



GIJTR

Global Initiative for Justice,
Truth & Reconciliation



CURRICULUM REFORM AND TRANSITIONAL JUSTICE

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Title: Using School to Face the Past

I. Introduction

In our country's recent history, Ayacucho has been the setting for two nationally relevant milestones. In 1969, in Huanta, Ayacucho, students and peasants organized and mobilized against Supreme Decree 006-69/EP by demanding free schooling. The Supreme Decree in question harmed students, the majority of the children of poor peasants for whom paying any amount, no matter how small, meant stopping their studies. "(...) established the payment of PEN 100 per month (approx. USD 2.30), a fairly high figure, especially for parents in rural Andean areas. For example, in 1968, in the small town of Socos (Ayacucho), the salary was PEN 15 per day. Outside the town, only four of the 28 haciendas in the district paid daily wages fluctuating between 5 and 10 soles (Tapia 1968). If one was lucky enough to receive a salary, a Socos peasant would have to work one week in town, or between 10 and 20 days in one of those four haciendas, to pay the monthly pension of a single student." (Degregori, 2011, p.51-52)

The mobilization of the students was violently repressed by the "sinchis" (a National Police squadron), leaving 20 dead and hundreds injured, including parents and students, according to the official figures. Other sources report more than 100 deaths¹. A teacher from Ayacucho, Ricardo Dolorier Urbano, did not want the memory of that struggle and those deaths to be forgotten. Thus, he wrote the song "**Flor de Retama**" as a way of telling the story and keeping the memory of the 1969 rebellion alive. The song became a hymn after the violence unleashed by Shining Path and the violent response by the State.

As a result of these large mobilizations in Huanta, the government repealed the Supreme Decree and reestablished free schooling at all three basic education levels: pre-school, elementary and secondary school.

On May 17, 1980, the self-proclaimed Shining Path Communist Party of Peru (*Partido Comunista del Perú Sendero Luminoso*, PCP-SL) declared war on the Peruvian State by burning ballot boxes in the district of Chuschi, in the Ayacucho region. The consequences of this internal armed conflict were thousands dead, missing and displaced, along with losses of lifelong projects and materials, which were highlighted in the work carried out by the Truth and Reconciliation Commission (*Comisión de la Verdad y Reconciliación*, CVR)² that for two years (2001-2003) collected the testimonies of more than 17,000 victims.

The CVR itself highlights the role that certain educational institutions and teachers played in spreading the ideology of Shining Path. Conclusion No. 22 of the CVR *Final Report* states: "The CVR found that the PCP-SL took advantage of certain institutions in the educational system as its first line of attack and that, through them, it was able to expand its proselytism

¹ <https://www.uarm.edu.pe/noticia/articulo-rpp-amarillito-amarilleando/>

² The CVR was created by Supreme Decree No. 065-2001-PCM and Supreme Decree No. 101-2001-PCM



and capture minority nuclei of young people of one gender or the other in different parts of the country...". (CVR 2003: VIII, 356). In some acts committed in communities such as Raccaya, teachers linked to Shining Path kidnapped children and teenagers. In this case, they brought students from primary school to the community of Umasi, where they were murdered by the army in a nighttime ambush in an unequal confrontation with weaponless adolescents.

The National Registry of Missing Persons and Burial Sites (*Registro Nacional de Desaparecidos y Sitios de Entierro*, RENADE), from the General Directorate of the Search for Missing Persons, presented its second report in July 2021³ and revealed the age range of those missing in one of the figures. The internal armed conflict impacted not only the communities and their relationship with the schools and teachers, identified as "Propagandists for Shining Path", in charge of raising awareness among the population and also in the lives of children and adolescents—students of these educational centers who were convinced by their teachers to join a struggle that was not theirs and that they did not understand. Thus, of the 21,918 that disappeared, 3,757 were children between the ages of 0 and 17.

Therefore, one of the CVR's recommendations is to teach the facts of the internal armed conflict in primary and secondary. The first efforts of civil society to include these stories in school textbooks and curriculums were during the government of Alejandro Toledo. Meetings were held with the then-President and congressmen from different parties, with some of the members of the Congressional Education Commission linked to political parties such as the American Popular Revolutionary Alliance (*Alianza Popular Revolucionaria Americana*, APRA). Both civil society organizations and representatives of family organizations participated in meetings to explain and substantiate the reasons and the importance of teaching about the internal armed conflict and its consequences. Some of the reasons raised for opposing it is that it would cause mental distress to children.

During Alan García's second government (whose first government was accused of serious human rights violations) in September 2008, then-congressman of the governing party and ex-Minister of Education, Mercedes Cabanillas, requested that the Congressional Defense Commission review the high school social sciences texts distributed by the State. The accusation was that the educational text, edited by Norma, was "tolerant to the crimes of terrorists" and that "ideological contraband" existed. The Congressional Commission, which then included a former Navy officer accused of human rights violations, unanimously approved the request to form a committee responsible for preparing a proposal on the contents of school textbooks to be delivered to the Minister of Education.

During the governments of Alejandro Toledo (Legislative Decree No. 924 of 2003) and Alan García (Legislative Decree No. 982 of 2007)⁴ rules were issued that made the apology of terrorism a special crime in the Criminal Code, with penalties of no less than six years and no more than twelve years, and established the use of media or information technologies as aggravating factors to increase penalties.

In July 2017, the government of Pedro Pablo Kuczynski enacted Law No. 30610, Law Modifying Article 316 and incorporating Article 316-A into the Criminal Code, typifying the crime of Terrorism Apology. It states: If the exaltation, justification or praise of the crime of

³ <https://cdn.www.gob.pe/uploads/document/file/2179551/Reporte%20Estad%CC%81stico%20Nro%20%20-%20RENADE.pdf.pdf>

⁴ <https://www.leyes.congreso.gob.pe/Documentos/DecretosLegislativos/00982.pdf>



terrorism is carried out: a) in the exercise of a position of authority, teacher or administrative staff of an educational institution; or b) using or facilitating the presence of minor children, the penalty will be no less than six years and no more than ten years, along with professional disqualification, in accordance with paragraphs 1, 2, 4 and 9 of Article 36 of the Criminal Code.⁵

These rules generate fear in teachers and principals in educational centers in teaching about this period of history, due to the consequences they may suffer when referring to the subject. The political fight for how the period of the internal armed conflict is taught ranges from the disqualification of texts used as teaching materials in social sciences, requests from political sectors requesting the review of texts, or changes from authorities of the “liability” regarding the way the topics are raised in textbooks.

In 2013, the Congress of the Republic used its political power, with the Agreement of the Congressional Executive Committee, launched the “Terrorism Never Again” campaign, aimed at high school students between the ages of 12 and 17. The objective of the campaign was to “inform about the disastrous terrorist actions in Peru and to raise awareness in youth who did not experience those years of violence, destruction and the loss of thousands of human lives (...) as well as to promote the benefits of a culture of peace and democratic coexistence.”⁶ Civil and military authorities participated in the public launch of the program and the photographic and narrative sample was taken to squares and universities to disseminate the acts of violence. At a single glance, the message was clear: the Sendero Luminoso and MRTA terrorist groups held responsibility for the crimes committed, without mentioning the actions of the armed forces, the police and the death squads.

