



ANFASEP MEMORY MUSEUM «SO IT DOES NOT HAPPEN AGAIN»

MUSEUM TOUR GUIDE



UNMSM

**INSTITUTO DE
DEMOCRACIA Y
DERECHOS HUMANOS**

**DIRECCIÓN ACADÉMICA DE
RESPONSABILIDAD SOCIAL**



PUCP

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Museum Tour Guide

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Project «Memory of the past, memory of the future. Strengthening the pedagogical work of the ANFASEP memory museum»

2019 winning project of the Teaching Competition Fund organized by the Academic Direction of Social Responsibility of the Pontificia Universidad Católica del Perú.

Teacher in charge: Iris Jave. Assistants: Grace Mendoza, Tessa Palacios. Volunteer students: Francesca Raffo, Giannella Levice, Karina Rivas, María Guadalupe Salazar, Sergio Rojas.

ANFASEP Memory Museum «So it does not happen again». Museum Tour Guide.

The contents of this proposal have been prepared in coordination with the ANFASEP board of directors: Adelina García (president), Lidia Flores (vice president), Teresa Huicho (treasurer), María Elena Tarqui (secretary), Rodomila Segovia (social worker), Victoria Prado (member), Albina Paucar (member); the ANFASEP Memory Museum guides: María Elena Tarqui, Erbita Argumedo, Ana Paula Luya; Marilyn Avilés and Marlene Sayas, in charge of communications and administration, respectively; as well as the volunteers: Diego Nancay, Roberto Sulca, Isabel Cletona, María Munaylla.

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Presentation

The present guide is the result of the project «Memory of the Past, Memory of the Future. Strengthening the Pedagogical Work of the ANFASEP Memory Museum». The project was one of the winners of the 2019 Professors' Competition Fund of the Academic Direction of Social Responsibility of the Pontificia Universidad Católica del Perú (PUCP), in which professors submitted initiatives connecting the university with a community or social actor in order to share learning through social intervention. The aim of the project was to provide communication and participation tools to the guides and volunteers of the ANFASEP Memory Museum «So it does not happen again» in order to convene new audiences, as well as to update the museum's narrative.

The project was directed by Iris Jave, as responsible professor; Grace Mendoza, political scientist; Tessa Palacios, development communicator, both from the Institute of Democracy and Human Rights (IDEHPUCP); and five students from the Faculty of Communication Arts and Sciences of the PUCP participated in the project as assistants: Francesca Raffo (Journalism), Giannella Levice and María Guadalupe Salazar (Communication for Development); Karina Rivas (Audiovisual Communication); and Sergio Rojas (Publicity). The following museum tour guides, members of ANFASEP, also participated in the elaboration: María Elena Tarqui, Erbita Argumedo, and Ana Paula Luya; Marilyn Avilés and Marlene Sayas, in charge of communications and administration, respectively; and Diego Nancay, Roberto Sulca, Isabel Cletona, and María Munaylla as volunteers.

This project was preceded by an internship program organized by IDEHPUCP, through Iris Jave, and the Universidad Nacional Mayor de San Marcos, through its General Directorate of Libraries and Publications, under the direction of Dr. Marcel Velázquez. Five tour guides of the ANFASEP Memory Museum participated in the program in 2018, where they took part in talks and workshops about memory and internal armed conflict, sites of memory as learning spaces and mediation strategies in cultural spaces. They also took part in educational guided visits to the LUM and the Yuyanapaq photographic exhibition. The internship program was developed in coordination with the DARS, the Universidad Nacional Mayor de San Marcos (UNMSM) and the Site of Memory, Tolerance and Social Inclusion (LUM).

Following this experience, members of ANFASEP agreed on the need to develop a document that would articulate the Museum's narrative based on the organization's memory, history and capacities, while considering how the Museum's pieces could speak to visitors, in particular to the new generations, about their own history, identity and relationship with Ayacucho. This guide is the result of a series of participatory workshops involving the Museum tour guides and other ANFASEP members and volunteers. Moreover, the final version has been validated by them.

The guide addresses a set of issues that were raised collectively. It starts by answering the question «Where do we come from?» in order to explain the history of ANFASEP. Second, the sites of memory marked by the members of ANFASEP as milestones in Ayacucho during the internal armed conflict are touched upon. «What do we remember?» is another collective question which we try to answer through a historical review of the period of violence in Peru with an emphasis on Ayacucho. Finally, the trajectory of ANFASEP is reviewed as a testimony of all the work performed by the association. We hope that the guide will become a useful tool for the guides of the Museum and for ANFASEP, and that it will contribute to the memory of the association and each of its members.

Where do we come from?¹

Since the beginning of violence, in 1980, people disappeared in Ayacucho, and many women started wandering alone or with their children looking for their loved ones. This is how we met; we were women sharing the same pain, the same problem and not knowing where to go, where to find information, where to look for or ask about our relatives. Thus, the National Association of Families of the Kidnapped, Detained and Disappeared of Peru (ANFASEP) was born as an organization of women in search of their missing relatives.

Since the creation of ANFASEP (1983), we have gained experience and learned a lot through our long search for our missing relatives. Not only have we learned about the process of fact finding; we also seek to remember what happened to keep the memory of our loved ones alive. This encourages us to try different strategies in our interactions with social and political actors, and to enhance dialogue with the new generations.



Angélica Mendoza, «Mamá Angélica», the first president of ANFASEP, shows a note from her son, detained and disappeared at the Los Cabitos barracks. Illustration based on a TRC audience.

¹ For this section, we have taken as a reference the publication of ANFASEP: *¿Hasta cuándo tu silencio? Testimonios de dolor y coraje* (2015), various testimonies of the leaders and an interview with the former president of the association (Velázquez Castro, 2018).

ABOUT US

In 1983, the number of victims of violence in Ayacucho multiplied. We, the relatives, mostly women, walked the streets looking for our husbands, brothers, fathers, children. The places we went to the most frequently were the Prosecutor's Office, the Police Station, the PIP², the BIM No. 51 barracks, known as «Cabitos», the Casa Rosada (Pink House)³, and Agallas de Oro⁴. We also gathered around the Plaza de Armas and the churches. Those are the places where everything began. We met in Santo Domingo Park, near the Prosecutor's Office, where we all came to ask about our relatives. As we moved around with our sons and daughters, we had to find a way of feeding them. One of our first organized actions was collecting and preparing meals for the children and for those who came to report a missing relative. This is how several of us got to meet each other.

In those years, we had the support of Leonor Zamora, Mayor of Huamanga (1983 - 1986), who allowed us to use the courtyard at the entrance of the Municipal Council, located in the first block of Cusco Street, for our meetings. Caritas - Father Carlos Schmidt - also helped us with basic products for the soup kitchen we started to organize. It was also then that Mrs. Angélica Mendoza, our first president, asked the lawyer Zósimo Roca to support us by drafting the documents to file complaints. Mario Cavalcanti and Máximo Rincón Bazán also helped with this task.

On September 2, 1983, we filed the first collective complaint for the disappearance of our missing relatives in Ayacucho, with the objective of searching for them. This was the first action that all of us women took together. That is how we founded the Committee of Relatives of the Disappeared, chaired by Mrs. Angélica Mendoza. After several attempts to reach the authorities, the complaint was submitted to the Congress to no avail.

The following year, the Committee of Relatives of the Disappeared applied



The relatives of disappeared people have been struggling to know the whereabouts of their loved ones for 40 years.

²The functions of the Peruvian Investigative Police (PIP) were to investigate crimes, provide security for civil servants and support the work of justice. In 1988, it was integrated, together with the Civil Guard and the Republican Guard, into the Peruvian National Police, becoming a single citizen security force.

³A house where detainees were subjected to torture and serious human rights violations is known as the Casa Rosada. The name was taken from the Argentine Government House, where a similar practice occurred during the 1976-1983 military dictatorship.

⁴Literally: *Golden Guts*. Headquarters of the Peruvian Republican Guard, a security force responsible for the surveillance of public buildings and prisons. When the period of violence begun, it got in charge the anti-subversive fight.

for registration with the Latin American Federation of Associations for Relatives of the Detained-Disappeared (FEDEFAM), an organization promoted by the Mothers of the Plaza de Mayo (Argentina) who were looking for their children disappeared during the military dictatorship. Mamá Angélica attended the FEDEFAM Congress in Buenos Aires and returned with several ideas. At the end of 1984, the organization adopted the name of National Association of Families of the Kidnapped, Detained and Disappeared in Emergency Zones of Peru (ANFASEP) because among its members there were relatives of the disappeared from Ayacucho, Apurímac and Huancavelica.

In 1985, we still did not have institutional premises, so the offer of Alcides Palomino, a teacher and member of the Union of Education Workers of Huamanga (SUTEPH), to provide them to us was very important. He allowed us to use the Teacher's House, located on the 2 de Mayo street. The place was fenced with wooden boards, and the walls and ceilings were unfinished. We set up a soup kitchen to feed the people who were looking for their missing relatives and for the orphaned children. We received food and donations from Caritas through Father Neptalí Liceta; and from NGOs such as the Sisay Andean Development Center and the Peace and Justice Service (SERPAJ). The meals were complemented with the food brought by the members.

ANFASEP becomes visible

In the same year two important events took place for us. The first one was the arrival of Pope John Paul II in Ayacucho. We did everything possible to meet him, but we could not get close. We were present at all his activities carrying our wooden cross with the phrase «Thou shall not kill», which would later become a motto of our association. We also received a visit from Adolfo Pérez Esquivel, Nobel Peace Prize winner, who participated in the first public march for human rights in Huamanga. He came in his capacity as president of the International Commission of Inquiry on Human Rights in Peru and delivered his report to the current president of the Republic. Both events helped us to publicly express the demands of our organization.

In 1991, we acquired our own premises with the support of the National Coordinator for Human Rights (CNDDHH), the Human Rights Commission (COMISEDH) and the Program to Support Resettlement and Development in Emergency Zones (PAR). The premises were a one-story house with a garden; there we installed the soup kitchen that adopted the name «Adolfo Pérez Esquivel». But it was not all achievements. The following year, Mamá Angélica was accused by the Government of being an «ambassador of terrorism», which led to a series of attacks on ANFASEP by state agents. It was not until 1994 that the Public Prosecutor's Office ruling on the case made it clear that this accusation was completely unfounded.

