a weapon of warfare against the nation-state, is not new in Peru’s history. The exemplar of such warfare is the Túpac Amaru Rebellion of 1781, a joint project of the Society of Jesus and the British Crown. In each historic period, the hand of the old continental European oligarchy can be found behind “Indian nationalism.”

The roots of Shining Path must be traced back to the most recent resurgence of European racism in “nativist” garb in modern history, the “indigenist” current beginning at the end of the British-run War of the Pacific in the 1870s, a war which left Peru shrunk in territory and weakened in institutions. “Indigenism’s” advocates seek to replace the historic Judeo-Christian tradition of progress and belief in the sacredness of the individual soul embedded in Peru’s *mestizo* society with a fabricated “Indian” collectivist “soul.” Shining Path, as a specific development, emerges from the second phase of that project, set into motion by a Nazi-Soviet alliance during World War II, and consolidated at the war’s end.

The life and work of **Luis E. Valcárcel**, the man who claims for himself most credit for turning Peru into an “anthropologist’s paradise” in the 20th century, spans both phases of this cultural warfare project—and provides the “French connection” to Peru’s supposedly autochthonous separatist movements.

A practicing theosophist, Valcárcel in his early years joined the intellectual current associated with **González Prado**, the leading anti-clerical, anarchist, Indianist ideologue of turn-of-the-century Peru. Prado, famous for describing Peruvian civilization as a “pus” that had to be wiped out before a healthy society could be built, was the guru for a generation of Gnostic “intellectuals” and politicians, including the founders of Peru’s Communist Party and Socialist Party (APRA), José Carlos Mariátegui and Víctor Raul Haya

de la Torre, respectively. Valcárcel came out of a cultish group of Indianists and separatists known as the “Cuzco School,” established in 1910. Valcárcel stated in his recently published memoirs that for 20 years the “Cuzco School” followed the same “program of action”: “an anti-centralist campaign [for] the reconquest of the leading position of Cuzco in the national panorama; economic and cultural regionalism; exaltation of the pre-hispanic past, especially the Incan Empire; and studies of the regional situation and Indian communities.”

Mentor of the Cuzco Group was **Albert Giesecke**, a Croatian-American who took over as rector of the University of Cuzco in 1910. Trained at the Universities of Pennsylvania, Berlin, Cornell, and the Sorbonne in Paris, Giesecke brought into Cuzco the tradition of the “positivist social sciences” developed by that Swiss fascist ideologue, Wilfredo Pareto, with whom Giesecke had personally studied at Lausanne. His research at the British Foreign Office and British Museum, shortly before arriving in Cuzco, were also undoubtedly useful.

Valcárcel became a personal protégé of Giesecke, who remains, in Valcárcel’s words, “his loyal friend and counselor all his life.”

Valcárcel, Mariátegui, and Rivet

In the 1920s, Valcárcel began a collaboration with **José Carlos Mariátegui**, the founder of the Peruvian Communist Party, and the figure to whom Shining Path dedicates its existence. Mariátegui, picked up by the Comintern during a European trip in the 1920s, was a classic Nazi-Communist ideologue, advocating an anarchist, Sorelian socialism according to, as he proclaimed, “the wishes of Nietzsche.”

Valcárcel calls his 1924 meeting with Mariátegui “a decisive turning point in the Indian campaigns,” and soon became the Cuzco distributor for Mariátegui’s first two magazines, *Amauta* and *Labor*, acting as Mariátegui’s source of “on-the-ground” information on the inner workings of the Indian communities. He praised Mariátegui as the man who made the Indian question more than regional or national, but “connected [it] to the universal movement of oppressed classes.”

The collaboration of these two was consolidated with the 1927 publication of Valcárcel’s *Tempestad en los Andes* (*Tempest in the Andes*), which outlines a scenario of a storm of Indian rebellions descending upon the coastal regions. The book “was the summary of the principal concerns of the ’20s: the Indian, indigenism, socialism and Peruvian nationality.” Mariátegui’s introduction called it “the passionate prophecy which announced a new Peru.”

Valcárcel, too, has a classic Nazi-Communist profile. Heading the Association for Friends of Soviet Culture during World War II, he played a leading role at the same time in the Peruvian-North American Cultural Institute—run out of

the U.S. Embassy by his old mentor, Albert Giesecke. Then serving as cultural attaché at the embassy, Giesecke spent the war years protecting various Nazi espionage networks operating under the cover of "archeological investigations" in Peru at the time, including the notorious Swedish Nazi industrialist, **Axel Wenner-Gren**. (Wenner-Gren, reported as a Hitler agent by U.S. military intelligence at the time, went on to found the Viking Fund after the war, the largest private—and quite secretive—foundation funding anthropological research in the world, active today as the Wenner-Gren Foundation for Anthropological Research.)

