

of votes are Ocosingo and Margaritas. And those gentlemen lost there. And they are still a minority. The problem is that they are armed. The majority of the people are kept in line by them.

EIR: And what is the situation now that they have declared autonomy?

Kanter: The people want nothing to do with that. The majority don't agree. The proof is that there is a vast exodus of families. What must be understood is that it isn't the mixed-race population that is leaving; they left in early January. The ones who are leaving now are the Indians, pure Indians—Tzeltales, Tzotziles, Tojolabales, Choles—for whom the government bought land in the area. They aren't even from the area. Eighty percent of those displaced by the conflict—and that number is growing by the day—are Indians. That is a key question.

Now, according to reports from friends in Tuxtla Gutiérrez, Simojovel has been under siege by peasants from CIOAC and other [Zapatista] organizations for five days. They aren't letting anyone in or out. They've cut off water, electricity. They are already going in to loot stores and homes. It is a very difficult, a very serious situation. There is no access; all the communication lines are down, there is no access for anyone and the government is doing nothing.

We don't know what's going to happen with this. In the autonomous zones they claim to be forming, they are already closing all the schools, they're driving out all the teachers, all the doctors. They are running the situation at their will.

EIR: Mustn't it be assumed that all of this has a limit, that the people will begin to leave en masse and that the government will be forced to intervene to prevent the chain reaction caused by this declaration of autonomy?

Kanter: The problem is that the government has to do something. And it hasn't done anything. We are fast reaching the limit. Why? Because if it doesn't act the way it must, where are you going to put all these displaced people? Where are they going to live? How are they going to live? There are already demonstrations in Altamirano, Margaritas, from 5-10,000 Indians on the march, demanding that their lands be returned, saying that the EZLN movement is a farce, a lie. At first they believed they would improve their lot, but then they realized they were fooled and defrauded by the movement, that it seeks nothing more than political power, both statewide and nationally.

This is why the government must do something, because if it doesn't, this is all going to overflow.

It is also increasingly obvious that this is more difficult to resolve by means of dialogue and agreement, because these gentlemen are a sham, they change the rules. I have said it again and again: They act according to the circumstances, accommodating their movements in accordance with the political conditions in which they find themselves.

Profiles in Fascism

Samuel Ruiz, the red bishop of Chiapas

The bishop of San Cristóbal de las Casas (Chiapas, Mexico) is the key to the British operation run through the Zapatista National Liberation Army (EZLN). Known in Mexico as the real Zapatista "comandante," Ruiz has used his investiture as a priest to cover for the training and creation of the EZLN's political leaders and militants—his famous "catechists"—and to protect that apparatus after it launched an armed insurrection.

Immediately following the EZLN's first attack on Jan. 1, 1994, Samuel Ruiz named himself "mediator" to demand "dialogue" with the terrorists and prevent the Mexican Army from crushing the EZLN and reestablishing the rule of law in Chiapas.

Ruiz has also been the leading figure working through so-called civil society on the EZLN's behalf.

He gave his blessing to the pro-terrorist National Democratic Convention and then created the National Mediation Commission (CONAI) over which he presides and which has adopted all of the EZLN's demands.

In all of these activities, Ruiz has gone directly against the Vatican, and in particular, Pope John Paul II, who has asked for his resignation on two occasions.

Who is Samuel Ruiz?

Born in 1924 in Irapuato, Guanajuato, Mexico, Samuel Ruiz was ordained as a priest in 1949 in Rome, where he received his degree in Dogmatic Theology and in Holy Scripture. Upon returning to Mexico in 1952, he was named rector of the León Seminary in Guanajuato, and at the end of 1959 was named bishop by Pope John XXIII. In January 1960 he became the bishop of Chiapas. (In 1965, the dioceses of San Cristóbal de las Casas, Tuxtla Gutiérrez—both in Chiapas—were created, followed by the diocese of Tapachula.)

Ruiz participated in all the sessions of Vatican II (1962-68) where, he reported, he came into contact with "progressive" bishops such as Helder Câmara of Brazil, one of the promoters of existentialist Theology of Liberation in Ibero-America. Ruiz was quickly won over. After the first conciliar session, Ruiz met with the bishops of Papantla (Veracruz), Alfonso Sánchez Tinoco, and of Zacatecas, Adalberto Almeida, to set up the Bishops' Mutual Aid Union (UMAE), which eventually included 25 bishops but was dissolved in 1971 as a result of pressure by the Bishops Conference. The

UMAЕ is best known for carrying out sociological studies in dioceses.

In 1968, Ruiz was named president of the Department of Indian Missions of CELAM (Latin American Bishops Conference), which gave him tremendous mobility and the chance to establish ties with liberation theologians around the continent, notably with Peruvian Gustavo Gutiérrez, known as the founder of Theology of Liberation. Ruiz also presided over the National Indian Commission of the Mexican Bishops Conference.