In 1998, we built the second floor of ANFASEP's premises, again with the support of the PAR. The following year we had to close the soup kitchen, which had been operating for 13 years providing meals to more than 300 people, due to lack of funding. Over time, the children who grew up eating at the soup kitchen were organized around ANFASEP. Thus, the ANFASEP Youth Group was born in 2002.

An important moment for the advancement of our demands was the political transition in 2001, after the fall of Alberto Fujimori's government. Several human rights organizations –in-

cluding ANFASEP– demanded the new government to create a truth commission. We actively participated in the mobilizations and communication campaigns in Lima and Ayacucho to express this demand. When the *Final Report* of the Truth and Reconciliation Commission (TRC) was delivered in August 2003, ANFASEP was recognized as one of the most important organizations in the struggle for respect and recognition of families affected by violence.

Since then, we assumed the task of disseminating the *Final Report* with the families of victims, mainly in Ayacucho. With the support of the NGO Consejería de Proyectos, we carried out dissemination campaigns in Huamanga, Huanta, La Mar, Víctor Fajardo and Cangallo, collecting experiences and testimonies from mothers and young people of the association. The ANFASEP Youth Group played an important role by participating as member of the Integration Network for Peace and Life (RIPV), which it coordinated until 2005. This network would give rise to the Movement So It Does Not Happen Again - Ayacucho. In addition, the young people created the radio program «Memorias del Silencio» (Memories of Silence) that sought to disseminate the TRC's recommendations.



ANFASEP was founded in 1983 in Ayacucho and is recognized as an emblematic organization in the search for disappeared people. Illustration based on a photograph by Nancy Chappell

Towards a Memory Route in Ayacucho

At the same time, we were concerned about how to preserve the symbols of the association such as the wooden cross and the ANFASEP banner or the pots and pans we had used in the soup kitchen. We thought we could display them in a showcase at our premises as a way of preserving them. Thus, we identified the need to show our keepsakes and above all to tell our story. We asked for support from the German Service for Social and Technical Cooperation (DED) and it was decided that it would be better to create a site of memory for ANFASEP.

In 2005, we inaugurated our Memory Museum «So it does not happen again», which we installed on the third floor of our premises. This was made possible thanks to the support of the German Embassy, the German Technical Cooperation (GTZ), the Ministry of Women and Social Development (MIMDES), the Project Department and the National Coordinator for Human Rights (CNDDHH) following workshops and meetings between us and the institutions that

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 E
 ATINA SIN DESAPARECIDOS!
 OS FAMILIARES!
 S LOS QUEREMOS!
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collaborated with the initiative. This is how we were able to ensure that the museum preserves the symbols of ANFASEP's history and mementos of the struggle of the women members of the association, who shared with the museum keepsakes of their families.

Later on, we identified the need to create a *circuit of memory*, with the Museum as a point of reference. Thus, in the courtyard of the premises we installed, as a sanctuary, an altar to commemorate our relatives, whose names are written on plates. In front of our premises is the Park of Memory (Parque de la Memoria), in the center of which is the Totem of Memory (Tótem de la Memoria), which commemorates what happened in Ayacucho during the period of violence. In addition, our premises are a site of memory in themselves that can be seen from outside through their murals, which complement the view of the park.

«Cabitos Case», named after military barracks BIM No. 51, where, according to the TRC, dozens of people were disappeared after being detained. Recently, the National Criminal Court (2019) determined that there was a crematory oven in the area of La Hoyada that might have been used to incinerate the bodies of the detainees who were executed and abandoned on this field. Those arbitrarily arrested and detained were subjected to torture and eventually disappeared.

In 2007, we asked the Public Prosecutor's Office to turn that space into a memorial sanctuary, since it was also necessary to protect that space from land invaders who had begun to occupy it. In 2013, a regional ordinance declared La Hoyada a zone of protection and conservation of memory; and in 2014, with the Pro-Sanctuary Committee, the Ministry of Justice and Human Rights (MINJUSDH) declared La Hoyada a Sanctuary of Memory. In 2019, the financial transfer agreement was signed between the regional government of Ayacucho and MINJUSDH for the formulation of the technical file of the Project Improvement and Expansion of the services of the Sanctuary of Memory La Hoyada.

WHY DO WE REMEMBER? MEMORY FROM OUR EXPERIENCE

In the face of a period marked by violence, such as the internal armed conflict in Peru, it is necessary to remember the facts through an exercise that transcends the historical account and, instead, undertakes a promotion of memory through dialogue and connection with the present. Therefore, we present some reasons why it is important to remember and we point out what is the meaning for ANFASEP or remembering through a Museum.

It is important to remember because doing so gives meaning and value to painful events. When we remember and share that memory, we expose our experience to others. In this way, we value our memories, we make them transcendent for other people and, above all, we speak, we make our voice heard. We remember because it helps us identify what needs to be changed in our society to avoid what happened. Finally, we do not remember to stay in the past, but to build a better country for the new generations.

«We are human rights defenders»

ADELINA GARCÍA,
president of ANFASEP

**«Our mothers' generation is an example
to us, their children»**

MARÍA ELENA TARQUI,
member and museum guide of ANFASEP

**«The members of the organization are women
leading the quest of looking for their relatives»**

JUANA CARRIÓN,
member and former president of ANFASEP

Remembering makes sense, for example, in terms of remediation, because every family involved in the search for a disappeared person is currently engaged in a hard and ongoing struggle that deserves to be recognized and encouraged. It is in the memory itself that we find the encouragement and motivation to persist in demanding that our rights be respected. Our anniversary is celebrated on 2 September, as it was on that date that the first collective complaint of missing persons was filed, and this was possible thanks to the organization of the families and the support of consulting lawyers. We all remember: the members of ANFASEP, the members of the ANFASEP Youth Group, the guides, and the volunteers.

«We identify ourselves with the missing persons, who are our families»

ANA PAULA LUYA,
museum guide of ANFASEP

«As we experienced the loss of loved ones, we united and rose to oppose violence»

TERESA HUICHO,
member and treasurer of ANFASEP

«ANFASEP is a living history of political violence»

DIEGO NANCAY,
volunteer of ANFASEP

«ANFASEP is part of my history since my childhood»

ISABEL CLETONA,
volunteer of ANFASEP

«We are the activists and migrants of the Central Andes»

RODOMILA SEGOVIA,
member and social assistant of ANFASEP

Sites of Memory⁵

In order to recover the memory of our loved ones, several sites have been created in Ayacucho that pay homage to them and help young people know what happened to us and why, and to learn how we felt and what consequences a repetition of violence would bring.

ANFASEP SITES OF MEMORY

- **Memory Museum «So it does not happen again»**

Our museum presents the main events that took place in Ayacucho during the internal armed conflict and the milestones in the history of our organization. This space dignifies the memory of the affected ones and recognizes ANFASEP's incessant search for truth and justice. We work to make it a self-sustaining museum.



Museum of Memory «So it does not happen again» of the ANFASEP is one of the first and most representative sites of memory in the country.

⁵ The information in this section was provided by the members of ANFASEP in various workshops held by IDEHPUCP, and has been complemented with the ANFASEP publication: *¿Hasta cuándo tu silencio? Testimonios de dolor y coraje* (2015).

• Park of Memory

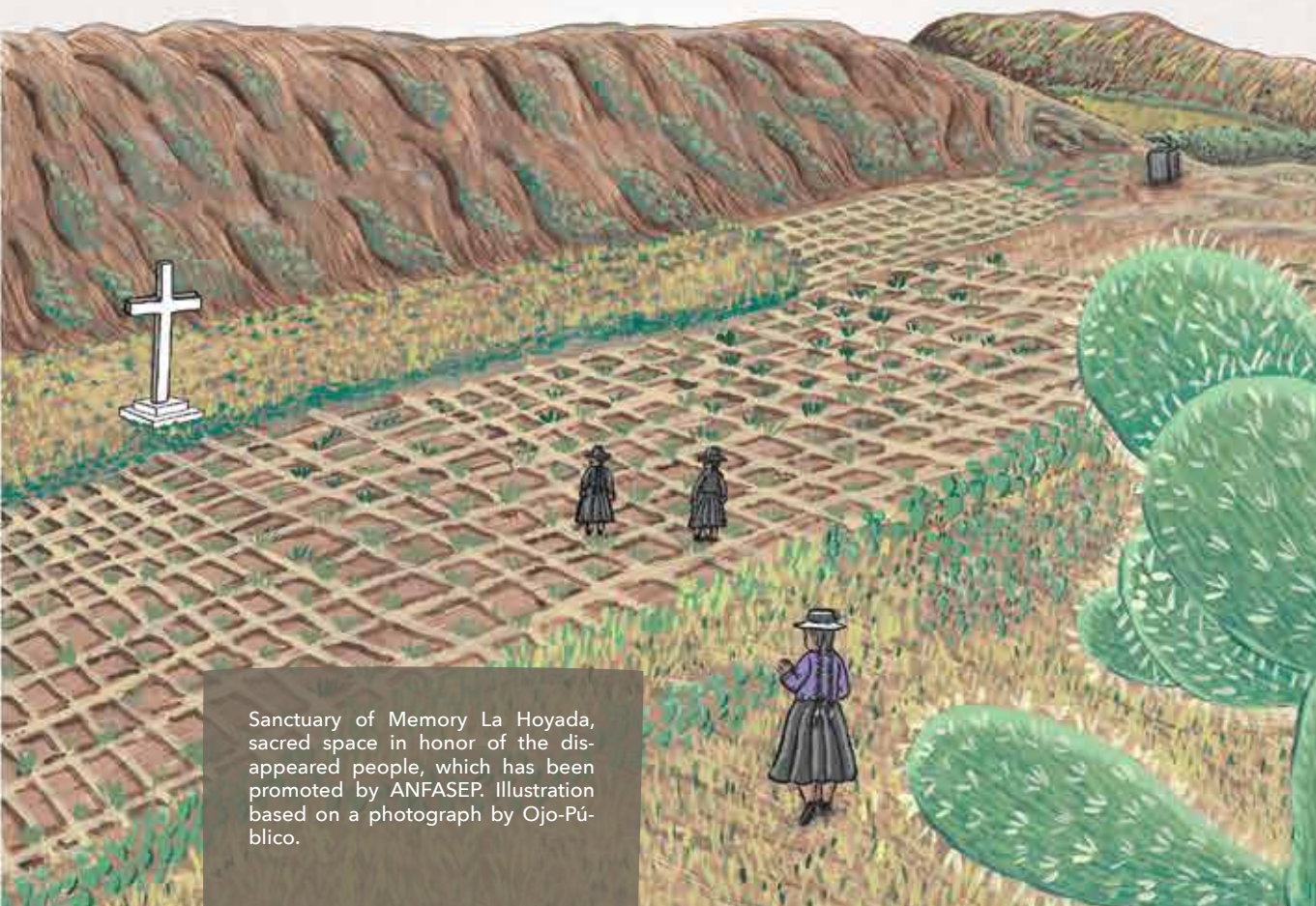
It is a public space facing the Museum. It houses the Totem of Memory, a sculpture that represents different scenes of the internal armed conflict and symbolizes the process of reconciliation between past, present and future.

