

DOCUMENT: LLAQTA.TXT

LLAQTA SCHOOL OF JOURNALISM OF CUSCO

PUBLIC DENUNCIATION

THE IDEOLOGICAL PENETRATION OF NORTH AMERICAN IMPERIALISM
THROUGH THE FIRST WORLD CONGRESS OF INDIAN PEOPLE.

Today, in Cusco, through the First World Congress of Indian people, the Peruvian people suffer the most ignoble vexation of Yankee imperialism, that with its ideological penetration once again goes against our cultural values, blemishing in this way our resurgent national conscience, and you could say, the very spirit of our people. A people with no national conscience can not elevate their political conscience and without that the proletariat could not lead the people to liberation. The imperialist aggression with the revindication of the Indian as a front would endanger what is most sacred to us: the heart of our country. The boorish accomplices so called "indigenists" or "indianists" (that have nothing to do with the Peruvian indigenists of the 1920's decade) are the subservient authorities who are also unloyal to the country. When you attack in this manner the dignity of a people, to give in is the worst of crimes. The Llaqta School of Journalism of Cuzco as a consequence of its principles denounces the ideological aggression of Yankee imperialism against our culture. It blames the doctrine of those who contribute with the aggression against our culture and calls upon men of dignity and the people in general to combat this ideological attack.

For those reasons of principle we make the following disclosure.

Only through the understanding of the nationality problem in Peru, we can understand the dangerousness of imperialist penetration.

The Spanish conquest tried to completely destroy the indigenist culture and to impose the Spanish culture. In Peru, we had two cultures in conflict: the indigenist and the Spanish. Along the central coast it accomplished the destruction of indigenist values. In the Andean regions, the struggle was bloody. The indigenist was stronger and although it was subjected to destruction and trampling it could not be destroyed. In cultural processes, two or more cultures don't join together to produce another. Between them develops a struggle and victory goes to the one with the most force and riches. This struggle is not destructive, but the culture with the most force and potential begins to assimilate the fundamentals of the others by imposition. In this manner it develops and is enriched without losing its fundamental characteristics. That is the way in which nations were formed composed of diverse nationalities with their own cultural values, and the cultures which had more capacity for

assimilation proportioned the spiritual physiognomy of the nation. Very well. In the Andean region's of Peru, the Indigenous Culture would absorb from the Spanish culture upon assimilating it without losing its indigenousness and finding in this way vast channels for its development. Nonetheless, a mestizo culture did not result.

The conflict was: either the Spanish culture absorbed the indigenist imprinting its Spanish seal or the indigenist absorbed the Spanish implanting its indigenist characteristics. This divergent cultural process will play an important role in our social process. On the one hand the indigenist on the other the Spanish or Creole. The revolution of Tupac Amaru was an eminently indigenist movement, it struggled for the Indian and his culture. The emancipation, an imminently Creole movement. Well now, the emancipation should constitute Peru as a nation. The formation of nations is a process of ascending capitalism. It is at this state where nations and multinational states begin to form. Well, since independence was a political revolution, it didn't affect the economic base of our society and because it was an eminently Creole movement (without a bourgeoisie capable of forming a Peruvian nation) its sin would be to ignore the indian and develop in margin of it, this being the motive why a nation was not formed. Jose Carlos Mariátegui for this reason would qualify Peru as a forming nation with its nationality elements in development.

In the Republic, the Creoles maintained the colonial politics of margining and hating the indigenist and considering Spain as a mother country. With its eyes on Europe it progressively became European itself. For them the "indigenist" had died, the true history of Peru, according to them, started with the Conquest.

The presence of English imperialism and of Yankee imperialism a certain type of capitalism in Peru. With it, begin to develop the elements of our nationality. For a country to be considered a nation it must possess: a common territory, a common economy, one language for the entire nation, a common cultural and spiritual physiognomy for all its inhabitants. It can not be considered a nation if one of these elements is missing. Peru has no spiritual physiognomy or a common language. That is why we are a forming nation. Well, more or less at the beginning of the 1920's, the indigenist movement began its defense of the indian and his culture. This movement brought together a development without limits, in the history of our indigenist culture. This will strongly manifest itself with major force in the formation of the Peruvian nation, as a consequence of capitalist development in Peru. The indigenist culture upon assimilating the European culture, will develop even more demonstrating that the indigenist is the base for the formation of a Peruvian nation. The indigenist is not synonymous to the past. The indigenist culture (quechua and aymara) has developed upon assimilating Spanish and European culture, taking new forms, richer and profound which arise now with major force in the formation of the national conscience and of the spiritual physiognomy of the Peruvian people. That is why the values of the indigenist

culture, in Peru today, are the most important. Here are some examples of the development of our indigenist culture: The Incan Garcilaso de la Vega, Clorinda Matto de Turner, Jose Maria Arguedes, Ciro Alegria (creators of the Peruvian novel), Lopez Albuja, Jose Sabegal, Cesar Vallejo, of whom Mariatequi would say, "is very indian" The Four Greats of Cusquena Music, Daniel Alomia Robles, Armando Guevara Ochoa, Manuel Scorza, Luis E. Valcarcel, Uriel Garcia, etc. just to mention a few. Nevertheless, Peru has no national culture and spiritual physiognomy common to the Peruvian people. If it is true that the indigenist culture is the base of the future Peruvian nation, then we now have to form the Peruvian "color," but without speaking that color will be predominantly indigenist. That is evident in our social process.