As Ruiz himself has admitted more than once, it was the anthropologist Gerardo Reichel-Dolmatoff who brought about his great transformation. His meeting with Reichel-Dolmatoff occurred in Melgar, Colombia, in 1968 at a conference organized by CELAM's Missions Department, at which Dolmatoff argued that it was a grave mistake to have introduced western culture with the evangelization of the New World. (Reichel-Dolmatoff, who died in 1994, was an Austrian anthropologist who had lived in Colombia since the 1940s. A disciple of the indigenist French anthropologist Paul Rivet, his work earned him Britain's "Thomas Henry Huxley" award in anthropology.)

In statements made to Carlos Fazio, the ex-Tupamaro (Uruguay) terrorist now resident in Mexico, reproduced in his book *Samuel Ruiz. El Caminante* (1994), Ruiz reiterated that Reichel-Dolmatoff "showed me that the evangelization, as it was carried out on the continent, was very simply the destruction of cultures and an attempt at domination. The anguish which that argument aroused in me, was enormous. . . . It left me upset, confused. . . . The next day, Gustavo Gutiérrez summarized very simply the *Ad Gentes* document, and the [Vatican] Council's missionary position. And there I found the answers to my questions."

Between 1962 and 1968, with the aid of a French canon, Boulard, Ruiz created his catechists movement in Chiapas, which today totals 8,600 people. In his book, Carlos Fazio reports that at the time, after the Melgar meeting, Ruiz and his people "dedicated themselves to training Indian cadre, since priests were in short supply. . . . He created the 'Exodus' catechism. . . ." But Fazio fails to report that Ruiz closed the diocese's seminary and expelled those priests and other church personnel who disagreed with him, and replaced them with priests and liberation theologians from different countries.

After a time, Fazio continues, Ruiz "understood that his actions would have to be redirected to an evangelization which would help the Indian become aware of his oppression," and mentions Franz Fanon, author of *The Wretched of the Earth*. "That was when he went into the jungle and found his liberating 'Moseses.' And he began a dialogue with them . . . and out of this came 'Exodus.'"

Operation "Exodus" would later become the EZLN. Ruiz admitted on Jan. 13, 1994 before a Mexican congressional commission, "I would have been the world's most unhappy

bishop if, after 30 years of work, the lay people hadn't become more conscious and opted for political participation."

Ruiz told Fazio that after the Melgar meeting, he was invited to speak at CELAM's II General Assembly (1968), and in preparation for that, upon returning to Mexico, "he began to frequent a very large library in Cuernavaca, at the center for linguistic and theological training run by the famous Msgr. Ivan Illich," protected by then Bishop of Cuernavaca Sergio Méndez Arceo. Among other things, Illich is a radical ecologist and Maoist who in the 1960s turned his CIDOC in Cuernavaca, in the state of Morelos, into a meeting center for the left in general and specifically for liberation theologians.

Illich's protector Méndez Arceo was known as the "red bishop": He was a personal friend of Cuba's Fidel Castro, a promoter and frequent visitor of the Nicaraguan Sandinistas, and founding member and activist of the network of Ibero-America's Liberation Theology bishops. Méndez Arceo was also the protector of the Belgian Benedictine Gregorio Lemerrier, who maintained that psychoanalysis could best determine if a person were a good candidate for the priesthood or other religious functions, and set up a convent in Cuernavaca where he practiced his insane theories.

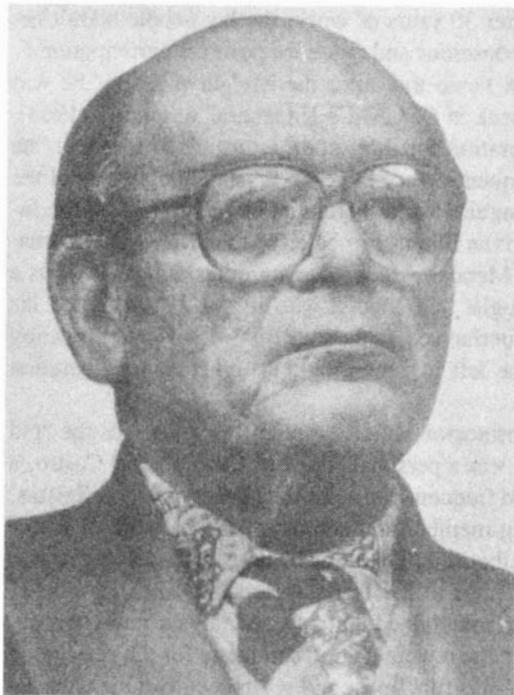
In the 1970s, Ruiz presided over the CELAM Missions Department, where he promoted Theology of Liberation.