• Teacher's House

The Teacher's House, in the premises of the Union of Education Workers of Huamanga (SUTEPH), reminds us that the soup kitchen of ANFASEP operated there between 1983 and 1990, thanks to the support of teacher Alcides Palomino. These are the beginnings of ANFASEP. The soup kitchen operated with the contribution of the women members and some donations, and was attended by orphaned or displaced children, as well as by their mothers, who were in search of their missing relatives.

• Sanctuary of Memory La Hoyada

It is located on a 7-hectare plot of land next to the Cabitos Barracks. According to the National Criminal Court (2019), in this place people were arbitrarily arrested, detained, tortured, and disappeared for allegedly belonging to the Shining Path. ANFASEP continues working to make of this place a commemoration site dedicated to the victims of the internal armed conflict in Ayacucho.



Sanctuary of Memory La Hoyada, sacred space in honor of the disappeared people, which has been promoted by ANFASEP. Illustration based on a photograph by Ojo-Público.

SITES OF MEMORY IN AYACUCHO

For us it is necessary that the sites of memory presented below are known and visited with an understanding of their meaning and their *raison d'être*. Some of them were created to commemorate the victims and their families, while others are places where human rights violations were perpetrated. Knowing these sites in our city allows us to understand better the period of conflict and to feel closer and more empathetic to our family, friends and other Ayacuchans⁶.

- **Monument to the Mother**

This sculpture represents an Ayacucho woman holding a white dove in her hand and gazing up at the sky. This monument represents the role of mothers during the time of violence. It was designed by professional artists of the school of Fine Arts and promoted by the PAR, the Ministry of Women and Social Development (MIMDES) and the Fund of Cooperation for Social Development (FONCODES). This sculpture is in the University Avenue, Huamanga.

- **Plaque of the Truth and Reconciliation Commission – Huamanga Square**

It was placed by the TRC on August 29, 2003 in the day of the public presentation of its *Final Report* in Huamanga, to honor the victims of the internal armed conflict. The plaque reads: «To the Peruvian men and women, victims of the longest and most painful period of violence that our country has suffered. May the Process we have initiated bring us closer to Justice and lasting Peace».

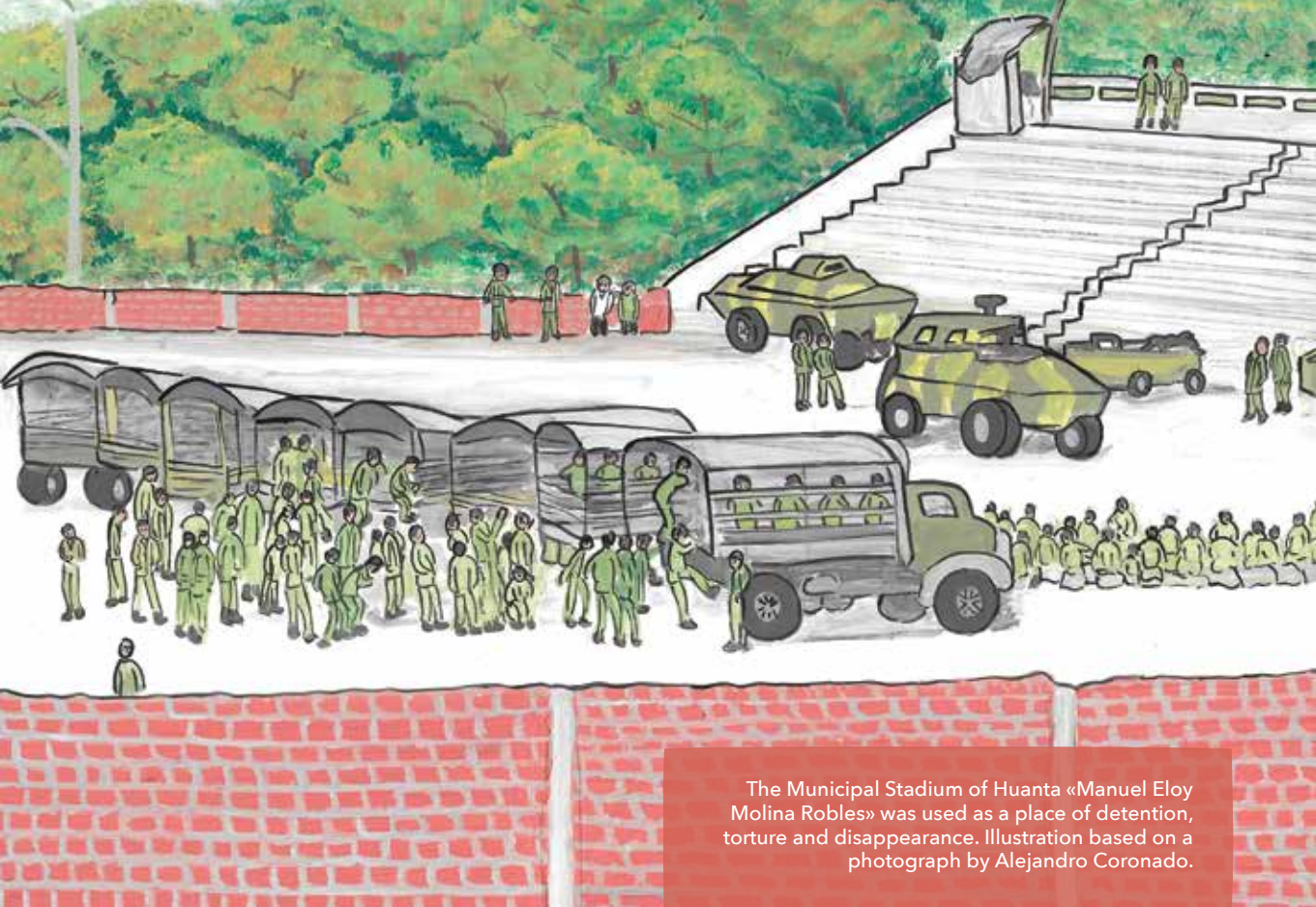
- **Journalists' Roundabout**

Sculpture showing a handwriting on paper, in allusion to the eight journalists who were killed in Uchuraccay. The site was established by the National Association of Journalists of Peru in 2003 and is located on the roundabout between the Maravillas Street and Garcilaso de la Vega Street, Huamanga.

- **Municipal Stadium of Huanta «Manuel Eloy Molina Robles»**

Since 1984, the Marine Corps established its headquarters in the Municipal Stadium in the city of Huanta. It was one of the places where dozens of people were arrested and then disappeared.

⁶ See TRC, Volume V, Chapter 2: Representative Stories of Violence.



- **Puracuti**

In 1983, five bodies of persons who had been arrested by police patrols during the curfew were found at this location. This event remains in the memory of the Ayacucho population as an atrocious reminder of the disappearances and executions during the internal armed conflict in Ayacucho.

- **Headquarters of the Peruvian Republican Guard Agallas de Oro**

From 1984 and during all the armed conflict, around this barracks there were attacks carried out by the Shining Path. Two of the attacks that had most impact in Ayacucho were the shooting that took place during Holy Week in 1984 and the explosion of a car bomb around the 1985 New Year.

- **Residence hall of the Universidad Nacional San Cristóbal de Huamanga (UNSCH)**

This was the place where students of the UNSCH, the only university in Ayacucho, lived. Between 1981 and 1989, many students were arrested, accused of being part of the Shining Path.

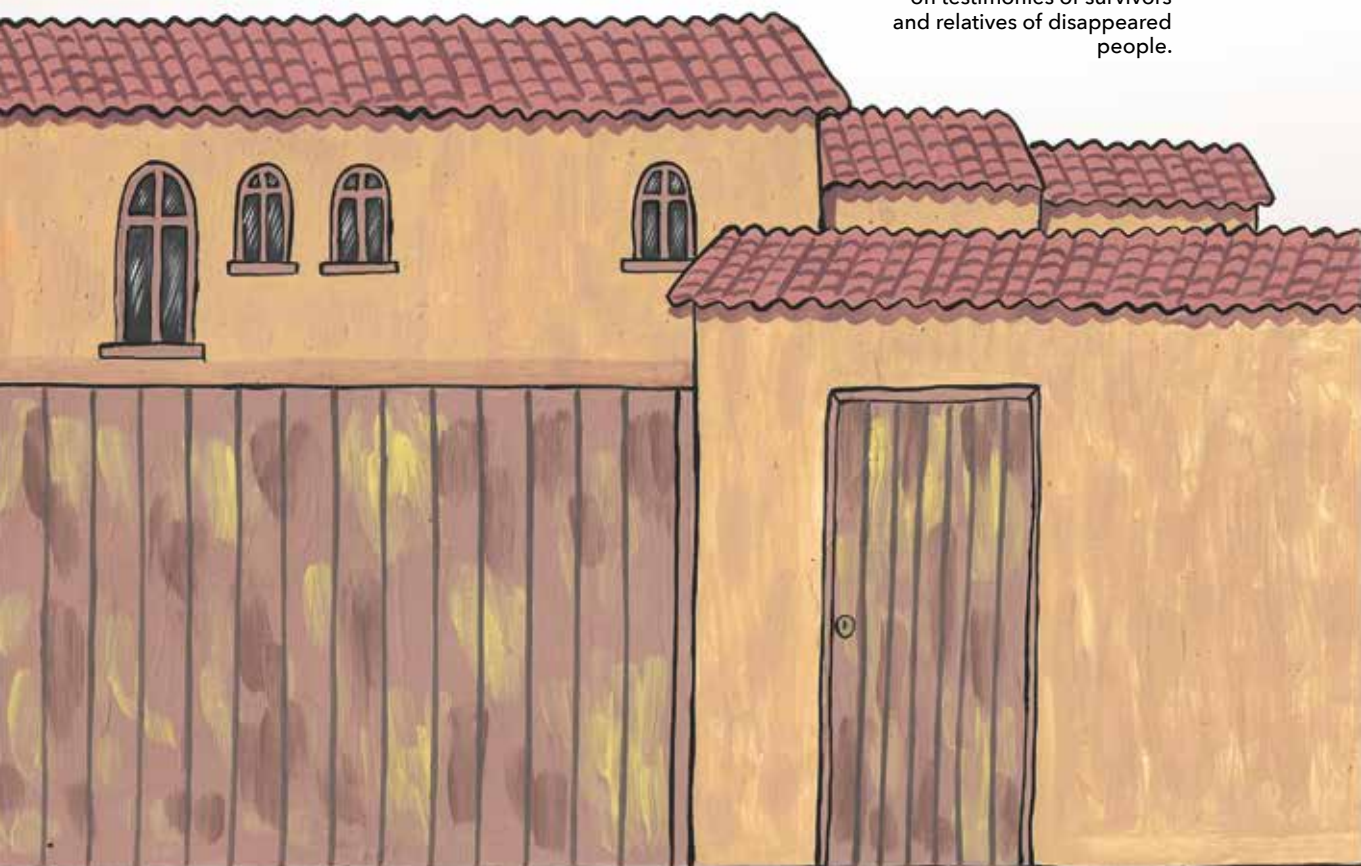
- **Infiernillo**

It is a ravine located on the Ayacucho-Andahuaylas road, district of San Juan Bautista. Like Puracuti, it was a place where the bodies of people detained by the military were found. Some members of ANFASEP have taken long walks around this place looking for their relatives.