We believe that it is a manipulation of history and memories of the victims. This was exacerbated during electoral and political campaigns, when certain political parties participating in them, who themselves held responsibilities appearing in the CVR *final report*, used the population’s fears about terrorism to delegitimize those who sought to tell the full story, mentioning the thousands of victims and the criminal liabilities of the different stakeholders in the conflict. Such was the case that a new verb was coined, TERRUQUEAR⁷, along with its derivative word, TERRUQUEO, meaning to accuse whoever seeks to talk about the truth of the facts of the internal armed conflict of defamation and point them out as terrorists, along with the serious implications of what that means. That social accusation or sanction is not only intended to silence people complaining or exercising their rights, but also makes that person the target of criticism, grievances and verbal and physical attacks, especially with the use and reach of social networks.

The challenges of how we convey our historical memory have become a challenge for everyone. The discussion is not only about school and how we talk about internal violence, victims, the responsible parties and what we did, but also about who we are now and we are building in the present.

In volume IX of the CVR *Final Report*, after learning and analyzing the facts of the conflict and understanding the magnitude of its individual and collective damage, the CVR presented “Recommendations of the CVR. Towards Reconciliation”, along with the

⁵ <https://busquedas.elperuano.pe/normaslegales/ley-que-modifica-el-articulo-316-e-incorpora-el-articulo-316-ley-n-30610-1545774-2/>

⁶ <https://www.congreso.gob.pe/participacion/tnm/>

⁷ The term calls people terrorists by using the derogatory term “terruco/terruca”. This “terruqueo” has been used on defenders of human rights and the environment, who are called “anti-mining terrorists”.



Comprehensive Reparations Plan (*Plan Integral de Reparaciones*, PIR),⁸ which aims to give reparations to victims of the process of violence to contribute to long-lasting peace and harmony among Peruvians. Promoting this national reconciliation would require political will and commitment from the State to care for victims—the individual people or groups whose human rights were violated during the internal armed conflict in our country between May 1980 and November 2000. This program should be implemented in phases for the recovery of peoples and human groups and their living conditions (CVR:2003).⁹

The proposed reparations include political gestures and actions from the Peruvian State to recognize the damage and suffering caused to victims, but also a commitment to building a new relationship between the State and its citizens, which strengthens the presence of the State, especially in the affected communities and the citizens who were unprotected during the years of the conflict. This would mean a new social pact to restore the bonds of trust broken by abandonment, injustice and suffering, but also by indifference to what “the others” lived—the racialized Peruvians who are discriminated against due to their language and customs.

Conclusion No. 153 states the following about the lasting effects of the internal armed conflict: “The CVR finds that the internal armed conflict has left very profound lasting effects in all levels of national life. The breadth and intensity of the conflict accentuated serious national imbalances, destroyed the democratic order, exacerbated poverty and deepened inequality, aggravated forms of discrimination and exclusion. It weakened social and emotional networks and fostered a culture of fear and mistrust. It is necessary, however, to emphasize that despite the harsh conditions, there were people and populations who resisted and made an effort to create a society that works to build peace and law.”¹⁰

The CVR’s proposal is make sure these tragic acts don’t happen again by changing the way they are viewed. This would occur through a policy attending to those sectors of the Peruvian population: the peasants, quechua speakers, the Asháninka, who were the most affected among the Peruvian population. These structural transformations would enable a transition toward a reconciliation between Peruvians.

The axes on which the recommendations are formulated are:

- Institutional reforms necessary to implement the rule of law and prevent violence.
- Comprehensive reparations to victims
- National Plan for Burial Sites and
- Mechanisms for monitoring its recommendations (CVR:2003)¹¹

The CVR’s diagnosis concluded that, without a doubt, proposals for institutional reform are very diverse. Thus, it grouped them into four main areas:

A. Recommendations for implementing a democratic authority and State services throughout national territory, thus acknowledging and respecting popular organization, local identities and cultural diversity, and promoting citizen engagement.

⁸ The Comprehensive Reparations Plan was approved by Law No. 28592 and its regulations through SUPREME DECREE No. 015-2006-JUS. See http://www.ruv.gob.pe/archivos/Reglamento de la Ley_28592.pdf

⁹ http://www.dhnet.org.br/verdade/mundo/peru/cv_peru_informe_final_tomo_09.pdf page 138

¹⁰ <https://idehpucp.pucp.edu.pe/wp-content/uploads/2012/11/hatun-willakuy-cvr-espanol.pdf>

¹¹ http://www.dhnet.org.br/verdade/mundo/peru/cv_peru_informe_final_tomo_09.pdf PAG. 83-84



B. Recommendations to strengthen democratic institutions, based on the leadership of political power, for national defense and to maintain the internal order.

C. Recommendations for reforming the justice administration system for it to effectively fulfil its role as a defender of citizen rights and the constitutional order.

D. Recommendations to develop reforms that ensure a quality education that promotes democratic values (respect for human rights, respect for differences, which values pluralism and cultural diversity) and updated and complex visions of Peruvian reality, especially in rural areas¹².

In conclusion No. 157, the CVR establishes as a proven fact that “an entire generation of children and young people has seen their school and university education truncated or impoverished as a result of the conflict; they deserve preferential attention from the State.” Therefore, educational reform proposals are indispensable. This includes a reform that promotes democratic values that avoid the use of violence as a political proposal and authoritarian discourses that shatter human dignity. The Education Reform is raised as a guarantee to not repeat violence as a political speech and practice. Nonetheless, 18 years after the CVR’s Final Report was submitted to the country, these recommendations have not been completely disclosed, evaluated and incorporated into public policies, into the necessary curriculum reforms or into the vision of the country that all of us should build, in this year of the Bicentennial of the declaration of independence as a Republic.

The research carried out is a compilation of previously performed work to evaluate the progress of the fulfilment of these recommendations in educational matters, such as those carried out by Sofía Macher 10 years after the submission of the CVR *Final Report*, and that of the Ombudsman’s Office, through the Ministry of Education as the governing body for national educational policies and the person responsible for the intergovernmental coordination and collaboration between Regional and Local Governments. This would practice transitional justice to apply the political changes required in the post-conflict context.

Interviews were held with officials, secondary school teachers, university teachers, artists and human rights activists about their knowledge of these curricular changes for teaching about the internal armed conflict, as well as the difficulties in implementing those CVR proposals.

We have also issued a call for initiatives to implement regarding informal transitional justice, such as proposals from civil society organizations to address matters relating to the internal armed conflict, human rights violations and historical memory. We presented the programs, projects and strategies used for of teenagers and young people to participate as “Rutas de la Memoria” (Paths to Remembering), a project from the Peruvian Forensic Anthropology Team at the Metropolitan Municipality of Lima, under mayor Susana Villarán’s management and, regarding formal education, the institutional commitment of the private school José Antonio Encinas (JAE). These experiences can serve as a tool to analyze what is being done, how it is being implemented, what were the strategic allies were and which are other ways of working when faced with knowledge-building challenges. This contributes to promoting and defending human rights, the respect for dignity and the construction of our historical memory.