In October 1974, Ruiz organized the First Indigenous Congress in San Cristóbal de las Casas with representatives of over 1,000 of Mexico's Indian communities. The next year, several indigenous organizations were set up in Chiapas, some of which later emerged as backers of the EZLN. During the 1980s, Ruiz was the Mexican coordinator of the national campaign to raise funds for the Nicaraguan Sandinistas, whose slogan was "Against Dollars for War, Contributions for Peace."

He also worked with Guatemalan refugees in Chiapas, and in January 1993, "with the believers of the diocese, we witnessed the collective, organized return of some 2,500 Guatemalan brothers," Ruiz said in his *Pastoral Letter: In this Hour of Grace*, dated August 1993, which was delivered to the pope during his second visit to Mexico. But that return of refugees was the cover for a significant penetration of Guatemalan guerrillas from the Guatemalan National Revolutionary Union (URNG), tightly controlled by the United Nations, and in which terrorist Rigoberta Menchú, a Nobel Peace Prize laureate and one of the first to express solidarity with the EZLN, took part.

Theology of Liberation

Samuel Ruiz was one of the first Ibero-American bishops to embrace existentialist Theology of Liberation at the end of the 1970s, and in February 1995 he explained this to the Italian daily *L'Unità* and *Panorama* magazine, arguing that at issue in Chiapas is *the post-conciliar position of the Church on the American continent*. This is precisely what Theology



Left: Bishop Samuel Ruiz, high priest of the 'Mayan' cultural revolution. Right: Cuauhtémoc Cárdenas, Project Democracy's political stooge.



of Liberation maintains.

Ruiz was one of 15 bishops who in 1972 participated, along with two archbishops, in the conference of Liberation Theology bishops in Riobamba, Ecuador, organized by Riobamba Bishop Leonidas Proaño. Mexico's "red bishop" of Cuernavaca, Sergio Méndez Arceo, was also present. However, the conference was broken up by Ecuadoran authorities and its participants were expelled from the country.

Since the EZLN's Jan. 1, 1994 insurrection and Ruiz's assuming the role of mediator, he has received constant support from prominent liberation theologians, among them the Brazilian Bishop Pedro Casaldáliga (who recently stated that "Chiapas is the ecclesiastical miracle that has raised up Liberation Theology . . . Ruiz is today the ecclesiastical figure with the greatest credibility in the indigenous world of this continent"), Nicaragua's Cardenal brothers (Ernesto and Fernando), and Brazil's Dominican Frei Betto, the biographer and intimate friend of Fidel Castro, and director of *América Libre*, house organ of the narco-terrorist São Paulo Forum coalition. His funding from the German charity Misereor (see article, p. 31) is a link to Theology of Liberation strongholds in western Europe.

Ruiz's particular wrinkle on Liberation Theology is to deny the biblical Genesis in favor of Exodus. In his book *Biblical Theology of Liberation* (1974), Ruiz affirms that "no one would dare judge Exodus from the standpoint of Genesis: rather, the other way around. Thus we can affirm that before the exodus, the Israelites were not a people, they had no history, they weren't worshippers of Yahweh. . . . Moses's only concern was liberation."

Why does Ruiz try to deny Genesis? Because Genesis

establishes that "God created man in His own image," and if he denies this, then it is easy to justify class struggle. If man is not created in the image and likeness of God, then human beings become mere objects, and the Indians of Chiapas are mere cannon fodder used for a political project.

The 'autochthonous indigenous church'

Ruiz's utopian project is to create an "autochthonous indigenous church." In religious terms, this is heresy; politically, it implies territorial separatism.

On Jan. 11, 1994, just days after the EZLN's armed uprising, Ruiz stated in a press conference that, due to the Zapatistas' actions, the Mexican "pyramid" had been inverted: At that moment, from the government's standpoint the vertex was the Commissioner for Peace and Reconciliation, Manuel Camacho Sofis, and in the case of the church, "the vertex of that pyramid . . . not because I sought it, is myself. I am no longer the bishop of San Cristóbal de las Casas but an interlocutor representing, and supported by, the entire Mexican church."

Although Ruiz's banner is that of indigenism, his callous view of the Indians was shown on Jan. 1, 1994, when the EZLN sent groups of Indians armed with wooden rifles to attack an Army post, sending them to certain death. Ruiz hasn't even tried to apologize for this crime. In statements published Jan. 8, 1994 by the pro-EZLN newspaper *La Jornada*, Ruiz denied that the EZLN had tricked or manipulated Indians into becoming guerrillas, saying, "No one was forced, or fooled into joining."

On several occasions, Ruiz has referred to his proposal for an "autochthonous indigenous church," as during his lec-

ture on "Pastoral Roads toward an Autochthonous Church," given in 1992 at the Pontifical University of Mexico and later published in No. 38, Vol. 18 (September-December 1992) of *Efemérides Mexicana*. Here he affirmed that it had been a mistake to impose western culture during the evangelization of the New World.