- **La Casa Rosada (The Pink House)**

According to the TRC, there were several «houses» used as torture centers. Persons arrested by the Police of Investigations, an old branch of the police force, were tortured in those centers. The name was put in allusion to the Casa Rosada in Argentina. In 2018, a film bearing that name and directed and produced by Ayacucho filmmaker and anthropologist Palito Ortega Matute, depicted the history of torture by the Armed Forces during the internal armed conflict in Huamanga.

Representation of the Casa Rosada in Ayacucho, based on testimonies of survivors and relatives of disappeared people.



- **Ayacucho Police Station**

Located next to the General Market, this was one of the first places where relatives of missing persons arrived in search of information about them. Today, the police station is still operating in the same location.

- **Provincial Municipality of Huamanga**

The courtyard of the municipality's premises hosted ANFASEP members during its first years as an organization (1983), for its first meetings and for the organization of the soup kitchen. This space was provided by the then mayor Leonor Zamora, who also supported them with some resources for the collective dining room and encouraged them to create an organization to demand justice.

HUANTA

Calqui
Canayre
Estadio de Huanta
Pucayacu
Putis
Uchuraccay

CANGALLO

Cancha Cancha
Ccarpaccasa
Chuschi
Totos

HUANCA SANCOS

Lucanamarca

LUCANAS

Lucanas

VIOLENCE IN AYACUCHO DURING THE INTERNAL ARMED CONFLICT

LA MAR

Chungi

HUAMANGA

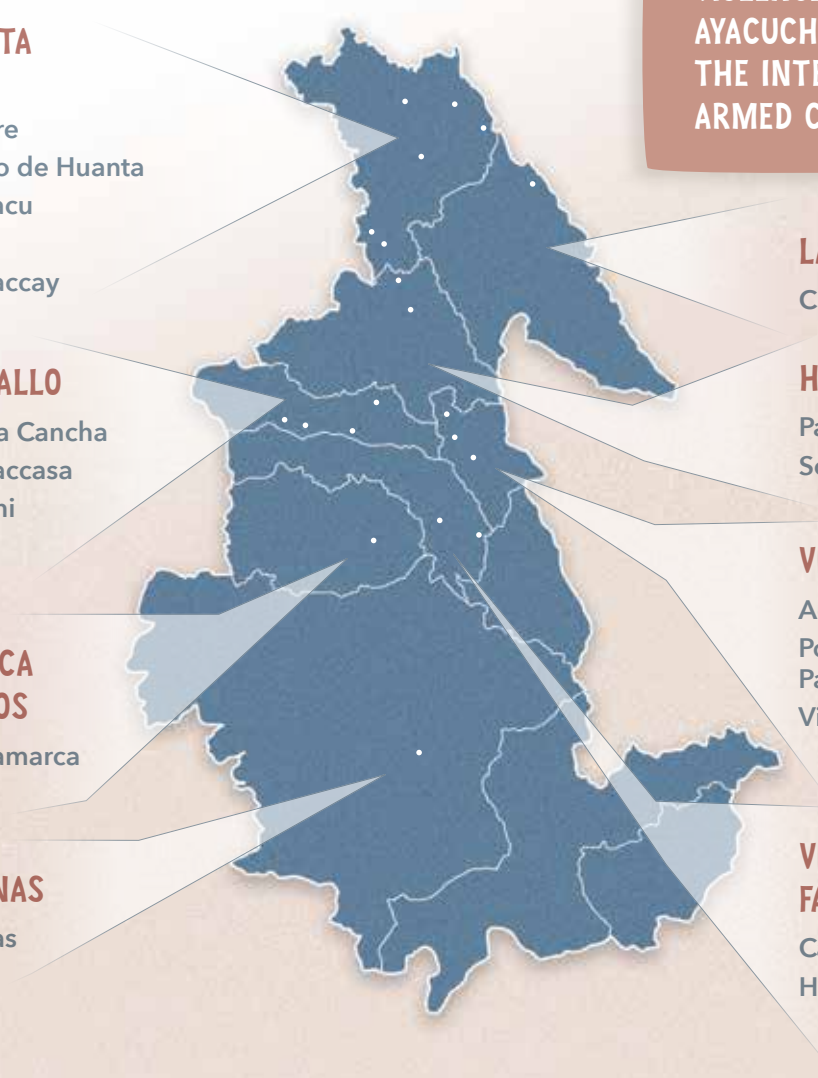
Paccha
Socos

VILCASHUAMÁN

Accomarca
Pomatambo and
Parcco Alto
Vilcashuamán

VÍCTOR FAJARDO

Cayara
Huancapi



THE FACES OF MEMORY

Just as several sites in Ayacucho allow us to understand the period of violence and to reflect on it, we must make more visible the people in our region who supported the relatives of the disappeared or who, being victims themselves, had the fortitude to organize themselves.

• **Angélica Mendoza («Mamá Angélica»)**

She was one of the founders and the first president of ANFASEP, formerly known as the Committee of Relatives of the Disappeared. She was involved in the search for disappeared persons following the arrest and disappearance of her 19-year-old son, Arquímedes Ascarza Mendoza, and dedicated much of her life to supporting the families of victims of the internal armed conflict. Her work gained her recognition as a constant defender of human rights. However, she also faced denunciations and rejection by the government. She died in August 2017. Days before, the National Criminal Court had issued a ruling on the Cabbitos case, in which it confirmed her son as one of the 109 victims.

Mamá Angélica with Leonor Zamora, mayor of Huamanga (1983-1985), who was one of the first authorities to provide support to the victims of violence.



• **Leonor Zamora**

Mayor of Huamanga province between 1983 and 1985, she had a degree in Social Work from the UNMSM; she was president of the Departmental Committee for the Defense of Human Rights (CODDEH-Ayacucho) and leader of the Workers' Party. As mayor, she provided the space in the municipality for meetings of the first women who searched for their missing relatives, which was the origin of ANFASEP. Leonor Zamora was murdered by a member of the Peruvian Army Intelligence Service on December 21, 1991.

- **Alcides Palomino**

Teacher and leader of the Union of Education Workers of Huamanga (SUTEPH), he allowed the members of ANFASEP to use a space in the Teacher's House, where the soup kitchen operated until 1999. He was killed on December 10 by a group of people wearing military uniforms. This case is still unsolved.

- **Zósimo Roca**

Lawyer who provided legal advice to people who were searching for a missing relative and used to elaborate the reports to document the disappearances. He promoted the creation of an organization to promote a greater impact of the cases at the judicial and public level. As a result, he suffered persecution by state agents.

- **Emilio Laynes**

He was a lawyer and legal advisor to ANFASEP from 2004 to 2008. He was one of the promoters of the Museum «So it does not happen again». He succumbed to illness in Ayacucho in 2017.

- **Mario Cavalcanti**

Chairman of the Human Rights Committee of the Bar Association (1984), he collaborated with ANFASEP in the drafting of reports on detention and forced disappearance and presented several reports to the Attorney General's Office. Because of this work, he received a series of threats and attacks that forced him to move to Lima.

- **Pilar Coll Torrente**

First Executive Secretary of the National Coordinator for Human Rights (CNDDHH) (1987-1989). A lay missionary, she arrived to Peru from Spain, in 1974, and from then on, she entered the world of prisons as a pastoral agent accompanying, denouncing and documenting the arrests during the internal armed conflict. ANFASEP is one of the founding members of the CNDDHH.

- **Francisco Soberón Garrido**

He is director and founder of the NGO Association for Human Rights (APRODEH), founded in 1983 with the mission to help in the search for truth, justice, reparation and dignity for the victims of the internal armed conflict. Together with lawyer Gloria Cano, APRODEH has assumed the legal defense of ANFASEP members in the Los Cabitos case, which is still open.

- **Salomón Lerner Febres**

President of the TRC (2001-2003), Rector Emeritus of the Pontifical Catholic University (PUCP) and President Emeritus of the Institute of Democracy and Human Rights of the same university. During the TRC's mandate, ANFASEP was incorporated as one of the consulting organizations regarding the *Final Report*. The Institute for Democracy and Human Rights PUCP and ANFASEP have been developing training and advocacy projects for several years. In 2019, they signed a cooperation agreement.

- **María Soledad Pérez Tello**

Congresswoman in the period 2011- 2016 and Minister of Justice and Human Rights during the period 2016- 2017, she had an active role in the search for missing persons, in the process of restitution of bodies and in the promotion of memory sites. She was one of the promoters, together with ANFASEP, of the Law on the Search for Disappeared Persons during the period of violence in Peru.

- **Sofía Macher**

She was Executive Secretary of the National Coordinator for Human Rights (CNDDHH) for two periods between 1997 and 2000. The CNDDHH deployed a social mobilization for a truth commission in Peru along with ANFASEP and other human rights organizations. As commissioner of the TRC (2001-2003), she led the program of public hearings, a space for dignifying and recognizing the victims' testimony. She was president of the National Council of Reparations of Peru from 2006 to 2014 and in that capacity she promoted the participation of women leaders of victims' organizations in the board of directors, such as Luzmila Chiricente, representing the regional federation of Ashaninka, Nomatsiguenga and Kakinte women (FREMANK).