¹² Idem p. 86-87



II. The Problem with Education, According to the CVR

We use the CVR *Final Report* and its recommendations as a basis, which we recognize and adopt. The implications of reparations as a political gesture from the State to recognize responsibilities would entail a new way of relating to its citizens—not only directly for victims or their communities as an immediate social environment, but for the entire population that felt excluded, neglected and unprotected by the State. Thus, reparations, which would lead us to national reconciliation, are the exercise of full citizenship. One of the forms of reconciliation belongs to a new social pact that would establish a new relationship between the State and society, which would recognize us as a multi-ethnic, multicultural and multilingual country.

Why do we educate? This is the question that the State should ask itself when thinking about and proposing an educational policy. We cannot think of it simply as technical and academic work, but also a political act (Freire, 1997:120). As such, it forms citizens.

How much information, analysis, and criticism should educational programs contain? How do we form sensitive, citizens who are respectful of victims' pain and their memories? How do we encourage a humanistic approach that centers education around the students and reinforces a point of view that is humanistic and supports solidarity in the midst of so many dehumanizing injustices?

Education must adapt to the post-conflict country we are, but we do not have to end up considering ourselves as such. The stories experienced over 20 years of conflict have been personal, family ones, and very painful. More than 21,000 people disappeared. Their families live with the anguish of not knowing where they are. Those stories must be incorporated as learning tools in order for NEVER AGAIN to become reality, to build it collectively and as a society.

In our countries, human rights violations, unfulfilled political promises and corruption have become a natural way of doing politics and governing ourselves. Freire called it the socially established culture of normality. These practices must also be discussed in schools to break that normality and establish new ways of understanding the common good, human relations and politics. In this regard, Freire proposes in the educator/student and student/educator relationship, "that an authentic form of thought and action be built: thinking of oneself and the world simultaneously, without dichotomizing this thinking about action" (Freire, 2003: 43).

When does that educational process end? If we understand it as a human process, we can affirm that it does not culminate with the final levels of formal education, even though these are fundamental. Rather, it is a commitment in life to continuous learning, to continuously analyzing our reality to transform it, to continuously examining ourselves as human beings to never stop humanizing ourselves and continuing with learnings that lead us to solidarity, to the culture of peace and to strengthening our democracies.

III. The Peruvian Education System and Fulfilment of the CVR Recommendations



Law No. 28044, the General Education Law, recognizes education as a fundamental right and points it out as “a process of learning and teaching that is carried out throughout life and that contributes to the comprehensive education of people, the full development of their potential, the creation of culture, and the development of the family and the national, Latin American and global community. It is performed in educational institutions and in different areas of society,”¹³ which incorporates ethical and civic training throughout the educational process, in a mandatory way. In other words, it prepares students to be citizens who are aware of their duties and in the exercise of their rights. It also establishes the teaching of the Political Constitution of the State and of human rights, thus establishing the principles of equity and the inclusion of people with disabilities, the marginalized and excluded groups, along with interculturality in a diverse country and environmental awareness and respect for the environment.

Article 9 thereof states the purposes of Peruvian education:

a) To form people capable of achieving their ethical, intellectual, artistic, cultural, emotional, physical, spiritual and religious potential, promoting the formation and consolidation of their identity and self-esteem and their adequate and critical integration into society in order to exercise their citizenship in harmony with their environment, as well as developing their abilities and skills to link their lives to the working world and to face the endless changes in society and knowledge.

b) To contribute to forming a democratic, empathetic, fair, inclusive, prosperous, and tolerant society forged from a culture of peace culture that affirms the national identity supported by cultural, ethnic and linguistic diversity. To overcome poverty and promote the sustainable development of the country and foster Latin American integration, taking into account the challenges of a globalized world.

Article 29 establishes two stages of education:

a) Basic Education aimed at favoring the comprehensive development of the student, the deployment of their potential and the development of skills, knowledge, attitudes and fundamental values that the person must have to act appropriately and effectively in the different areas of society. With an inclusive nature, it meets the demands of people with special educational needs or with learning difficulties.

b) Higher Education aimed at researching, creating and disseminating knowledge; improving the community; and achieving high-level professional skills, in accordance with the demand and need for the country’s sustainable development.

The national curriculum is the document that frames the educational policy and contains the learning that students must complete in their education, in accordance with the purposes and principles of Peruvian education, the objectives of basic education and the National Education Project approved in June 2016.¹⁴ Social changes, without a doubt, also guide the profile of the basic education to be offered to students as a right. Therefore, the National Curriculum recognizes that “it is another citizenship” and that an extension of rights exists that includes inclusion, justice and equity amidst our diversity.

¹³ http://www.minedu.gob.pe/p/ley_general_de_educacion_28044.pdf

¹⁴ Ministerial Resolution No. 281-2016. The modification of this National Curriculum of Basic Education and of the Pre-school, Elementary and Secondary School Curriculum Programs has been approved by Ministerial Resolution No. 159-2017.



The graduate profile establishes “the common and comprehensive vision of learning that students must achieve at the end of Basic Education. This vision allows us to unify criteria and establish a path towards common results that respects our social, cultural, biological and geographic diversity. These lessons constitute the right to quality education and are linked to the four main areas of performance that must be nourished by education, as indicated in the General Education Law. These are: personal development; the exercise of citizenship; the link to the employment world to face constant changes in society; and knowledge.” (CN: 2016, 13)

It is important to highlight the focus on rights posed by the curriculum itself, recognizing that students are subject to rights, they are people with the capacity to defend and demand their legally recognized rights and to fulfil their duties.

Competence 16 of the learning of students in basic education states the following: “He/she lives and participates democratically. The student acts in society by interacting with others in a fair and equitable manner, recognizing that all people have the same rights and duties. He/she shows a willingness to know, understand and enrich him/herself with the contributions of the various cultures and respecting their differences. Likewise, he/she takes a position on those issues that involve him/her as a citizen and contributes to building general well-being, consolidating democratic processes and promoting human rights.”

And in competence 17: “Constructing historical interpretations. The student holds a critical position on historical facts and processes that help to understand the present and its challenges, articulating the use of different sources; understanding the changes in time periods and explaining their multiple causes and consequences. It means recognizing oneself as a historical subject. In other words, as the protagonist of historical processes and, as such, the product of a past that, at the same time, is building a future.

These competencies involve combining the following capabilities:

- Critically interpreting different sources: recognizing different sources and their distinct uses in addressing a fact or historical process. It means placing them in context and understanding, in a critical way, that they reflect a particular perspective and have different degrees of reliability. It also involves using multiple sources.
- Understanding historical context: using relative notions of time in a relevant manner, recognizing that systems of measuring time are conventions that depend on different cultural traditions and that historical time has different durations. It also implies putting facts and historical processes in chronological order and explaining the changes and permanent realities occurring within them.
- Preparing explanations about historical processes: prioritizing the causes of the historical processes by relating the motivations of protagonists with their worldviews and the time in which they lived. It is also about establishing the multiple consequences of the processes of the past and their implications on the present, as well as recognizing that this contributes to building our future.” (CN: 2016, 108-109)

These two competencies are the basis for the training of student-citizens who are critical, analytical, empathetic and who are open to dialogue about the promotion and defense of human rights, not only within the school but also within their environments and the community.