For Ruiz, ecclesiastical autonomy is also territorial autonomy. In August 1992, at the inauguration of the International Theological Congress "Las Casas between Two Worlds," in Lima, Peru, which was co-sponsored by the Diocese of San Cristóbal de las Casas, Samuel Ruiz said that the sixteenth-century teachings of his role model, Fray Bartolomé de Las Casas "haven't been sterile: That's how Indian nations have emerged today, and although not yet recognized, base themselves on a history extending beyond the limits which the invaders of the past arbitrarily imposed on them. . . . We see crystallizing a cultural identity reflected recently in an Indian theology. . . . The day is approaching when autochthonous churches which are only now developing in a hopeful and fruitful manner may emerge fully."

In an attempt to attain this utopia, Ruiz stated during a May 16, 1994 press conference in Rome, that the most important outcome of the EZLN's insurrection was that it forced "a constructive dialogue which caused Mexico to request the presence of international agencies to guarantee the common will to hold free and truly democratic elections," such as the United Nations.

Ruiz defies the Vatican

Pointing to "doctrinal deviations" and a pastoral practice which does not cohere with what the church understands as pastoral, the Vatican has twice requested Ruiz's resignation, but he has refused to comply.

El Heraldo de México reported Feb. 23 that Ruiz hysterically insisted to Italy's *L'Unità* and *Panorama* that Pope John Paul II has never asked for his resignation. "I have a pontifical mandate; if they take that away, I shall obey, but if they take it away based on false statements, even in obeying I will make the truth known. I swear obedience in Christ to the Roman Pontiff, not to Caesar."

Ruiz lies when he says that there has never been a request for his resignation. On several occasions, the archbishop of Guadalajara, Jalisco, Cardinal Juan Sandoval Iníiguez, has stated that the Vatican has asked for Ruiz's resignation. On Feb. 7, 1995, Cardinal Sandoval told the media that the Holy See had asked for Samuel Ruiz's resignation for a second time, but that Ruiz hasn't complied, and that a final decision on his status is imminent, since no one agrees with the work he is doing.

On that same day, the auxiliary bishop of Mexico City, Luis Mena Arroyo, confirmed that some time ago Bishop Ruiz was told that he could make an honorable exit by resigning from the diocese of San Cristóbal de las Casas. And the bishop emeritus of Papantla, Genaro Alamilla, said that

"Don Samuel should decide whether he's going to resign as bishop, or from the CONAI [mediation group] and everything, and all that that implies in terms of [his] sociopolitical leadership. . . . He can't have it both ways."

Then again on Feb. 10, Cardinal Sandoval reiterated that "if Samuel Ruiz wants to be a politician, he should respond to the Vatican's request for his resignation made last October."

And on March 7, the bishop of Zacatecas, Javier Lozano Barragán, stated that "only Samuel Ruiz's conscience can determine whether he resigns as bishop of San Cristóbal de las Casas and as mediator, for the good of Mexico. The church's responsibility is one of *extreme unity* not uniformity."

Cuauhtémoc Cárdenas, terrorists' frontman

Cuauhtémoc Cárdenas is the son of one of Mexico's most renowned Presidents, Gen. Lázaro Cárdenas (1934-40), and the leader and ex-presidential candidate of Mexico's Democratic Revolutionary Party (PRD), an agglomeration of leftist and pro-terrorist movements which has become the de facto electoral arm of the Zapatista National Liberation Army (EZLN).

Cárdenas has long attempted to parlay his famous father's name to political advantage. He came close to snagging the presidency in 1988, but it was not until the Zapatistas came on the scene in January 1994 that he emerged as their frontman, Mexico's leading "terrorist with a democratic face." Hoping to ride the EZLN insurgency into the presidential palace, Cárdenas endorsed the myth of a "Mayan rebellion" and capitalized on Mexicans' fear of violence. On Jan. 6, 1994, he warned that Mexico's August 1994 presidential elections "may be the last opportunity to save peace, ensure the country's stability, and prevent the government's oppression from unleashing terrible explosions." Cárdenas added that his PRD party would "not permit fraud, because the cost will be blood flowing across our country." For Cárdenas, the only proof of a "clean" election would be the defeat of the ruling PRI party.

Trounced at the polls (a mere 17%, against Ernesto Zedillo's more than 50%), Cárdenas moved to convert the PRD into the nationwide complement to the Zapatistas. The policies that Cárdenas hoped to bring to the Mexican presidency are also the policies of the São Paulo Forum, the Castroite narco-terrorist international which Cárdenas helped to found in 1990 (see p. 40). Those policies include:

- support for the international financial oligarchy's debt-collection and free-market privatization schemes, including

the North American Free Trade Agreement;

- support for the economic and political “globalism” of a United Nations one world order, which Cárdenas has described as “inevitable”;

- support for legalized drugs, for abortion as a means of birth control, and for “sexual diversity”;

- a commitment to destroying the Armed Forces of Mexico and the rest of Ibero-America.