THE OBJECTS OF MEMORY

In the same way, in the ANFASEP Memory Museum «So it does not happen again» we show objects that visually convey what happened during the internal armed conflict. With them, we tell our experiences and transmit our memory as victims, but also as citizens, so that visitors can reflect on what happened.

- **The objects that tell us about the context**

The Retablos (altarpieces): From the entrance, one can see a set of the *retablos* that represent the history before, during, and after the internal armed conflict from the perspective of ANFASEP members. *These objects of memory allow us to understand the experiences of the victims in the process of searching for disappeared persons and in the struggle for reparations, as well as the history of the organization.* One of these *retablos* was made by one of the children who was taken in and cared for at the soup kitchen, who later became an artisan and creator of altarpieces.

The family's clothes: In the second room of the Museum, called Nostalgia, there is a display case in which a collection of the victims' clothes and personal objects are exhibited. The members of ANFASEP decided to hand over some of the clothing and objects of their missing or murdered relatives, which they had kept with great care in the hope of finding truth and justice. These objects are intended to give an account of what really happened. Subsequently, other relatives were invited to hand over objects and clothing to be exhibited as well. By visiting this room, people feel that if these objects could speak, they would tell everything and that the truth of what happened would be known.



Photographs of the members of ANFASEP remain in the Museum «So it does not happen again» as a tribute to the memory of the struggle to search for disappeared people.



The wooden cross with the inscription «Thou shall not kill», was the first symbol of the struggle of the ANFASEP. The garments of the disappeared people are exhibited in the Museum as forms of remembrance of their life trajectories.

- **The objects that tell the story of ANFASEP**

The ANFASEP flag and the «Thou shall not kill» cross: The members of ANFASEP wanted to replace the banner, because it was very worn and broken, as it was used in marches and protests. On the other hand, it had a high value, as it had been made of sackcloth and raffia by the members themselves. Therefore, as mentioned above, it was decided to place a display case with the banner and the wooden cross that was the symbol of the organization since 1985. Later this proposal gave birth to the Museum and these objects of memory would be the first pieces of the permanent exhibition.

The utensils of the soup kitchen: The soup kitchen began to operate in 1985. For this reason, when the construction of the museum was proposed, the members of ANFASEP were asked to bring the utensils of the soup kitchen that they had preserved. In addition to these, they also brought the utensils that were already on the premises of the organization. The exhibition of these utensils is a reminder of one of the organization's most emblematic initiatives, since the soup kitchen not only provided meals but was also a space for workshops where children were accompanied while their mothers and fathers were searching or working.

Photos of ANFASEP members and of ANFASEP Youth Group: In the third room of the Museum, the visitors find photographic portraits of the members of the organization. This makes visible those who led the initial struggle to find the truth about their relatives. The purpose of this exhibition is to emphasize the human aspect of the Museum. We started with the photo of Mamá Angélica, the founder, and then placed the photographs of the other members. Even though not all of them take part in the association's activities as constantly as before, and even if some of the founders have passed away, the memory of their participation and struggle lives on the walls of the Museum. More recently, we have added the photos of the members of the ANFASEP Youth Group, who are now in charge of the museum and carry out activities such as the itinerant museum.

What do we remember?⁷

Ayacucho was the department with the highest deaths and disappearances numbers reported to the TRC (more than 40% of the total). This was one of the poorest regions of the country and is home to a mostly rural and Quechua-speaking population.

The internal armed conflict, that lasted from 1980 to 2000, had two peaks of violence. The first one took place in 1984, when the number of deaths and disappearances reported by the TRC increased dramatically (40% of cases occurred between 1980 and 1984), mainly in Ayacucho (almost 90% of cases). A second peak, although not as high as in 1984, occurred by 1989 when the conflict had spread to more parts of the country.



47% of the victims of the internal armed conflict were from the Ayacucho region.

⁷ The information in this section was collected from the *Final Report* of the TRC (2003), especially from volumes II, V and VI, as well as from the summarized version of the report, *Hatun Willakuy* (2004), and from the text *A diez años de verdad, justicia y reparación. Avances, retrocesos y desafíos de un proceso inconcluso* (2013) of the Ombudsman's Office.

PERIODS OF THE INTERNAL ARMED CONFLICT

May 1980 – December 1982

a. The beginning of armed violence

From the first act of violence committed by the Communist Party of Peru Shining Path (PCP-SL) in Chuschi, Cangallo, on May 17, 1980, to the presidential decree of December 29, 1982, which established the entry of the Armed Forces into the counter-subversive struggle in Ayacucho.

March 1989 – September 1992

d. The extreme crisis, subversive offensive, and state counteroffensive

During 1989, the PCP-LS decided that reaching a *strategic equilibrium* (with the State forces) in the whole country should be the next goal in its People's War Plan. To this end, it proposed to accentuate its offensive in urban areas, mainly in Lima. In addition, it forced its relationship with the population in the rural sierra and in the jungle and mobilized its urban bases.

On the other hand, the Armed Forces began to implement a new strategy whereby human rights violations would be perpetrated selectively. First, the organization of the Armed Forces for Internal Defense in National Security Zones and Sub-Zones was changed to an organization in counter-subversive fronts; and secondly, in fronts where drug trafficking was taking place, the military would break the relationship between this and the subversion organizations. Likewise, the formation of Self-Defense Committees was encouraged and supported.

In March 1990, the Peruvian Special Intelligence Group (GEIN) was created within the Counter-Terrorism Directorate (DIRCOTE), which was dedicated to working on the development of covert intelligence operations for the capture of the main subversive leaders. Thus, on September 12, 1992, the GEIN raided a house where Abimael Guzmán and Elena Iparraguirre, the main

January 1983 – June 1986

b. The Militarization of the Conflict

From the installation of the Political-Military Command in Ayacucho on January 1st, 1983, to the massacre in the prisons on June 18 and 19, 1986. During this stage, the PCP-SL created its so-called People's Guerrilla Army and perpetrated attacks against police stations and ambushed military patrols without ceasing the selective assassinations and terrorist attacks.

The following are emblematic violent events attributed to the State security forces or to Shining Path:

- To the State security forces: Socos (Sinchis, November 1983), Pucayacu (Marines, August 1984) and Accomarca (Army Infantry, August 1985).
- To Shining Path: Lucanamarca and Huancasancos (April 1983).

June 1986 – March 1989

c. The national deployment of violence

From the massacre in the penitentiary El Frontón of June 1986 until 27 March 1989, when the Shining Path, backed by drug traffickers, attacked the Uchiza police post in the department of San Martín.

Since 1986, the internal armed conflict had spread across the whole country. After the killing of inmates in several prisons committed by State forces, the PCP-SL gradually increased its actions, accentuating its presence on different fronts such as Puno, Junín and the Huallaga Valley. In 1988, paramilitary groups emerged, such as the Rodrigo Franco Command which, usurping the name of an *aprista*⁸ leader murdered by the Shining Path, perpetrated attacks and selective assassinations against members of the Shining Path. Various sources link its actions to the Partido Aprista Peruano (PAP) and to some police agents.

⁸ Member of the then ruling party, Partido Aprista Peruano (PAP), widely known by its original acronym, APRA.

leaders of Shining Path, were hiding. On the other hand, the PCP-SL, badly beaten up by the military in the rural areas, expanded in Lima, while the Tupac Amaru Revolutionary Movement (MRTA) proposed a dialogue with the government, which was rejected.

On April 5, 1992, Fujimori staged a *coup d'état* and enacted a series of legal provisions aiming to tighten up anti-terrorist legislation, minimizing respect for minimum guarantees of due process. Likewise, through the enactment of several Decree-Laws, it extended military powers, expanding its powers in emergency areas and counter-subversive activity.

September 1992 – November 2000

e. Decline of subversive action, authoritarianism, and corruption

In October 1993, Abimael Guzmán, who had been arrested in September 1992, proposed a Peace Agreement. The proposal was used as government propaganda for a referendum called to vote on a new Constitution drafted by a new Congress. For its part, the MRTA continued military actions in areas such as San Martín and the central mountain range.

Using the National Intelligence Service (SIN) as its main political apparatus, Alberto Fujimori's administration introduced several legal modifications such as an amnesty law for human rights violations committed by the State security forces.

Likewise, the government used for electoral and political control purposes the military structure deployed under the pretext of countersubversion activities; and exploited in the media the last high-impact actions of the internal war that ended successfully. Following the appearance of videos showing corrupt negotiations by Fujimori's advisor Montesinos, and the allegations of corruption against Fujimori, the latter resigned from the presidency sending a fax from Japan, but Congress did not accept his resignation and instead dismissed him for moral incapacity. Meanwhile, the subversive struggle retreated to areas associated with drug trafficking until now, in 2020.

ACTORS OF THE INTERNAL ARMED CONFLICT

Political actors

The Communist Party of Peru – Shining Path (PCP-SL)

The PCP-SL was built around the personality cult of Abimael Guzmán, assuming a fundamentalist ideology seeking the destruction of the «old state». Consequently, it considered every person acting on behalf of the State as an enemy, which led to the assassination of local and national authorities. The totalitarian conception of the PCP-SL implied a radical intolerance towards social organizations and the assassination of numerous leaders. It used institutions of the educational system to recruit students of rural origin and to establish contact with peasant communities, even by violent means.

Although the rural sector was the main arena of the «war» initiated by the PCP-SL, from the start Lima and other cities were used as sounding boards and suffered sabotage, selective assassinations, «paros armados» (strikes imposed coercively on the working class), and terrorist acts. In the second half of the 1980s and early 1990s, Lima was also an important recruitment center.

When the presence of the PCP-SL receded in the rural areas of the country, Guzmán proposed to reach a strategic balance. This produced an expansion of violence in the countryside and the city and an accentuation of the terrorist character of Shining Path's actions. However, when Guzmán was captured, he proposed a peace agreement with the government to end the war that began in 1980 and left nearly 70,000 victims in the country.

The Tupac Amaru Revolutionary Movement

The origins of the Tupac Amaru Revolutionary Movement (MRTA) were marked by the guerrilla tradition of the Latin American left. The MRTA was organized as a guerrilla army composed of columns of uniformed fighters concentrated outside populated areas, as well as specialized detachments that operated in urban and rural areas.

In August 1985, the MRTA suspended its military actions and proposed a dialogue with the government of Alan García in search of a political solution to its demands. It did the same during Alberto Fujimori's government, but was rejected on both occasions.