What Has Been Done?

The CVR recognizes that the main recruitment space, both for young people and teachers, was the public school. Thus, for history not to repeat itself, it is necessary for the educational reform to be profound, especially in the poorest areas, where the personal and social impact is bigger in comparison to other regions of the country. The CVR presents recommendations and principles that should serve as a guide to perform work in the educational system.

“The contents themselves in teaching the internal armed conflict represent a great challenge for teachers and for the educational community. Official collective memory policies throughout the world (depicted in the curriculum, the school calendar and textbooks) do not necessarily coincide with the vision that the teacher has about the recent past” (Uccelli et al., 2017, 50). If there is a gap between the policies and the vision of the teacher: How are these policies developed and what are the educational proposals on the specific topic at hand? How do we guarantee they are taught? What is the legitimacy of the teaching?

Sofía Macher, in 2014, conducted a study regarding the fulfilment of these recommendations. *Have we made progress? Ten years after the recommendations of the Truth and Reconciliation Commission*, whose summary we share:

All of the recommendations regarding the education sector are in paragraph D: Recommendations to develop reforms that ensure a quality education that promotes democratic values (respect for human rights, respect for differences, which values pluralism and cultural diversity) and updated and complex visions of Peruvian reality, especially in rural areas. This has nine principles:

D.1. Emphasize educational policies aimed at transforming the school into a place where the human condition of the students is respected and contributes to the comprehensive development of their personality. To achieve a consciousness peace and affirm education as its instrument.

PROGRESS: The National Curriculum Design of Basic Regulated Education (*Educación Básica Regula*, EBR) indicates these characteristics of basic education.

D.2. To establish a study plan that stimulates knowledge and that leads toward the general well-being in order to give comprehensive training and reduce proclivity toward violence. Reformulation of simplistic and distorted views of Peruvian history and reality.

PROGRESS: “Ministerial Resolution No. 0440-2008-ED establishes the tutoring for educational guidance, as indicated in the purposes of Peruvian education.” MINISTERIAL RESOLUTION No. 281-2016-MINEDU, in Article 4, states: “To render without effect, as of January 1, 2017, the National Curriculum Design of Basic Regulated Education, approved by Ministerial Resolution No. 440-2008-ED and its amendment approved by Ministerial Resolution No. 199-2015-MINEDU; as well as the National Basic National Curriculum Design of Alternative Basic Education, approved by Ministerial Resolution No. 0276-2009-ED.”

D.3. Promotion of education that respects ethnic and cultural differences. Adapting all aspects of the school to the country’s ethno-linguistic, cultural and geographical diversity.

PROGRESS: The Basic Curriculum Structure includes Intercultural Basic Education (*Educación Básica Intercultural*, EBI).

The National Directorate of Bilingual and Intercultural Rural Education has developed a proposal focused on the linguistic aspect, but it lacks a cultural focus.



Language knowledge is given in pre-school and elementary education, but not in secondary school or higher education.

The teaching of other languages and languages recognized as official within the curricular structure to face racism and discrimination is not encouraged.

D.4. Reinforce instances of participation and democratization of the school.

PROGRESS: The Institutional Education Council (*Consejo Educativo Institucional*, CONEI) has been created, in which students, parents, teachers and officials in the education sector participate. The educational institution is managed through the CONEI. At the national level, around 2,500 CONEI have been registered and the election of its members is carried out by direct vote. Nonetheless, this system has not ensured a significant change in the democratization of the school, since decisions around issues pertaining to it do not necessarily involve all sectors, nor are these sectors adequately represented. Within Regular Basic Education, democratic participation, respect and tolerance is proposed. Nonetheless, authoritarian and asymmetric practices are reproduced within schools.

D.5. Discipline.

PROGRESS: Inside the schools, violent practices are presented as a way of disciplining students.

Cases of sexual harassment and violence persist as reported in the educational sphere, which denotes the degree of impunity in the face of breaches of the provisions expressly demanding sanctions for these and other cases of violence.

D.6. Urgent attention for the most vulnerable population: start with the smallest in the most needy areas.

PROGRESS: The most vulnerable population is being attended to through Pronabec, Together Program, and students are fed through Qali Warma.

D.7. To promote a literacy plan with priority for adolescent and adult women in rural areas.

PROGRESS: This population is mentioned in the plans of the Ministry of Education as a priority, but no concrete progress has been recorded.

The Master Literacy Plan is being applied. This population is mentioned in the plans of the Ministry of Education as a priority, but no concrete progress has been recorded.

The 2002-2012 Master Literacy Plan is being applied, which prioritizes the regions of Lima, Cajamarca, Cusco, Puno, Piura, Ancash, Huánuco, La Libertad, Junín, Loreto and Lambayeque. The reference data used by the MINEDU have been provided by the INEI and show that 1,570,094 women were illiterate in 2001, while 516,999 men were in a similar situation. With regard to the literacy plan promoted by the education sector, it has prioritized the 10 departments by comparing the highest levels of poverty and extreme poverty with the level of illiteracy of their population. These are: Lima, Cajamarca, Cusco, Puno, Piura, Ancash, Huánuco, La Libertad, Junín, Loreto and Lambayeque.

D.8. To redefine education regarding its content, methodologies and coverage, based on the capabilities of accessing the labor market, with an emphasis on the rural population.

PROGRESS: Regional governments have the power to modify and adapt their regions' curricula. However, they have difficulties implementing them.



D.9. To return dignity and give quality to the rural school.

PROGRESS: There are resources to invest in rural schools. Nonetheless, the budget is not executed.

Second Analysis

In 2013, the Institute of Peruvian Studies (*Instituto de Estudios Peruanos*, IEP) published Working Paper No. 203, *Well-known secrets. Memories and education in public schools in Lima and Ayacucho*, created by Francesca Uccelli, José Carlos Agüero, María Angélica Pease, Tamia Portugal and Ponciano Del Pino. The first section presents a brief overview of the progress in incorporating the subject into the educational system, the characteristics of the study carried out and the difficulties of teaching a conflict like the one we experienced in the country. It states: "Currently, the DCN, in effect since 2009, establishes that the internal armed conflict should be taught in sixth grade of elementary and fifth grade of secondary school, that being at the end of each educational level. In elementary school, the content is only implicitly presented in the Personal/Social area, where it instructs teaching "the most important events of 20th century Peru" (DCN 2009: 227). In elementary schools, the inclusion of the internal armed conflict is much more explicit and is included in two curricular areas through topics such as "violent and internal conflict in Peru", "truth, justice and collective memory" and "national reconciliation" as contents of the Citizen and Civic Training area (DCN 2009: 408); and "terrorism and subversion in Peru and Latin America," "the defense of democracy: society, armed forces and police forces," and "the peace processes in Peru" as part of the contents of the area of History, Geography and Economy (DCN 2009: 395)."