After his August 1994 electoral defeat, Cárdenas began calling, along with the EZLN’s “Marcos,” for a “crusade of civil resistance.” He demanded that the elections be annulled and an interim President be named in Zedillo’s place. While Cárdenas threatened new Zapatista outbreaks in other parts of Mexico, his forces began to push a secessionist agenda.

Cárdenas and the PRD’s defeated gubernatorial candidate in Chiapas, Amado Avendaño, went on simultaneous tours of Europe in October-November 1994 to organize financial and political support for their war plans. They jointly visited the Basque region of Spain, home of the ETA terrorists. Sources in both Spain and Mexico insist that the ETA—with a reported 150 cadres living in Mexico—is a key conduit of funds and weapons for the EZLN. Avendaño later reported that he received documents from contacts in Spain outlining a separatist scenario, which he vowed to pass on to various PRD “peasant” organizations which have allied with the Zapatistas in Chiapas.

Cárdenas and his PRD also provided the impetus to the National Democratic Convention, which gathered gay rights activists, liberation theologians, and openly pro-terrorist forces from Mexico and abroad into a high-profile support network for the Zapatistas. Cárdenas met several times with the masked “Subcommander Marcos,” who formally named him “the EZLN’s valid political interlocutor.”

This January, one year after the EZLN’s official emergence and in response to Army deployments against them in Chiapas, Cárdenas and “Marcos” formalized their alliance, launching their “National Liberation Movement.” A 100,000-person pro-Zapatista rally was organized in the main square of Mexico City Feb. 11. There, Cárdenas railed against the government’s “repression” against the “second force in the country.” The crowd yelled in response, “We are all Marcos!”

Many have asked where the money is coming from to fund the Zapatista/Cárdenas “National Liberation Movement.” Part of the answer may lie with Cárdenas’s past. In 1994, a former operative in Oliver North’s clandestine Iran-Contra networks, Terry Reed, alleged in his book, *Compromised*, that Cuauhtémoc Cárdenas was on the CIA payroll to facilitate a several-year project of illegal smuggling operations inside Mexico. Reed says CIA agent “Max Gómez” told him: “Let me present you to Mr. Cárdenas. . . . His father was President of Mexico. But don’t forget, we have him in our pocket. Personally, I am paying him a lot of Agency money to make this project work.”

North’s weapons- and drug-smuggling operations, or “Project Democracy,” were run in part through the U.S. government-funded National Endowment for Democracy (NED). The NED channeled hundreds of thousands of dollars into Mexican “civic groups” like the Citizens Movement for Democracy, the Union of Civil Groups for Democracy, the National Accord for Democracy—all of which supported Cárdenas’s presidential candidacy. Today, Project Democracy’s cutouts in Mexico form part of the so-called “civil society” convoked by Chiapas Red Bishop Samuel Ruiz to back the Zapatistas.

Manuel Camacho Solís, United Nations agent

Manuel Camacho Solís has been the leading promoter inside the Mexican political system of every major EZLN demand, especially using his post as official peace negotiator with the Zapatistas during the first half of 1994 to achieve these goals.

Camacho achieved national fame when in November 1993 he violently opposed the presidential candidacy of Luis Donaldo Colosio for the ruling Revolutionary Institutional Party (PRI), of which he was also a prospective candidate. Camacho was convinced that his friend Carlos Salinas de Gortari would choose him as the next President of Mexico. This did not occur.

For years, Salinas had sponsored Camacho’s meteoric political rise. During his stint at the College of Mexico and his doctoral studies at Princeton University in the United States in the early 1970s, Camacho created, along with Carlos Salinas and José Francisco Ruiz Massieu, the Revolutionary Policy and Practice group. After what Camacho calls his “entrance into politics in 1979,” Salinas had brought Camacho from undersecretary of Planning and Budget, to secretary of Urban Development and Ecology, to secretary general of the PRI and regent of Mexico City.

The Zapatista uprising of January 1994 was seen by various commentators as Camacho’s revenge against Salinas. Within 10 days, Salinas had designated Camacho as commissioner for peace and reconciliation in Chiapas. Camacho flouted his attempts to use the post to substitute himself for Colosio and thus arrive at the presidency.

On March 23, 1994, when Luis Donaldo Colosio was assassinated in Tijuana, Baja California, many suspected Camacho’s hand in the murder. According to journalist Leopoldo Mendivil, even Colosio’s widow, Diana Laura, pointed the finger at Camacho when she observed that if her husband had been as tough with Camacho as President Zedillo was, “surely he wouldn’t be dead, but my husband

treated Manuel nicely.” According to the Spanish daily *El País*, Mrs. Colosio said, “Members of the PRI and the people of Mexico never heard Camacho congratulate my husband” for his nomination to the presidency.