In 1992 the main leaders of the MRTA were captured by the police. Militants who took advantage of the Repentance Act facilitated the capture of other subversives. On December 17, 1996, a commando of 14 subversives took over the residence of the Japanese Embassy and held 72 hostages for 126 days, who were finally rescued through Operation Chavín de Huántar.

The Self-Defense Committees

The organization of self-defense, which was initially the product of isolated actions by the civilian population, gradually spread in the rural areas of the conflict until the subversive groups in the countryside were defeated. Not all the peasant patrols were aggressive and expansive. Although the formation of the patrols mainly responded to a demand from the population that could no longer tolerate the abuses of the PCP-SL, many times it was also imposed by law enforcement agencies or by the same peasants from neighboring towns.

The Police Forces

In 1985, the new government introduced specific measures to deal with subversion, such as equipping and arming specialized units, creating the Directorate of Special Operations (DOES) and the Directorate of Intelligence of the Ministry of the Interior (DIGIMIN). However, the Counter-Terrorism Directorate (DIRCOTE) was not sufficiently attended to or strengthened. The creation of the Peruvian National Police, on the other hand, did not in itself represent a restructuring of the counter-subversive strategy. In 1990, the Special Intelligence Group (GEIN) was created, which, despite its limitations, achieved the capture of middle and high commanders of the PCP-SL, such as Abimael Guzmán. However, at the end of the 1990s, the National Police was subordinated to the military, neglected in the government's agenda, deprived of some of its powers and affected by corruption in the high spheres of the state.

The Armed Forces

During the first years of its intervention (1983-1985), the Armed Forces lacked adequate intelligence work. Their objective was to end the conflict quickly regardless of the toll of human lives. They considered recovering the territorial domain. Therefore, although the military intervention hit hard the organization and operational capacity of the PCP-SL, it also produced a sequel of massive human rights violations and turned the period 1983-1984 into the most lethal one in the conflict.

In the following years, the Armed Forces systematized a counter-subversive strategy that distinguished between friendly, neutral, and enemy operations, and aimed to annihilate the political-administrative organizations of the PCP-SL. The strategy produced decisive results such as the expansion of the self-defense committees, which associated with the military, and thus transformed the power balance between the Armed Forces and the peasantry. Human rights violations were, at this stage, less numerous, although deliberate and selective.

In 1992, the military supported the *coup d'état* staged by Fujimori ushered in a process of decomposition marked by the activity of the death squad known as the Colina Group, by a system of corruption, blackmail and political espionage within the Armed Forces under the direction of Vladimiro Montesinos, and by the persecution of officers who dared to dissent.

Social actors

The media

Initially, the media's approach to violence showed puzzlement and was influenced by the political positions of the moment. This meant that they presented terrorist acts in a mitigated way, and as something episodic and the product of deranged minds. Later they moved the information about the terrorist attacks to their front pages in a sensationalist way, which prevented the population from having a full and factual account of what was happening. At that point, an effort was made to rethink the approach to violence as a journalistic issue. This led to a professionalization focused on investigation. However, the media were not always neutral and took advantage of the impact of the events to give special emphasis to the actor they considered most appropriate. At the same time, some media were characterized by their support to the government and were tolerant of human rights violations perpetrated by the Armed Forces. Finally, between 1993 and 2000, a sector of the press succumbed to various forms of government pressure and corruption.

The Catholic Church

The Catholic Church played an important role of accompaniment and protection of people in danger. It supported the denunciation of crimes and proclaimed and defended the value of life and dignity. Through the Episcopal Commission for Social Action, the Vicariats of Solidarity and other bodies, it became a shield against human rights violations by the forces of law and order; it publicly denounced the violations that were taking place; and it advised individuals and communities about their rights and supported them in the defense of those rights, all with the support of pastoral agents both inside and outside the emergency zones. Unfortunately, there were also cases where Church representatives did not fulfill this humanitarian mission.

The evangelical churches

The evangelical churches were victims of the violence of the subversive groups and the Armed Forces. In spite of this, they contributed to the moral and ideological defeat of the subversive groups and thus to the process of national pacification. There were sectors of the church that participated in public spaces with the institutional support of para-church organizations. They understood that part of the church's mission consisted in getting involved with civil society organizations to seek peace and justice. The practice of the National Evangelical Council is part of this framework. Despite the fragility of its leadership, it was able to articulate an organized response to the violence, taking a stand in defense of the life and dignity of the poor.

The University

It was a space exploited by subversive groups in their early days, especially by the Shining Path, who used them to spread their ideology and recruit followers. This caused Faculty members and students to be stigmatized and, in a sense, violated, both by themselves and by the State.

The massification of universities and the decline of public investment in higher education produced a crisis in these spaces and in several instances created opportunities for the expansion of the internal armed conflict as a result of ideological radicalization and the tendency to confrontation between various university groups. Thus, some universities became highly precarious and politicized spaces, conducive to clientelism and violence, to the detriment of their development and capacity to generate democratic projects.

STORIES TO REMEMBER

Uchuraccay (January 1983)

Uchuraccay is a village located in Huanta. On January 26, 1983, the journalists Eduardo de la Piniella, Pedro Sánchez and Félix Gavilán from *El Diario de Marka*; Jorge Luis Mendivil and Willy Retto from *El Observador*; Jorge Sedano from *La República*; Amador García from *Oiga* magazine; and Octavio Infante from *Noticias de Ayacucho* newspaper, as well as the guide Juan Argumedo and the

Uchuraccaíno community member Severino Huáscar were murdered there.

The murder of the journalists generated two investigations. The first one was conducted by an investigative commission appointed by President Fernando Belaunde Terry on February 2, 1983 and presided by the writer Mario Vargas Llosa. A second investigation was carried out through a criminal process in the Judiciary, of which the final ruling was issued on March 9, 1987, sentencing the peasants Dionisio Morales Pérez, Simeón Aucatoma Quispe and Mariano Ccasani Gonzáles for murder, and ordering the arrest of fourteen other peasants from Uchuraccay.

It is important to emphasize that, after the events that occurred in the community, 135 residents were murdered by both the Shining Path and the Armed Forces. Therefore, the survivors of the community had to move to other places.

Lucanamarca (April 1983)

The rebellions against the PCP-SL in the province of Huancasancos started in Sacsamarca in February 1983 with the assassination of the Shining Path leaders of that community. It was followed by Sancos and Lucanamarca. In retaliation, on April 3, 1983, the PCP-SL raided the community of Lucanamarca, also in Huancasancos, and ruthlessly murdered 69 community members, including children, women, and the elderly, in different places. Along with the attacks on some communities in Huanta, this was the first mass killing that the PCP-SL perpetrated against populations they claimed to be fighting for. Henceforth, in accordance with its idea of founding a new state, the PCP-SL unleashed a cruel repression against those populations that resisted its rule.

In 1983, the Shining Path entered the Lucanamarca community and murdered 69 people, including children. Illustration based on a photograph from the TRC.



Putis (December 1984)

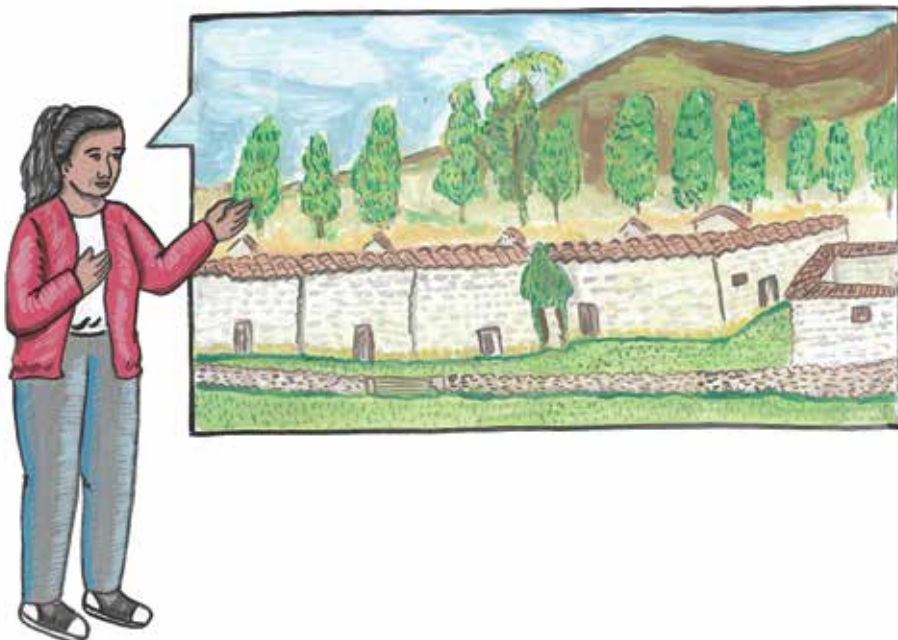
According to the TRC, no less than one hundred and twenty-three (123) men and women from the towns of Cayramayo, Vizcatampata, Orccohuasi and Putis, in the district of Santillana, province of Huanta (Ayacucho), were victims of an arbitrary execution carried out by army personnel stationed in the community of Putis. The villagers were gathered by the military under false pretenses, forced to dig a grave and then shot by the soldiers. The soldiers alleged that the peasants were associated to the PCP-SL and that the proof of that was the constant transit of the terrorist group across the area. They also killed them to take the peasants' livestock.

Cayara (May 1988)

On May 13, 1988, a column of the PCP-SL attacked a military convoy near the community of Erusco, in response to which the Political-Military Command of Ayacucho implemented the Operational Plan «Persecution». The reports of the survivors and the subsequent events (disappearance of bodies, assassination of witnesses, dismissal of the prosecutor investigating the case) had great resonance.

The TRC has corroborated that on May 14, 1988 and the following days serious human rights violations were committed in the communities of Cayara, Erusco and Mayopampa.