Another finding to note is what appears on page 19 about the students interviewed: "As for knowledge, it is identified that most students have information about the conflict. The main source of this knowledge is usually close family memories, loaded with details and a strong emotional burden. Secondly, it comes from the media, which is rather distant and often highlights facts outside of local experiences. These memories stand out for their fragmentation and not very comprehensive with respect to the historical process. A great weakness is thus identified in educational knowledge, which could precisely provide the connection between family history and the national and international historical process." Likewise, the same research noted that "an interesting finding is identifying that most of the teachers interviewed do not make a clear link between the internal armed conflict and the formation of citizens. The topic appears as if it were an exclusive topic of history, a set of events from the past that should only be taught for this reason. The teaching narrative does not make a clear association with the potential of the internal armed conflict to form citizens and a democratic education."

In the investigation *Traveling through the Silence. Testimonies on the internal armed conflict and how it is addressed at school*, drafted by the Institute of Peruvian Studies between 2012 and 2014, among the study's conclusions is: "teachers (...) dealing with their own experience of the conflict (...); working despite stigma, mutual suspicions and shaken mental health. And the students also prepare their understanding of the collective memory alone, receiving what their relatives express in family rituals (...) The classrooms of our schools bring together two generations but do not allow them to interact. Their sources and memories coexist in parallel."

The findings common to schools that are part of the research are:



- There are no adequate conditions for the teaching of the internal armed conflict, despite recognizing the importance of the issue. They do not do it out of fear.
- The students are very interested in learning more about the conflict and cannot find answers.
- Although it is not addressed at school, teachers and students have extensive knowledge of the subject.
- The conflict has left its mark on the political culture of students and teachers.
- There is still learning pending: we are a fragmented, discriminatory and not very empathetic society. (Uccelli 2017, 314-316)

The contradictions from the State in defining what is taught and how it is done has generated fear and distrust among teachers. The mere fact of talking about Shining Path opens you to criticism, not only in the face of those who listen to you and have their own stories—especially in the affected communities where the population was divided—but also the fear that Shining Path still survives among the population and is listening to comments to later “punish.” On the other hand, laws exist that sanction apologizing with subjective criteria which could lead to dismissal, judicial investigation and prison.

That is why talking about the internal armed conflict is equated to talking about politics. Teachers must find words without any political connotation. That burden is so worrisome that many choose not to talk about the subject. This concern was expressed by teachers and directors of secondary schools in southern Ayacucho, who preferred to give up their class hours or create space for NGO professionals to talk about the subject “at their risk”.

In some cases, referring to the issues of the internal armed conflict is understood as being stuck in a time connotating pain, death and destruction. It appears to contradict the pragmatic speech that was spread in the 90s, that of the Peruvian who is progressing, moving forward, who is a triumphant and entrepreneurial. No one wants to see themselves as part of that past, but rather someone who is committed to a different future, of growth and development, even if that means denying history and sweeping it under the carpet.

IV. Breaking the Fear: The Teaching of the Internal Armed Conflict, Some Exemplary Lessons

1. Colegio José Antonio Encinas (JAE)

On August 28, 2003, the Truth and Reconciliation Commission submitted its *Final Report* to the country, in the hands of the then-President of the Republic, Alejandro Toledo, at a ceremony in the government palace, with the participation of authorities, civil society and the representatives of relatives of victims and affected parties. Since that date, every August 28, different civil society groups have carried out commemoration activities in the Ojo que Lloro (The Eye that Cries) memorial located in Lima. Mass activities occurred in the first years, including the participation of religious and social delegations and students, who concentrated on various points in the city to march towards the Memorial.

Since 2010, the José Antonio Encinas School has incorporated the internal armed conflict topic into secondary education. The development of contents is divided by topics: causes, responsible parties, consequences and victims. They make use of audiovisual materials and have the participation of victims’ relatives to share their testimonies and answer students’



questions. The students themselves assemble a Collective Memory Museum and invite neighboring and family schools for their presentation.

The JAE is motivated by research and always being connected to reality. Thus, they welcome the issue of the internal armed conflict in a special way: They conduct interviews with people who experienced those eras, such as the children of Shining Path and MRTA leaders, former authorities who were victims of terrorist attacks, children of former commissioners of the CVR, etc. They research past issues and relate them to the present. For example, they study how the families of the victims have adapted their life projects, how this violence also affects the environment and other problems.

Some fifth-year students developed work on the subject that was shared with their classmates, such as this example of the testimony and interview with a relative of the La Cantuta case. This teaches them about history and and projects it towards the future, from projects and individual struggles to collective projects.¹⁵

As a school, the importance of addressing these topics is clear and they do so in a planned manner. They taking all the time required to address it in parts, seeking a deeper understanding of what happened. There are three courses within the curriculum that enable this approach: social sciences, news and research. It is expected that each year the topic will be addressed starting in fifth grade of elementary school. Then, through the course's research assignment, they can address it and choose it as a topic. One example is that a few months ago, within the news analysis course, they addressed the subject of "terruqueo" and visits to memorial spaces: the Place of Memory, Tolerance and Social Inclusion (*Lugar de la Memoria*, LUM) and The Eye that Cries.

The students' achievements are related to the citizen engagement they demonstrate in practice and their interest in continuing to research on the subject. The school's challenge is to maintain this interest through the largest possible number of areas, such as the communications course that includes mandatory readings about the internal armed conflict for the summer (summer vacation time). Through the artistic language course, they participate in theater works to gather opinions, for example, from the Yuyachkani group.

During the pandemic, it has been difficult to work on the issue, since several activities have been adjusted. Nonetheless, a visit to the LUM is already scheduled for the end of October. This motivation has allowed the students involved to be aware of the subject and be sensitive to participating in public activities.

¹⁵ See photos in the annex



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They link the recent past with problems and violations of the present, such as the climate change crisis and the rights of indigenous Amazonian people.

2. Paths to Remembering



In 2013, the Peruvian Forensic Anthropology Team (*Equipo Peruano de Antropología Forense*, EPAF) presented a proposal to the Municipality of Lima, during the administration of mayor Susana Villarán, defender of human rights and activist. The Paths to Remembering project *“is implemented as a symbolic reparation for the victims of the city of Lima; a recognition of their persistence in constructing the local-historical memory. It is a significant effort, as these individual memories become collective memories from the State’s obligation to integrate them into the daily activities of its citizens. The victims’ relatives will be the protagonists of this activity: they will invite, inform, and raise awareness among the population that participates in them.”*¹⁶

Following the presentation of this initiative to the Board of Culture of the Municipality of Lima, the violent past was referred to for the first time as the “internal armed conflict” in information and publicity for the first invitation¹⁷. In the Ordinary Session of the Metropolitan Council of Lima, a series of questions was generated by the then-Governors of the Christian People’s Party¹⁸. The arguments of the then-governors revolved around the name “internal armed conflict”, which occurred between 1980-2000, or “a war between terrorists and criminals”, as pointed out by Governor Jaime Salinas. He even stated that the term “internal armed conflict” was “an insult to the people of Lima”.¹⁹ It should be noted that not only the CVR, but also countless journalists and investigators, noticed systematic violations committed by the State at certain times and places.