Who is this man who has tried so hard to reach power on the shoulders of the EZLN? Where does his political clout come from which, according to many, has checkmated the national political system and his own party—from which he has yet to be expelled?

Camacho Solís studied under a group of professors at the economics faculty of the Autonomous National University of Mexico (UNAM), with whom he collaborated in creating the “student movement” of 1968 and, later, a myriad of terrorist groups that fed into the EZLN. In 1969, the 23-year-old won first prize in an essay competition sponsored by the publishing house Editorial Siglo XXI, on the theme “How do youth view contemporary Mexico?” Camacho’s essay presented the philosophy that would guide his entire political career: that the national institutions which have been the basis of the Mexican political system must be annihilated, and replaced by supranational, one-worldist, and malthusian institutions. In a later work, Camacho explained that this is necessary to help put an end to the cycle of history launched by the Renaissance, and to return to hearing “other voices” that existed prior to “western values.”

To achieve this cultural warfare objective, Camacho stated that politically, “it is technically impossible to carry out a nationalist correction that would be effective on the economic level, without changing the basic structure of power. . . . [We must] be ready to modify that structure and face the consequences that that implies.” The targets of this threat were: the presidential system, the Armed Forces, and the unions.

Assisting Camacho in this initial work were Adolfo Orive de Alva and Vladimiro Brailowsky. Orive de Alva is the father of Adolfo Orive Benguier who, together with Hugo Andrés Araujo, created the Maoist movement *Línea de Masas* (also known as People’s Politics, or the Torreón Group). They have been identified as those who “sowed the seed of the Chiapas conflict,” when Bishop Samuel Ruiz García first brought them to San Cristóbal on Oct. 12, 1976 to give “courses” to his diocese (see article, p. 18).

Among Camacho’s mentors and political sponsors, identified in the prologues of his own writings, are:

- Jesús Reyes Heróles, who helped Camacho “describe the nature of the system.” Reyes Heróles, Mexico’s most important agent of British influence in the second half of this century, wrote *Mexican Liberalism*, a paean to the nineteenth-century Mexican “free-trade” advocates who tried to destroy the national economy, and to British radical empiricism.

- Pablo González Casanova, recognized by Camacho for “his decisive support.” Dean of UNAM during the Echeverría presidency (1970-76). Currently a member of the edito-

rial board of *América Libre*, magazine of Fidel Castro’s São Paulo Forum, and a member of the National Democratic Convention of the EZLN.

- Victor L. Urquidí: Camacho’s “entire debt” is owed to him. A Spanish communist emigré who directed the College of Mexico for more than ten years (but who was an active member for more than four decades), with the task of rewriting Mexican history. The only “Mexican” founding member of the malthusian Club of Rome.

- John Womack, who “educated me.” Carlos Salinas de Gortari’s thesis tutor at Harvard University, he wrote one of the most famous studies of Emiliano Zapata, the Mexican revolutionary from whom the Zapatistas took their name.

History of a British agent

When he wrote his prize-winning essay, Camacho was a veteran of the 1968 student movement, which he later praised for having “called into question the survival of the Díaz Ordaz government and, up to a point, the Mexican Revolution itself.”

In the early 1970s, Camacho Solís used a grant from Enrique Ramírez y Ramírez, founding director of the daily *El Día* and Mexican Communist Party leader and Comintern fellow traveler, to tour Ibero-America and interview “political leaders and movements” such as the Colombian Revolutionary Armed Forces (FARC) and the National Liberation Army (ELN) of the Jesuit priest Camilo Torres. He interviewed the Communist Party of Chile, the Tupamaros of Uruguay, the Montoneros of Argentina, the Puerto Rican National Liberation Armed Forces (FALN), and the Communist Party of Venezuela, among others. He ended his visit in Fidel Castro’s Havana.

Camacho Solís then went to Princeton University to study for his doctorate under Richard Falk, a member of the Trilateral Commission and New York Council on Foreign Relations known for his enthusiastic support for the Ayatollah Khomeini during the 1979 Iranian revolution. Falk believes that the sovereign state is an “oppressor of the community,” and that “the concept of community stands in opposition to the state as the center of military, bureaucratic, juridical and territorial power. . . . The concept of global community is international.” Camacho is a co-author with Falk of the essay “Nationalization and Illicit Enrichment.”

Yet in 1979, Camacho plunged full-scale into the politics of the Mexican system, as deputy director of Economic and Social Policy of Mexico’s Budget and Planning department (SPP). The director was Carlos Salinas de Gortari, and at the head was Miguel de la Madrid Hurtado. When De la Madrid became President of Mexico (1982-88), Camacho went from the SPP to become secretary of Urban Development and Ecology (SEDUE), and then secretary general of the PRI during Salinas’s 1988 presidential campaign.