Early in his studies, Valcárcel joined the Société des Americanistes, that French oligarchy-sponsored institution founded in 1875 to unify "social science" investigation into the "American man." From 1930 onward, Valcárcel became a close associate of the man who headed that institution for decades, **Paul Rivet**, who was simultaneously directing the work of Jacques Soustelle in Mexico. "On a personal level, I was, amongst Peruvians, he who had the privilege of closest friendship with that illustrious Frenchman," Valcárcel reported. The two traveled together throughout the Sierra during Rivet's many visits to Peru during the following decades.

The postwar expansion

At the end of World War II, the new indigenism project grew rapidly, as Valcárcel coordinated a series of international projects which flooded Peru with international anthropologists.

In 1948, Cornell University, under the direction of Allan Holmberg, bought a "hacienda," and along with it the peasants who belonged to the land, turning the entire community on the estate into an anthropological study for the next 15 years. The stated goal of this Vicos Project, as it was called, was "the introduction of a dynamic concept of leadership." Using that experience in "dynamic leadership" creation, Cornell later was given control over Peace Corps operations in Peru—including those at the University of Huamanga.

The Smithsonian Institution, with funding from the Wenner-Gren Foundation, was given the franchise to investigate the Viru Valley, as a case study in "cultural growth in a geographically bounded area."

Société des Americanistes activists had their own complementary operations. Sorbonne professor Natchan Wachtel began a decades-long effort in Peru to "reconsider the problem of native social structures from the standpoint of the study of the notion of territory," as well as rites, myths, and occupations. A team from the French Institute of Andean Studies, including François Bourricaud, deemed by Valcárcel the "father" of modern sociology in Peru, was also active.

While these anthropologists were studying Peru like a bacteriological growth in a petrie dish, a new generation of Peruvian anthropologists was created. The leading star of that group was **José Matos Mar**. Trained by Valcárcel, Ma-

tos Mar was then sent to France to study under Rivet and Claude Lévi Straus at the University of Paris School of High Studies. In 1948, the Catholic Church's historic archives on Indian cultures were turned over to this crew of "new indigenists." Under the direction of American anthropologist George Kubler, a group of Valcárcel's students, led by Matos Mar, reviewed the church documents, studying "minutely all that related to the Indian idolatries."

In his memoirs, Valcárcel reviews the postwar international anthropological work in Peru which he directed, and summarized it: "In this way, the new indigenism was built through ethnology."

Through the detailed survey of Peruvian territory and peoples, Huamanga was chosen as the critical test site for anthropology's "new indigenism." In 1958, the university reopened.

By 1964, when the gathering of Shining Path's core group has already begun, the work of the new generation of anthropologists was recentralized, with the establishment of the Institute of Peruvian Studies (IEP). Matos Mar was its president; Valcárcel, its honorary President. Represented on its staff were: John Murra, a leader of the Cornell Project, and François Bourricaud of the French Institute of Andean Studies.

In a 1983 interview, Matos Mar described his own work: "Permit me to praise myself. But since Mariátegui, no one has carried out such an effort to study Peru in such detail." More than study, the IEP has assumed as its task to redefine Peru's national identity along Gnostic, indigenist lines. Founding member Díez Canseco specialized in redefining pre-Conquest Andean society as dominated by mother-cults. Linguist José M. Arguedas fostered a rebirth in Indian "magical-realism," a rejection of "over-rationality." Murra's special studies for over a decade: the definition of historic inter-ethnic rivalries amongst Indian groups.

By the 1970s, while the new underground structure of Shining Path was being constructed, the anthropologists' "new indigenism" moved toward the activist phase of "liberation" struggle. Meeting in Mexico City in 1974, the Société des Americanistes issued a battle cry: "We anthropologists, . . . gathered in the city of Mexico on the occasion of the XLIIth International Congress of Americanists, consider opportune to clarify a problem of theoretical definition which implies a political conception for the struggles of liberation of the indigenous populations 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 liberation struggles of oppressed minorities [emphasis added]. Among the signatories of the document was the Société des Americanistes' treasurer, Jacques Soustelle's wife, Georgette.

In 1977, **Jacques Soustelle**, associated with the Société since his training under Rivet, was named president of the group—a post he holds to this day.