Paths to Remembering created several paths within Lima. The paths were organized by subject (Universities, Cemeteries, Monuments) and by zones (south, center of Lima). The lists of participants were made with IDs: with names, surnames and identity document, covering quotas of 30 people. The Municipality of Lima facilitated the vehicles, drivers and circulation permits, as well as the universities to be visited, for the respective paths. The path started in The Eye that Cries Memorial, welcoming the participants, with an explanation of the general context and meaning of the Memorial. There were 2 guides inside the vehicle describing the events and narrating the story, with photographs of the period. For each path, there were two testimonies of victims who explained their cases and was the ending, sometimes in Yuyanapaq, of the CVR’s photographic exhibition located in the National Museum or the LUM.

“Paths to Remembering”²⁰ continued for a number of years with other funding sources. Among the schools, professors, students of university students who participated, it created an environment of dialogue that was transferred to certain schools, such as José Antonio Encinas, Fe y Alegría de Villa El Salvador and Colegio Carmelitas, filling the void of information that public education does not cover.

¹⁶ Document presented by the organizers to the Municipality of Lima in April 2013.

¹⁷ The Truth and Reconciliation Commission, in its Final Report, explained that “Internal Armed Conflict” was used to refer to the aggressions of Shining Path and the MRTA against the Peruvian State. Introduction to the Final Report of the Truth and Reconciliation Commission: Pages 24-25 <http://www.cverdad.org.pe/ifinal/pdf/TOMO%20I/INTRODUCCION.pdf>

¹⁸ <http://diario16.pe/noticia/34922-regidores-ppc-hacen-su-ya-version-fujimorista-conflicto-armado-interno>

¹⁹ https://www.youtube.com/watch?v=U_6Kf67p4r0

²⁰ See: <https://vimeo.com/170726651>



Fifth-year secondary school student at Colegio Carmelitas (private school)

As part of the process of announcing the activities of Paths to Remembering, on August 28, 2013, the Municipality of Lima organized the *Meeting to Remember* in Plaza San Martín with the participation of organizations of victim families and delegations of schools. The Mayor of Lima, Susana Villarán, stated: “In this plaza, where we are remembering, we are demanding justice for all the victims of the violence that our country suffered, ten years after the presentation of the final report of the Truth and Reconciliation Commission (...) The Metropolitan Municipality of Lima is now participating in this struggle, through the Paths to Remembering. Here, all victims count, all of them require reparations²¹.”

Unfortunately, the other projects for remembering that were proposed by the Peruvian Forensic Anthropology Team, such as the signage and memorialization of streets and public spaces in Lima, as well as the Memorial Forests to plant trees in the area parks under the administration of the Municipality of Lima, as an expression of living memorials, did not have political support. Even though the conversations and coordination about them moved forward, they were suspended without further explanation.

3. Citizens for A Peru that Remembers

Addressing the issue of the internal armed conflict in schools or as an educational policy is a complex issue. As we have described, advances have been made by the Ministry of Education to incorporate the issues of human rights, respect, critical analysis of reality and citizens, but there are also setbacks and fears regarding political criticism in the sectors that oppose this remembering.

The Peruvian Magisterium (now Ministry of Education) was called out as the channel for disseminating Shining Path ideology, but it also has victims. This calling out generates

²¹<http://www.munlima.gob.pe/noticias/item/27843-alcaldesa-de-lima-particip%C3%B3-en-%E2%80%98encuentro-por-la-memoria%E2%80%99-realizado-en-la-plaza-san-mart%C3%ADn.html>



distrust in the way teachers treat the subject. Without a doubt, the fear of terrorism, violence and death that it entails remains in the memory of Peruvians. It reactivates memories that, in some cases, they prefer to keep hidden. There are so many discrepancies and battles to control the narrative of this collective memory that even the term we use to refer to the 20 years of conflict is called into question and confronted. The State uses “period of violence”, “period of violence from 1980 to 2000”, and the “violence”. When “internal armed conflict” is used, the state can even disqualify the speaker without further analysis. For example, the term “period of political violence” is used in the LUM and the CMAN. From Paths to Remembering, we validate the term used and explained by the CVR. Thus, we refer to the “internal armed conflict” or its acronym, IAC. However, the use of “period of political violence” is also used, as has been proposed in the guides prepared for the visits, according to our audience and to not lose ourselves in arguing over the concept.

We thus find ourselves in a country-wide challenge of how to approach our recent history and learn from it—how to take lessons from it that strengthen our democracy and that commit us to the culture of peace. We must do this from a professional space that provides conditions for teachers to address the subject, to teach from a historical perspective, but also from their memories, by giving value to personal experiences and including stories and testimonies from victims as a form of recognition and justice that is still denied to many.

Can fear of returning to violent times be a determining factor in not discussing this period of our history? Can responsibilities be hidden to silence the demands of victims for truth, justice and remembering? Who determines what is taught and how it is taught?

Without a doubt, the teaching of the internal armed conflict in our changing political context is a country-wide challenge that we must face. Thus, the State must express the political will to do so, as a political agreement or within the National Agreement²². This would give continuity in the policy beyond the political changes that occur every five years. The National Agreement defines the policies of democratic governance. To this end, the State policies are grouped into four major objectives:

- Democracy and rule of law
- Equity and social justice
- Country competitiveness
- Efficient, transparent and decentralized state

The proposal of a State policy strengthened by the political support from various sectors of Peruvian society must be addressed from schools and must incorporate of the memories that give it legitimacy. These plans should be registered in the National Center for Strategic Planning (*Centro Nacional de Planeamiento Estratégico*, CEPLAN) with measurement systems to reflect progress. Only in this way can we consolidate our democracy through active and responsible citizens who are sensitive to victims. That human aspect cannot be lost in schools, rather strengthened there.

Teaching the history of the internal armed conflict opens up the possibility of facing our past, of addressing the facts, actions, silence and forgotten issues to imagine ourselves as one country, including everyone. Imagining the State and how it should and must relate to society and, in particular, how it relates to school, is the challenge that we must begin to build.

²² <https://www.acuerdonacional.pe/>



Due to the pandemic's inherent difficulties, Gloria Helfer, former Education Minister, Sofía Macher, former Commissioner of the CVR, and 10 different professionals were interviewed, including three historians and university teachers, an anthropologist and educator, a literary critic and university teacher, a visual artist and teacher, two secondary school-level social sciences teachers, an education specialist, a sociologist and university teacher.