Meanwhile, Manuel Camacho was climbing in the ranks of the United Nations. In 1980, he presided over the Tepoz-

tlán Center, among whose members were Maurice Strong (Canada), Saburo Okita (Japan), William Clark (Britain), Mustafa Tolba (Egypt), and 25 other top stooges of the one-worldist oligarchy. Here, Camacho wrote "The Formation of a National Culture: The Values of the Mexican Revolution," in which he spoke for the first time of "global problems" and of a "heterogeneity of the planet" in a crisis "which roughly falls between 1968, the year of the youth revolutions in the West, and 1973, the year of the oil revolution in the Middle East." According to Camacho, "the modern world can be seen as a clash of western values which are being replaced by a distant chorus of voices." The chorus is "cultural values that history began to put aside in the sixteenth century and which today, at the end of the cycle begun in the Renaissance, newly demand a role in the definition of human activity."

Camacho was clearly expressing the ecologist-Maoist outlook which has made him one of the pets of the British-centered oligarchy. At the center, he also developed some of the globalist contacts (such as Maurice Strong) who then promoted him as Mexico's Secretary of Ecology, situating him to set up the "biosphere reserves" promoted by Prince Philip's World Wide Fund for Nature—havens for the training camps of the EZLN, such as Montes Azules and Lagunas de Montebello in Chiapas.

Camacho was named mayor of Mexico City in December 1988 by President Salinas. As chief executive of the world's largest city, Camacho cozied up to the international speculators' jet-set, commissioning Juan Enríquez Cabot Lodge, chief of Metropolitan Services for the Department of the Federal District, to "attract foreign investment" into Mexico City real estate. Enríquez Cabot Lodge is the son of Marjorie Cabot Lodge, heiress of the Cabot Lodge family which founded the Bank of Boston, and of Antonio Enríquez Savignan, secretary of tourism under the De la Madrid presidency and designer of the world's costliest real estate projects to "reurbanize" Mexico City. The partners attracted by Camacho's rule in Mexico City included such fabulously bankrupt giant speculators as George Soros and Paul Reichmann, of Soros Realty and Reichmann International, according to London's *Financial Times*, which quoted Enríquez Cabot Lodge that Soros's "investments are a vote of confidence in Mexico and in its economic future."

Zapatista and one-worldist

Enríquez Cabot Lodge continued to serve Camacho even after he left his post as mayor. In March 1994, when CBS's "Sixty Minutes" program in the United States interviewed "Subcommander Marcos," Juan Enríquez Cabot Lodge participated as "the public relations man for the peace commissioner [Camacho] . . . with the U.S. news media."

Peace commissioner Camacho consistently defended the Zapatista cause. According to later revelations, Camacho proposed with regard to the EZLN's ethnic separatism: "I am

thinking of new municipalities where you would have the ability to govern, electoral redistricting so that the Indian communities would have state and federal representation." He called this plan "a great step forward."

Camacho had to resign as peace commissioner after PRI presidential candidate Ernesto Zedillo declared on June 12, 1994 that the negotiations in Chiapas had been "a failure" and denounced "political experiments that are a leap into the void." But Camacho was not long in resurfacing, this time in Geneva, Switzerland as a member of the so-called Committee for Global Governance, a dependency of the United Nations Development Program (UNDP), the same body which in its "1994 Report on Human Security" described Mexico, along with 17 other nations, as "countries which are facing serious danger of disintegration" (see p. 25). In 1995, Camacho became an active member and a spokesman in Ibero-America for this committee, which produced a report entitled "Global Neighborhood," the agenda for the U.N. conference on world poverty held in Copenhagen, Denmark over March 6-12.

In the Committee for Global Governance, Camacho shares the views of the presidents of that body: Sir Shridath Ramphal, former secretary of the British Commonwealth, and Swedish Prime Minister Ingvar Carlsson. Another prominent member of the committee is Julius Nyerere, former President of Tanzania. Nyerere was a sponsor of all the black "national liberation movements" in that country, whose leaders found refuge in the Dar Es Salaam University of Tanzania, controlled by the Chinese communists.

Schoolmates at that university were the current dictator of Uganda, Yoweri Museveni (gendarme of British interests in Central Africa), and John Garang of the Sudan People's Liberation Army, both involved in the assassination of the Presidents of Rwanda and Burundi which produced last year's genocidal war.

Other members of the committee are the ex-undersecretary general of the United Nations, Brian Urquhart; the former president of the World Bank, Barber Conable; Britain's former Minister of Overseas Development Frank Judd; Zimbabwe Finance Minister Bernhard Chidzero; and Canadian Maurice Strong. Strong is one of the world's foremost globalist bureaucrats, having been vice president until 1975 of the World Wildlife Fund, secretary of the United Nations Conference on Human Environment in 1972, the first director of the U.N. Environment Program through 1975, undersecretary general of the U.N. in 1985-87, and secretary of the U.N.'s Earth Summit, held in Rio de Janeiro, Brazil in 1992.

