

The new initiatives under way to 'Iranize' the Mexican nation

by Timothy Rush

The preconditions for a full-scale Iran-style explosion in Mexico are being prepared on two parallel tracks—oil development policy and labor. And the whole project is now attempting to gain additional leverage by playing on widespread Mexican fears of what a Reagan administration may mean.

The irony of the oil development debate is that the "Iranizers" are in the forefront of insisting that Mexico must cut back its oil development "in order to avoid the fate of Iran." They take their cue from Henry Kissinger's pronouncement just after the Khomeini takeover in Iran that Iran fell because it "modernized too fast."

Advice is now raining down on Mexico from U.S. think-tank quarters to "hold back on oil." Illustrating the propaganda in this campaign, a UPI wire suddenly appeared Nov. 18 on the pages of the *Journal of Commerce* reporting—falsely—that a consensus at the Columbia University Arden House meeting on Mexico three weeks before had backed the warning that "if oil production is not brought under control it could trigger another social revolution like the one that shook Mexico in 1910."

The Iranizers well known the opposite is the case: continued oil expansion, with foreign earnings *capitalized in major infrastructure and industrialization projects*, and hence spent in an anti-inflationary manner, is Mexico's unique road out of the breeding conditions for Iranization.

The Iranizers well know that the opposite is the case: five months to undermine the cohesion of Mexico's labor movement. This is an effort to create Iran "via Poland," and has been advertised as such in such knowledgeable publications as the London *Latin America Political Report*, often linked to British intelligence circles.

In a mid-October feature, the *LAPR* wondered aloud in a headline, "Is the Current University Workers' Movement 'López Portillo's Gdansk'?" It offered the hope that it would be—that the "official" union structure based on the long tenure of Fidel Velázquez at the head of the Mexican Workers Confederation could be brought

down through Mexican Communist Party-led dissident agitation at the universities.

As soon as the government defused the university workers situation, an even larger labor upheaval came to the fore. Dissidents in the 600,000-man national public school teachers union, the SNTE, combined several regional actions into a series of marches on the nation's capital during the first weeks of November. *EIR* investigation shows close interface between the dissident factions and the Jesuit "Theology of Liberation" movement in such states as Morelos and Chiapas.

The influential left-Jesuit weekly *Proceso*, at the end of an analysis entitled "Iran and Mexico, Histories which Appear to Converge," rejoiced that now "the sound of demonstrations has joined the noise of automobiles" in the capital.

What most caught the attention of observers was the public support given to the "leftist" dissidents by leading figures of the oligarchical "right," notably cronies of the mayor of Mexico City, Carlos Hank González.

The fundamentalist strategy

In our July 1, 1980 cover story, "Aztec Fundamentalism: Mexico's Jesuit Ayatollahs," the *EIR* broke journalistic ground with a detailed X-ray of the ideology, troops, and lines of command being assembled by an international task force dedicated to recreating the New Dark Ages chaos of Iran in Mexico.

We identified the generals of this war within leading Anglo-American policy institutions, and highlighted the role of Jesuits in both "left" and "right" aspects of the destabilization scenario. Contributing editor Lyndon H. LaRouche coined the term "Aztec fundamentalism" to describe the blind spot among Mexico's nation-builder elites: toleration of the idea that Mexico's true roots are to be found in bestial Aztec cultism, including human sacrifice and cannibalism, rather than in the legacy of European and American humanism.

Matching stride with the continued successful progress of the government's industrialization drive, the

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-