From the opinions received from the professionals interviewed, we can conclude:

1. The CVR *Final Report* began the debate and recognition of facts about the internal armed conflict in a public manner. We must continue and deepen research on the internal armed conflict, not only with a gender-based approach, but also regarding the victims, whose numbers and suffering have increased.
2. To continue to understand the reasons that political groups and sectors of the military reject the report itself and historical facts, to continue to collect recollections from the police and military sector on these facts.
3. It has not yet been possible to talk, analyze and teach about these issues responsibly, as State policy.
4. The current curriculum does not address precise or specific topics about the internal armed conflict, but rather addresses approaches, skills and abilities.
5. The State's policies do not match that of a post-conflict country. This recognition should also focused on educational policies. Our reflection of *ourse/ves* must be more critical.
6. Not only is the subject not taught in depth within public schools, it is not taught at the higher education level, either. In general studies, some teachers teach about the subject as a specific interest.
7. Teaching the internal armed conflict involves ethical problems that professionals will face at some point in the exercise of their profession. This must also be addressed based on learning the professional trade.
8. Certain private universities address the topic of the internal armed conflict, such as the Antonio Ruiz University of Montoya and the PUCP, with a humanistic approach based on ethics in human relations. In some cases, the curriculum is cross-disciplinary and is developed for all careers and professional schools from general education and throughout the professional career. This makes it possible to use an ethical and humanistic approach to strengthen professional training and contribute to our present and our future.
9. Analyzing, reflecting on and learning from the past must serve to make us critical about our present, to train citizens who defend human rights and democracy itself as a system and to ensure a level of coexistence between all.

RECOMMENDATIONS

At The Political Level:

1. It is necessary to build a narrative about the internal armed conflict, which is based on the *Final Report* of the CVR and national and international court judgments, as part of a legal truth, and include recollections of local and specific groups. As established in recommendation 106 of the *Final Report*.



2. The State as a whole must provide the guidelines and continue teaching the history of 1980-2000, using all the tools available for this purpose.
3. Involve national, regional and local authorities in the educational strategies to be implemented, taking into account that certain regions suffered the greatest impact during the internal armed conflict and that teaching these topics also requires providing psychosocial support to victims and their families.
4. Review the terrorism apology laws to clearly state their limits in order to not threaten teachers and principals of educational centers who want to teach about the internal armed conflict.
5. Promote the management of memorial and commemoration spaces at the national level so that they serve as educational support for teaching the internal armed conflict.
6. Assume measures that direct the country toward improving coexistence and reconciliation, taking the necessary intersectoral measures to address the rights of victims and their communities and to create conditions to prevent violence from being a political option in our country.

At The Level of Educational Curriculum Strategies:

1. Promote the dissemination of the CVR's conclusions and recommendations of the different levels of regular basic education, such as information for critical analysis, the demand for fulfilment and the formation of citizens in schools. There can be no room for ambiguity, suspicion or fear.
2. In the preparation of the educational materials delivered from the Ministry of Education, historical facts must be incorporated and the history of the internal armed conflict must be approached through testimonies from victims, so that students become aware and the stories have human faces.
3. In the development of the curricular programs, involve the participation of teachers of different levels of education, so that these strategies, programs and contents are not at odds with the way teachers see and understand this history.
4. Call various actors to have a dialogue about the internal armed conflict, including: educators, historians, sociologists, anthropologists, psychologists and artists, so that they can create strategies of teaching the internal armed conflict from their perspectives.
5. Improve collaboration with stakeholders who played a part in period of internal armed conflict, including teachers, unionized or not, as they are the "conveyor belt" in how teachers view the problems of interpreting the internal armed conflict.
6. Transform the focus on the right of inclusion and diversity or the common good into skills and competencies that create a more complex relationship with history and the collective memory that is capable of constructing more critical and empathetic subjects.
7. Expand dialogue to include other regional and international conflicts over the teaching of internal conflicts and the collective memory in schools and high schools.
8. Expand the teaching of internal armed conflict to non-formal education, aimed at social and adult sectors.



9. Improve the infrastructure of the educational centers. Modernize them not only through physical construction but also in the tools they have for schooling. It is not possible to teach the causes of the internal armed conflict in structures that are in bad shape or that do not have adequate technological tools.

10. The objective of basic education must be to form citizens centered around human dignity. Thus, the internal armed conflict's teachings must be integrated into other teachings on interculturality, respect for human rights, ethnic cultural diversity, linguistics and gender.

11. The Ministry of Education must plan, convene and train teachers on the internal armed conflict.

12. The Ministry of Education must implement proposals for the symbolic reparations of teacher victim by recognizing the facts and promoting their testimonies. Along these lines, children and teenagers who are victims of the conflict must be made aware of the conflict by making it known in their schools and communities.

13. Recognize the impact that many teachers suffered, thus providing psychosocial or psychological support to teachers and strengthening the mental health of the school community.

14. Teach the internal armed conflict at universities and as part of a comprehensive professional training that incorporates our recent history. Promote thesis research on the armed conflict in social sciences, arts and humanities and apply the focus on rights, gender and interculturality, thus creating social inclusion and recognizing our rich community when diversity, dialogue and tolerance are respected.

15. Collect the various teaching experiences about the internal armed conflict that have been implemented in recent years to evaluate them, rate them and implement them by taking the particularities of each region into account.

At The Level of Civil Society Organizations:

1. The human rights movement must maintain its historical agenda on the issues of truth and justice. It should teach the internal armed conflict in a multi-dimensional manner by explaining and analyzing the past in relation to our present and future problems.

2. Continue to search for funding to carry out projects on the internal armed conflict, thus allowing activities to be implemented independently from the actions of the State.

3. Promote creation and collaboration between sites and collective memory initiatives that provide: a. Spaces for reflection on the educational role of our collective memory and the challenges posed by transmitting that collective memory; b. Facilitate the exchange of experiences between collective memory by using products that are already made, for example, the thematic guides prepared for the Eye that Cries Memorial.

4. Work with regional and local governments on specific initiatives on the collective memory, involving them in the public actions that are carried out and committing them to sustained work on the subject, thus seeking financing and international cooperation through collaborations with regional governments, local governments and civil society.



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5. Motivate local authorities to implement political actions in favor of victims and in view of their rights, thus decentralizing the reparations to which they are entitled.
6. Maintain collaborations with organized civil society and state institutions, such as collective memory museums, using art as a reflection strategy and linking the internal armed conflict with our past and present history to understand it as part of a larger process.
7. Link the defense of human rights in the recent past with facts from the present, such as state repression, the criminalization of protest, gender-based violence and climate change. In this way, raise awareness about the violation of rights and broadly demonstrate the defense of human rights.

At The Cultural and Communication Level:

1. Coordinate debates and research from researchers with the student community and the different sectors of society interested in learning about the internal armed conflict and human rights.
2. Generate spaces for communication and dissemination in public and private mass media.
3. Create communicational strategies to counteract the negation and stigmatization of victims and defenders of human rights.
4. Seek specialists in the communication and dissemination of topics regarding the internal armed conflict and human rights, while training mediators and teachers in this area in educational centers and universities.
5. Incorporate populations whose human rights were affected and violated in the period of violence, whether through victim and family member organizations or stakeholders who participated in the struggle to defend human rights.
6. Take the drama out of the way the internal armed conflict is addressed to bring history closer and to the common idea of the people.
7. Promote cultural campaigns that motivate and involve cultural actors and managers in the dissemination and teaching of the internal armed conflict.