The "Global Neighborhood" that Camacho now promotes as an agent of the U.N. maintains that we have reached "the end of geography" and that "the concept of global security should be broadened . . . beyond the exclusive interest of the state." It proposes that supranational institutions intervene in the internal affairs of nations, as in the case of Chiapas, to "eliminate the economic, social, environmental, po-

litical and military conditions that generate threats to the securities of people and the planet.” Further, according to Camacho and company, these institutions should intervene in advance of these problems, “anticipating and handling crises before they escalate into armed conflicts.”

On Feb. 17, 1995, Manuel Camacho Solís appeared in Belize, the “former” British colony on Mexico’s southern border, to officially present the report “Global Neighborhood,” where he attacked the Zedillo government for provoking “an escalation of the conflict in Chiapas” and warned that there would appear “many other conflicts throughout the country, starting with Mexico City.”

Marcos, terrorist from a test tube

The case of the EZLN’s most visible leader, Sebastián Guillén Vicente (a.k.a. “Subcommander Marcos”), varies little from that of Shining Path’s Abimael Guzmán, the living and dead leaders of Colombia’s narco-terrorist M-19, and the other terrorists with university degrees who since 1968 have suffered “the passion of impotence,” as former Mexican President José López Portillo described Marcos and company in a Feb. 20, 1995 interview published in the daily *El Sol de México*.

“Marcos” doesn’t speak the Indian dialects of Chiapas, but he does speak English and French to perfection. His “indigenist” image is the pure creation of the international press and television.

The Heideggerian existentialism of “Marcos” is known worldwide through his statements and communiqués, in which he constantly delights in the idea of death—his own and that of others (although more that of others, to judge from the dozens of indigenous people he deliberately sent to their death by convincing them to attack a military barracks armed with wooden rifles). Typical is a communiqué published last Feb. 13 by the Clandestine Revolutionary Committee of the EZLN, saying that “we the Indians have nothing to lose, and we are both conscious and ready to die if it is necessary. We do not fear death, because we have always been the living dead.”

But his Heideggerian existentialism is not just talk. It is rigorously academic.

Guillén studied philosophy at the Department of Philosophy and Literature at the National Autonomous University of Mexico (UNAM), from which he graduated in October 1980. For his “brilliance,” he received a scholarship to study at the Sorbonne in Paris, from which other anthropologists

and terrorist groups bearing ethnic indigenist identities have also emerged (see p. 27). The Mexican press has also indicated that “Marcos” gave design classes at the Metropolitan Autonomous University (UAM) in Mexico City, and studied anthropology at Mexico’s National School of Anthropology and History, a deployment center for indigenist currents of British origin.

The main authors upon whom he based his university thesis, entitled “Philosophy and Education. Discursive Practices and Ideological Practices: Subject and Historic Change in the Official Texts of Mexican Primary Education,” are Karl Marx, Louis Althusser, and Michel Foucault.

We already know what to expect of Marx, and Guillén’s other two sources are equally revealing. The Marxist structuralist Althusser is known for his mental instability and for having strangled his wife in 1980. In Ibero-America, Althusser is famous for his book *Reading “Capital”*, and for having been “the teacher” of Régis Debray and of Martha Harnecker, the latter the author of *Dialectical Materialism*, which has been used as a textbook in so many Ibero-American schools and which has destroyed so many minds.

Marcos’s other source is Michel Foucault, who was Althusser’s most famous disciple. Foucault was an open homosexual who made many attempts on his own life and who finally died of AIDS in 1984. An avid reader of Nietzsche and Heidegger, Foucault became a Marxist under Althusser’s influence and entered the French Communist Party, but the class struggle did not prevent him from proposing masturbation as a means of liberation. Foucault had a disciple who may very well also be among Marcos’s sources: Jacques Derrida, the leading exponent of the “deconstructionist” philosophy, whose theories make one think of the title of Marcos’s university thesis, and the way in which he mangles language.

As if this weren’t confirmation enough, Guillén’s thesis director was Cesáreo Morales, who in 1993 was accused of being linked to drug trafficking and to the terrorist “El Pelacuas” group which operated in the 1970s in Guadalajara.

For Marcos, everything is class struggle, and philosophy is to be used as a “weapon of the revolution.” His university thesis is impotent blather against “authoritarianism” associated with the father figure, and it is rather inexplicable how it came to be approved, much less how it won him a scholarship. In that thesis, Marcos attacks the family because “with one’s parents,” he says, the individual learns to “identify himself subserviently. . . . In the Basic Code of Culture which shapes this discourse of power, the Father is the first power image the individual recognizes, that is, he constitutes the first relationship of ideological subjection. The Father may be wrong, but he is still the Father.” And further, Marcos writes: “It is here, within the family, that the individual first sees himself as *subject*, according to the structures of power of the family apparatus.”