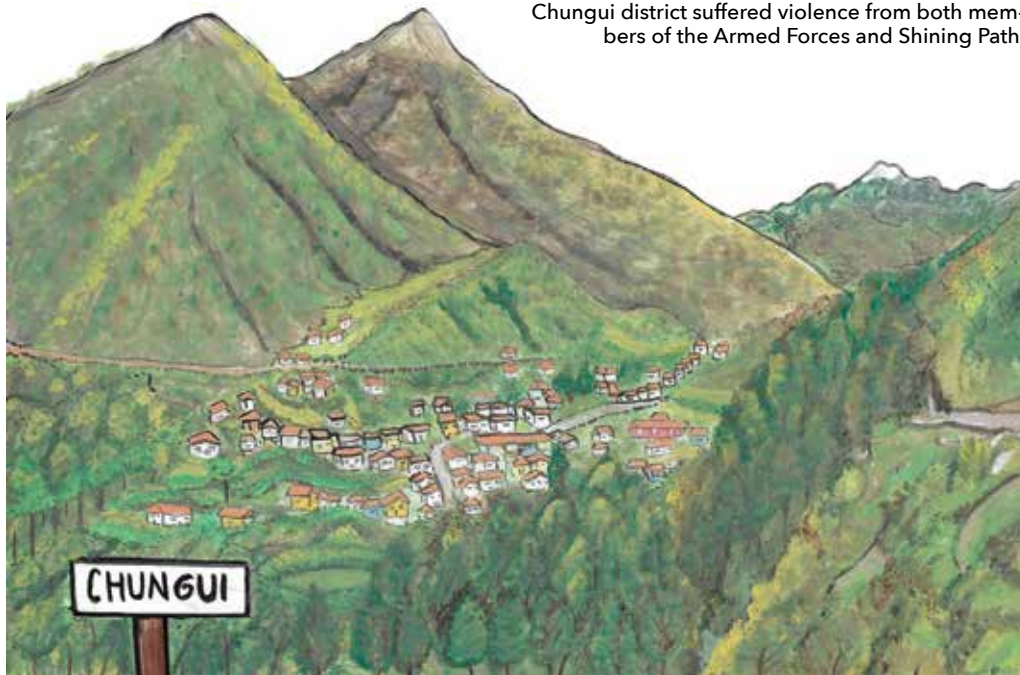
On May 23, 1988, the Senate of the Republic formed an «Investigative Commission» to learn about the events in Cayara and Erusco. According to the Majority Report, the military had not committed any excess in Cayara. The conclusions of this group of senators coincided in their entirety with the report presented by the authorities of the Inspectorate of the Second Military Region. The minority reports concluded that in the community of Cayara several peasants had been killed by the military, who had eliminated evidence, digging up and moving the bodies of the victims to the higher areas of that community.



In 1988, members of the Army tortured, executed and disappeared more than 30 people in the Cayara district. Illustration based on the LUM's video «Cayara, 31 años después».

Chungi (1982–1995)

Between 1982 and 1995, the population of the Chungi district suffered violence from both members of the Armed Forces and Shining Path.



The district of Chungi is located in the area of Ayacucho known as Oreja de Perro (Dog's Ear). This district suffered a series of attacks by the Shining Path from 1982 to 1995. The reported victims for that period reach 1384 people. The first attack took place in the community of Chapi, where this subversive organization burned a cane factory and urged people to support them. Later, the armed forces intervened in search of the suspects, which generated a series of accusations among the communal farmers. This dynamic resulted in the killing of villagers accused of being informants or terrorists.

In 1983, the Shining Path entered Chungi to indoctrinate the population. That day, the president of the community, the justice of the peace and a merchant were murdered. From that year onwards, the Shining Path controlled Oreja de Perro through strategic withdrawals to mislead the security forces and constitute the support bases of their new state.

The performance of the Armed Forces contributed to the generalization of violence. According to the TRC, in some cases the inhabitants were coerced by the military into forming peasant patrols. With the change in counter-subversive strategy, it was decided to regain the favor of the population and encourage desertion from the ranks of the Shining Path.

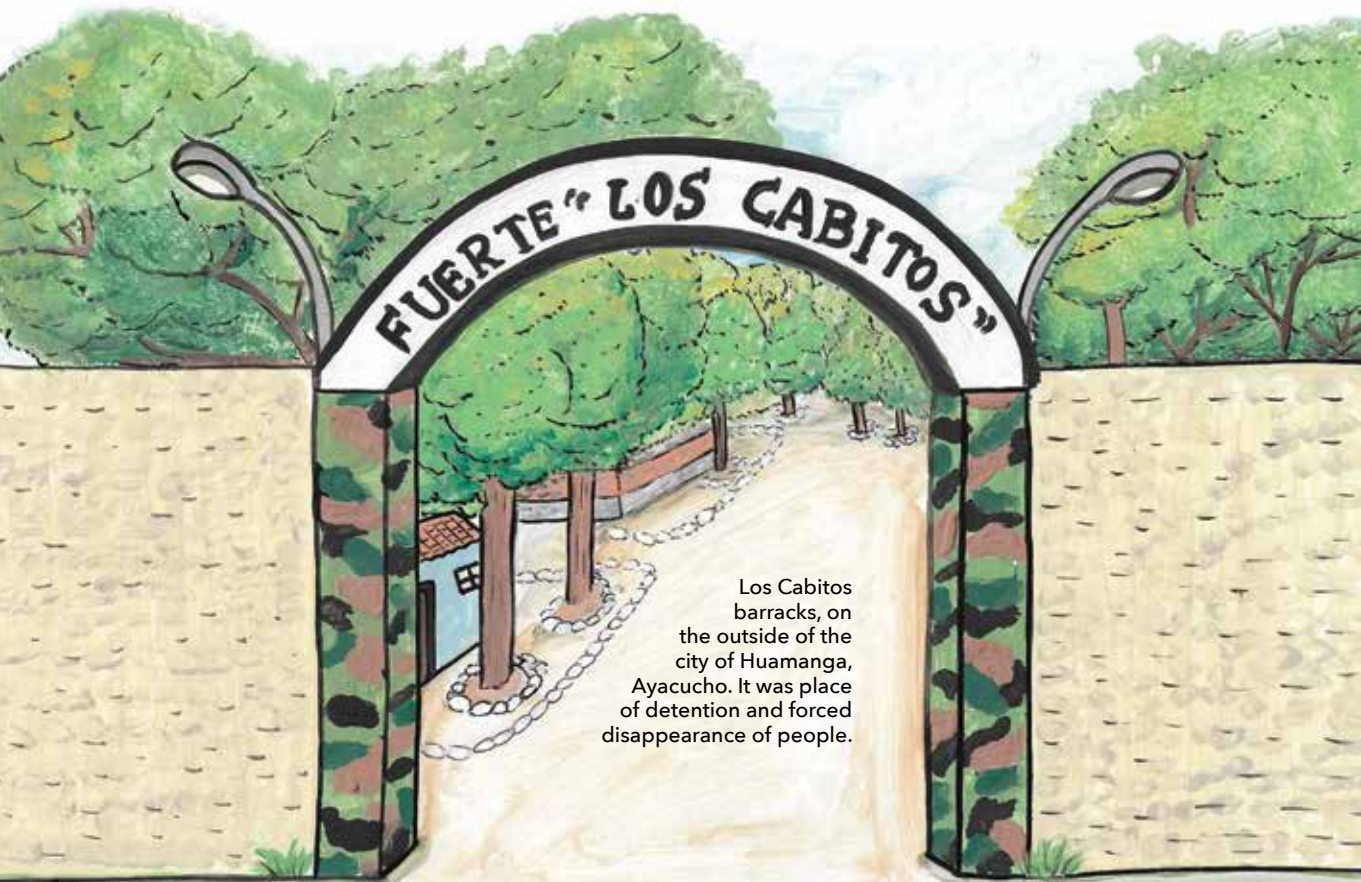
Totos (April 1983)

The TRC has established that an army patrol committed serious human rights violations against a group of inhabitants of the peasant community of Quispillacta (Chuschi, Cangallo, Ayacucho), whom it arbitrarily detained and later killed in June 1983.

The Totos Military Base was a military division of special importance at the beginning of the Army's intervention in Cangallo province and played a fundamental role in the counter-subversive struggle in one of the most convulsed areas of the department of Ayacucho, which directly links the actions of the military personnel of this detachment to the practice of forced disappearances and extrajudicial executions. Subsequently, a series of operations began under the command of officer Santiago Alberto Picón Pesantes, known as «Captain Jackal», accompanied by approximately one hundred inhabitants of the affected communities. These operations were concentrated in the area that includes the Peasant Community of Quispillacta, the center of its population and its surroundings.

Los Cabitos (1983–1984)

The TRC has established that members of the Army stationed in Barracks 51, known as Los Cabitos, and agents of the intelligence unit known as «La Casa Rosada» (both established in Huamanga) ordered, allowed or committed human rights violations against the local population between 1983 and 1984. They made arbitrary arrests, tortured, granted selective liberties, disappeared and extrajudicially executed at least 136 citizens.



Los Cabitos barracks, on the outside of the city of Huamanga, Ayacucho. It was place of detention and forced disappearance of people.

Reports of human rights violations increased when the army took control of the area. Most of the accusations presented to the Ministry of Public Prosecution and the testimonies gathered by the TRC point to people dressed in police or military uniforms who carried long-range weapons, entered homes at dawn, did not identify themselves, beat people and took them to unknown places.

Pucayacu (August 1984)

The TRC has concluded that members of the Peruvian Navy carried out the arbitrary detention, torture and cruel, inhuman or degrading treatment, forced disappearance and arbitrary execution of 50 people (49 men and 1 woman) whose bodies were found buried in the Pucayacu mass graves, district of Marcas, province of Acobamba, department of Huancavelica, on August 22, 1984. They also arrested 57 other inhabitants whose relatives accused members of the same institution. The TRC considers that these events are part of a general context of human rights violations in the southern sierra of Peru, as part of the anti-subversive strategy developed by state agents.

Accomarca (August 1985)

The TRC has established that on August 14, 1985, an Army patrol belonging to the «Lince» company in Huamanga, under the command of then Second Lieutenant Telmo Ricardo Hurtado Hurtado, killed 62 community members, including women, old people and children, who lived in the district of Accomarca, province of Vilcashuamán, Ayacucho. The massacre was carried out as part of the «Huancayoc Operational Plan», an anti-subversive action planned by the military organization of National Security Sub Zone No.5, with disregard for the lives of innocent civilians. The Army authorities of the department of Ayacucho claimed that sectors of the population of the district of Accomarca were linked to the PCP-SL, that there was an «Accomarca Company» of the Shining Path, and that in the lower part of this district –Quebrada de Huancayoc– a «people's school» was operating.