ANNEXES:

1. Research Work of Students from the José Antonio Encinas School



Familiars de víctimas del caso La Cantuta y la reconstrucción de sus proyectos de vida

Lara Pajuelo
2019

CASO "LA CANTUTA"

- 1980**: PCP-SL le declara la guerra al Estado Peruano
- 1991**: Formación del Grupo Colina 3/11 Barrios Altos
- 1992**: 9 estudiantes y 1 profesor de la universidad "La Cantuta" son desaparecidos
- 1994**: Consejo Supremo de Justicia Militar dictó sentencia a 10 autores del crimen
- 2007**: 25 años de prisión para Alberto Fujimori. Se determinó que **ninguna de las víctimas estuvo relacionada con algún grupo terrorista**

OBJETIVOS

- PRIMERO**: Identificar los cambios que se produjeron en el plan de vida de las familias Ortiz y Amaro debido a la pérdida de un ser querido en el conflicto armado interno.
- SEGUNDO**: Comprender el proceso que siguieron las familias que perdieron a un ser querido para enfrentar la modificación de su plan de vida.
- TERCERO**: Conocer las expectativas que estas familias tienen del futuro después de la pérdida de un ser querido en el conflicto armado.

2. Invitation Poster for the Paths to Remembering

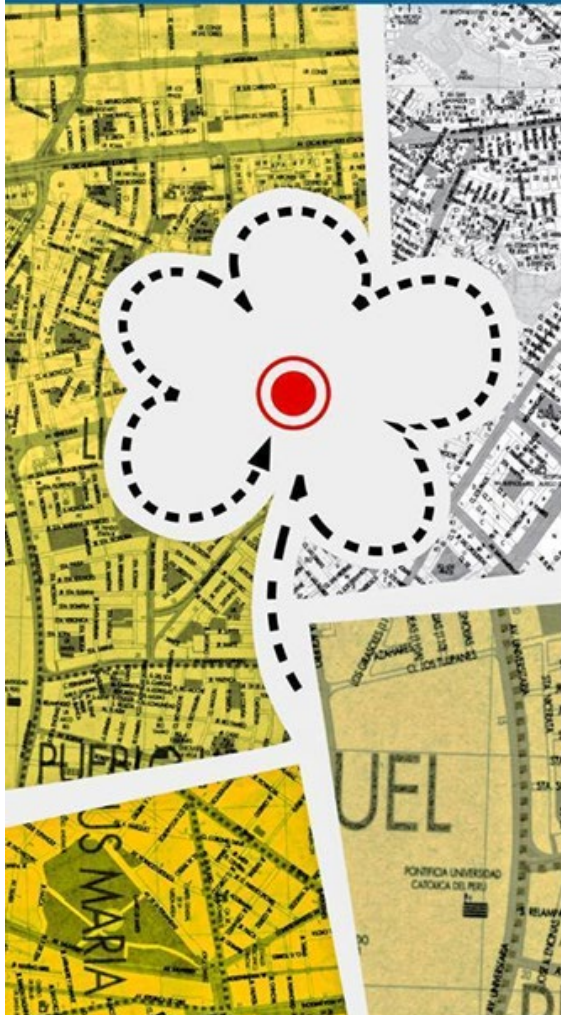


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Municipalidad Metropolitana de Lima



RUTAS DE LA MEMORIA

DEL 23 DE AGO AL 15 DE NOV 2014

LOS CAMINOS DE LA HISTORIA

LUGAR:

MEMORIA EL OJO QUE LLORA // CAMPO DE MARTE

HORA:

9:00 A.M.

INFORMES E INSCRIPCIONES:

TELÉFONO: 424-5490

CORREO: nortiz@epafperu.org

INGRESO LIBRE

PREVIA INSCRIPCIÓN



3. Participation of Schoolchildren in Paths to Remembering



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Student in the Yuyanapaq exhibition. Images taken from the school webpage. <http://www.carmelitas.edu.pe/visita-de-carmelitas-del-5-secundaria-rutas-de-la-memoria-1980-2000/>

4. Paths to Remembering in Universities



Paths to Remembering at the Pontifical Catholic University of Peru, in front of its Memory Park. In the photo, representatives of the Federation of university students and two

university student' family member-victims: the mother of Martí Roca, student of Economy at the National University of Callao and Raida Condor, mother of the student of education at the National University of Education.

5. Paths to Remembering in Cemeteries



Paths to Remembering the El Ángel Cemetery in front of the mausoleum in tribute to the journalists murdered in Uchuraccay.

6. Questionnaire

Global Study for Justice, Truth and Reconciliation

This form has been designed for a research project whose objective is to learn about the experiences of educational initiatives in formal and non-formal spaces, in different parts of the world, in order to prepare proposals to insert the subject of "Transitional Justice" into the school curriculum.

This work is done by Paths to Remembering as part of a study requested by the Global Initiative for Justice, Truth and Reconciliation (GIJTR) from the International Coalition of Sites of Consciousness.

We appreciate your cooperation and your time spent answering these questions, which will help us in our work.

Interviewee profile

1. First and last names:



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2. Area of knowledge and training:
3. Current workplace or where you had educational experiences about the internal armed conflict:
4. Region where you work and/or teach: Lima

Development of the topic on Transitional Justice and teaching the internal armed conflict

1. Are you familiar with the CVR's recommendations regarding educational matters? Can you give us your opinion about them?
2. After 17 years from the delivery of CVR's Final Report, do you believe that something else should have been added?
3. What do you think of the term "internal armed conflict"? Do you find it appropriate? What terms do you use in your classes or projects and why?
4. Do you consider that the topic of the internal armed conflict should be included in the curriculum of elementary and secondary education? Should the CVR Report and its recommendations be taken as a reference? Why?
5. Do you consider that the topic of the internal armed conflict should be included in university education? Why?
6. Which do you think are the problems preventing this topic from being included in the elementary and secondary education curriculum?
7. How does your institution work to include this topic in its teaching? What are the challenges, achievements and lessons learned in developing this topic in the classroom? How could it be improved?
8. Can you state the age from which the subject is learned? What terms do you use to refer to this period? How do students receive this topic? Do they relate the internal armed conflict to the present? How do they do it?
9. What kind of impact have you been making from your organization? What are the achievements, difficulties and challenges in this topic?
10. Are you familiar with curricular initiatives (formal and non-formal education) that address issues related to the internal armed conflict, human rights violations and historical memory? If your answer is yes, please describe that experience.
11. What strategies and recommendations can you suggest us us to ACHIEVE these curricular reforms that would include the topics of the internal armed conflict and human rights for a culture of peace?
12. Do you know the "Terrorism Never Again" campaign? What is your opinion about it?

<https://www.congreso.gob.pe/participacion/tnm/>

Thank you very much for your time and your answers.



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