We see then that in Peru, the problem of nationalities doesn't exist. We are a forming nation like Mariatequi says. The nationalities quechua and aymara, as such do not exist, they are in the process of integration and development, immersed in a process of the formation Peruvian nation, developing the elements of our nationality. As we see, the problem of nationality presents itself in a peculiar manner in Peru. Quite different from what happened in Europe and in Asia. In Europe it was the bourgeoisie that formed the nations. In Asia, instead of a nation, they formed multinational states. In Peru, consolidating a Peruvian nation is a task that has to be realized by the proletariat. Here, specifically, is "the peculiarity of our social process.

Well now, the ideological penetration of imperialism through the Green Berets are not the mercenaries that stand behind guns, but those who use anthropology (as a resource of information for planning imperialist domination) along with those boorish "indigenists" of this First Indian Congress try to make us believe that indigenist culture is rural, that it remains stagnant, that is something of the past, and proclaiming to revindicate the indian as part of its ideological penetration to separate the Peruvian people into indians, mestizos and whites, replacing the class struggle with the racial struggle. In this manner it pretends to disarticulate the popular movement negating the rural people their role as ally of the proletariat. Then, with the principle forces of the revolution destroyed, it would create a "Wall of China" between the rural people and the proletariat. This would make vulnerable at the same time our rising national conscience which is in the process of formation. Here is the dangerousness of imperialist penetration.

Identifying the indigenist culture with the indian from a racial point of view, not only goes against the elements of our nationality, but it attempts to castrate the indigenist culture. This is not patrimony of a race, but that of the Peruvian people to the margin of the color of his skin, who knows that his deepest roots are indigenist. Uriel Garcia referring to the men who struggle for Peru and those of free Peru, he called them "New Indians" who are not and will never be precisely because of the color of their skin, but because of spirit. Peru, in its spiritual and cultural cross-section will be predominantly

indigenist. The indigenist culture has been developed by indians, mestizos, and whites that identified with it. It has not been a race that has developed it, but a people, the New Indians. The indigenist culture is the origin from which grows the national conscience of Peruvian people.

The imperialist aggression upon attacking the heart of the country with its ideological penetration, not only pretends to divide the popular movement (pitting whites against indians) but it also attacks the very essence of our process of liberation to halt for decades the liberation of our people. It is not in vain that the First World Congress of Indian People seeks to: create national chauvinism among the rural people to pit us against one another. You don't replace social struggle with racial struggle like Hitler did with the Jews. With them the struggle would no longer be against imperialism and the dominant classes, but between indians and whites. Result: the social struggle for liberation would have no reason to exist, the struggle would be to replace domination by the whites with domination by the indians. Then they pretend to create an indian ideology, not communist or capitalist, elaborated by the indians. With that the struggle against the bourgeoisie and its ideology would pass to a second level, Now the struggle would be between indian ideology and white ideology. Result: the struggle between the proletariat and the bourgeoisie would no longer exist, the class struggle is replaced by the struggle of racist ideologies, In their reactionary proposals they go even further. At a world level they want to unite the indians into a fourth world. Result: A world divided by races. The struggle against imperialism would cease and proletariat internationalism would have no reason to exist. What it is all about according to these indians, is a struggle of races at a world level.

This is how imperialism attacks, agitating traditional sentiments and chauvinists, that are nothing more than a farce and a caricature so that the elements of our nationality can not continue to develop because this would give impulse to the revolution. All this fascist machinery of imperialism has been systematically attacking us for some time. In Cusco for example, Guido Delran C. of the Bartolome Institute of the Houses with his book, "Rural History of Peru" with the subtlety of little lice of Yankee imperialism inculcates a confrontation between "runas and mistis." The class struggle is also replaced by the racial struggle.

There is more. The "sell out" Virigilio Roel not only foments a racial struggle but the restoration of the domination of the indians, to retake the values and customs of the incas and put them into effect. This fellow wants to submerge us into the most impudent darkness by putting into motion the historic wheel of primitive epochs.

Finally, the World Congress of Indian People calls upon these people to struggle against occidental culture. Nothing is manifested, against the occidental, because they dominate us. What an irony, the fascist agents of "Uncle Sam" raving and ranting against their father. But the truth is another thing.

America and the laws of countries which are member states of the Berne Convention, Universal Copyright Convention or have bi-lateral copyright agreements with the United States of America. Ownership of such copyright will vest by operation of law in the authors and/or The Center for World Indigenous Studies, Fourth World Journal or DayKeeper Press. The Fourth World Documentation Project Archive and its authors grant a license to those accessing the Fourth World Documentation Project Archive to render copyright materials on their computer screens and to print out a single copy for their personal non-commercial use subject to proper attribution of the Center for World Indigenous Studies Fourth World Documentation Project Archive and/or the authors.

Questions may be referred to: Director of Research
Center for World Indigenous Studies
PMB 214
1001 Cooper Point RD SW Suite 140
Olympia, Washington 98502-1107 USA
360-754-1990
www.cwis.org <<http://www.cwis.org>>
usaoffice@cwis.org <<mailto:usaoffice@cwis.org>>

OCR Software provided by Caere Corporation