

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