THE AFTERMATH OF THE CONFLICT

- **Forced displacement**

The impact of violence on daily life transcended the private or family sphere and becoming collective. The violence exercised by terrorist groups and state agents altered life in the community and produced massive displacement. Families and entire communities went out to find places less affected by the conflict. Displacement began with the departure of adolescents and young people, followed by the authorities and those with greater resources. This was a

major loss for families, as they sometimes had to be separated, not knowing for how long. In addition, displacement meant the abandonment of land, houses, animals, etc., and, ultimately, of a whole way of life.

- **The search for missing persons**

Enforced disappearance was a recurrent practice during the internal armed conflict. This crime was practiced with the aim of obtaining information, eliminating subversives and/or sympathizers, and terrorizing the population. The criminal practice of enforced disappearance was initially indiscriminate, but it became selective in later years of the conflict.

This human rights violation was reported early on by relatives of the victims. The TRC's *Final Report* (2003) presents testimonies that account for innumerable cases in the different regions of the country. It was not until 2016 that the Law on the Search for Persons Disappeared during the Period of Violence (1980-2000) was passed. In December of that year the National Plan for the Search for Disappeared Persons was approved.

WHY IS A MISSING PERSONS ACT IMPORTANT?

This legal norm allows the search for missing persons through a humanitarian approach. This means that the focus is on alleviating the suffering, uncertainty and need for response of the relatives, guiding the recovery, identification, restitution, and dignified burial of the human remains and thus seeking a reparative effect. Likewise, the right to participation of family members in the different stages of the search process, from the investigation to the delivery and restitution of remains, is recognized and promoted. This right to participation is also recognized by the United Nations Committee on Enforced Disappearances in its Guiding Principles for the Search for Missing Persons, which seek to consolidate good practices from the state and society for the effective search.

One factor that limits the search for missing persons is the fear of those in possession of relevant information to be prosecuted, as the humanitarian approach does not override the right to justice. It is important to promote dialogues that generate confidence and speed up the search. On the other hand, on a positive note, there exists a new social and political context that allows family members to express themselves and demand respect for their rights. The approval of the law is an important achievement, although its application is still pending in some affected areas. There is still much to be done, as the policy adopted and the measures implemented are insufficient in relation to the magnitude of the damage and suffering caused to the population.

Our history

RECOGNITIONS AND AWARDS

Throughout its 36 years of institutional life, ANFASEP has received a series of acknowledgements and awards at the regional, national, and international levels, in recognition of its work and commitment to the search for missing persons. Here is a list of the main ones.



Since 1997, ANFASEP has received various recognitions from national and international organizations and public institutions.



Acknowledgements to ANFASEP

1997

OMBUDSMAN OFFICE

Recognition of the constancy and tenacity in the pursuit of truth and justice between 1980 and 1996

2002

PEACE AND HOPE ASSOCIATION

Recognition as «Peacemakers»

2003

TRUTH AND RECONCILIATION COMMISSION

Recognition for their 20-year struggle

INTEGRATION NETWORK FOR PEACE AND LIFE

Recognition of the efforts and importance of ANFASEP for 20 years

2011

BARTOLOMÉ DE LAS CASAS CENTER

Prize in the «First National Competition of Concerted Initiatives for a Culture of Peace» with the project «Building a Regional Education for Peace»

2012

PROVINCIAL MUNICIPALITY OF CUSCO

Recognition of the actions taken to enhance the protection of human rights

2013

MINISTRY OF JUSTICE AND HIGH LEVEL MULTISECTORIAL COMMISSION

Plaque on institutional premises in recognition and tribute to ANFASEP

PRESIDENT OF THE CONGRESS OF THE REPUBLIC OF PERU, VÍCTOR ISLA

Diploma of Honor to ANFASEP in recognition of its work towards the defense of human rights

PROVINCIAL MAYOR OF HUAMANGA, AMILCAR HUANCAHUARI

Diploma of recognition to ANFASEP for commemorating its 30 years of institutional creation and its struggle in the search for justice and defense of human rights

2013

SAN JUAN BAUTISTA DISTRICT MUNICIPALITY

Recognition for their tireless, constant, and determined fight for justice for their families

FRENCH EMBASSY

«Javier Pérez de Cuéllar» Human Rights Award to ANFASEP for its work to promote the Sanctuary of Memory La Hoyada

2014

PARTNERSHIP FOR PEACE AND DIGNITY FOR ALL

Recognition for being a Regional Multisectorial Platform for Culture and Peace

2015

CHIARA DISTRICT MUNICIPALITY

Recognition for its 32 years of memorable fight and courage on behalf of Peru's disappeared persons and their memory

MINISTRY OF WOMEN AND VULNERABLE POPULATIONS

Peace Award in the category of Civil Society to ANFASEP

FRENCH EMBASSY

«Javier Pérez de Cuéllar» Human Rights Award to ANFASEP for promoting the Missing Persons Act

2018

MINISTRY OF JUSTICE AND HUMAN RIGHTS

Recognition within the framework of the activity «Road to the Bicentenary: weaving paths of justice and reconciliation»

MINISTRY OF WOMEN AND VULNERABLE POPULATIONS

Women's Award to Ms. Lidia Flores in recognition of her work for the protection and promotion of the human rights of indigenous women

2019

Acknowledgements to Angélica Mendoza

1999

**NATIONAL COORDINATOR FOR
HUMAN RIGHTS (CNDDHH)**

«Ángel Escobar Jurado» Award

2003

**INTERNATIONAL CENTRE FOR
HUMAN RIGHTS AND DEMOCRATIC
DEVELOPMENT CANADA**

John Humphrey Freedom Award

2013

**MAYOR OF THE METROPOLITAN
MUNICIPALITY OF LIMA, SUSANA
VILLARÁN**

Medal of Honor to the Merit to the Honorary President of ANFASEP Angélica Mendoza de Ascarza, in the framework of the 10 years of the TRC Report delivery

**REGIONAL PRESIDENT OF AYACUCHO,
WILFREDO OSCORIMA**

Recognition for the International Day of Peace and for Angélica Mendoza's 30 years of unconditional and persistent effort in favor of life and the defense of human rights, and for her contribution to the construction of a culture of peace in our region and country

2004

**GOVERNMENT, THROUGH THE
MINISTRY OF WOMEN AND SOCIAL
DEVELOPMENT (MIMDES)**

Order of Merit for Women

2012

OMBUDSMAN OFFICE

Medal of the Ombudsman's Office for its tireless work in promoting and defending human rights and the search for missing persons

**DERRAMA MAGISTERIAL (PRIVATE
SOCIAL SECURITY INSTITUTION,
BELONGING TO TEACHERS WORKING
IN STATE EDUCATIONAL INSTITUTIONS)**

Homage for his constant work in defense of human rights

2014

**CITIZENS' MOVEMENT FOR HUMAN
RIGHTS IN AYACUCHO FOR ITS FIFTH
ANNIVERSARY:**

the recognition of the merit of the work of the Promotion and Defense of Human Rights



NATIONAL AND INTERNATIONAL EMBLEMATIC VISITS

1985

ADOLFO PÉREZ ESQUIVEL

He arrived in Ayacucho to chair the International Commission of Inquiry on Human Rights in Peru, whose mandate was to prepare a report on the human rights situation in the country. In this context, his presence was important, since he accompanied the first public march of ANFASEP around the Plaza Mayor in Huamanga.

JOHN PAUL II

Although the members of ANFASEP were not able to establish contact with the Pope, they accompanied his tour of Ayacucho carrying their symbols such as the cross and the banner.

2003

TRUTH AND RECONCILIATION COMMISSION (TRC)

When the TRC began its work, one of its first actions in Ayacucho was to visit ANFASEP. In 2003, the *Final Report* of the TRC was publicly presented in Ayacucho and a plaque was unveiled in honor of the victims of the internal armed conflict. Subsequently, the then president of the TRC, Salomón Lerner Febres, has visited ANFASEP on several occasions to commemorate the award as a way of supporting the association's struggle for truth and justice.

2006

DELEGATION OF THE INTERNATIONAL FEDERATION FOR HUMAN RIGHTS (FIDH) AND THE WORLD ORGANISATION AGAINST TORTURE (OMCT)

In the framework of this visit, meetings and interviews were held with members of the government, human rights organizations, and victims, witnesses, and relatives of human rights violations committed between 1980 and 2000, one of the most important parties being ANFASEP. Following this visit, the *Report Peru: a worrying situation for human rights defenders* was drawn up.

2010

MARTIN SCHEININ (UNITED NATIONS SPECIAL RAPPORTEUR ON THE PROMOTION AND PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS WHILE COUNTERING TERRORISM)

He visited Peru with the aim of studying the Peruvian legislative and institutional framework, as well as policies against terrorism and to verify their implementation. One of the regions he visited was Ayacucho, where he met with ANFASEP, whose members explained to him the importance of searching for persons who disappeared during the period of violence from 1980 to 2000.

2013

MARÍA SOLEDAD PÉREZ TELLO

Congresswoman of the Republic during the period (2011-2016), she visited the La Hoya-da Sanctuary, guided by the members of ANFASEP. This was an important event, since as a congresswoman she supported the bill for the search for missing persons. She later returned to visit ANFASEP in her capacity as Minister of Justice and Human Rights.

EDUARDO VEGA (OMBUDSMAN'S OFFICE) AND ROCÍO SILVA SANTISTEBAN (NATIONAL COORDINATOR FOR HUMAN RIGHTS)

Within the framework of the International Seminar «Latin America and its Efforts in the Search for the Disappeared, the Need for Justice and Memory, ANFASEP 30 Years of Struggle», this visit was a milestone to reinforce the need for a policy to search for disappeared persons and to foster reparations.

2015

IRENE HOREJS (EUROPEAN UNION AMBASSADOR TO PERU), JORGE RANAU (GERMAN AMBASSADOR), ANDREAS RENDL (AUSTRIAN AMBASSADOR), MICHEL DEWEZ (BELGIAN AMBASSADOR) AND FABRICE MAURIES (FRENCH AMBASSADOR)

The then ambassador of the European Union visited ANFASEP together with a delegation of ambassadors from Germany, Austria, Belgium, and France to know La Hoyada. Afterwards, they committed to support the the project of the La Hoyada Sanctuary and thus to help the process of memorialization in Ayacucho.

JOACHIM GAUCK (PRESIDENT OF GERMANY)

Although this visit was as part of a day dedicated to strengthen bilateral relations between Peru and Germany, it is important to consider it, since the visit made Joachim Gauck aware of the work carried out by ANFASEP in Ayacucho and its demands for truth and justice. It should be noted that the German government has supported through its cooperation agencies ANFASEP initiatives such as the «So it does not happen again» museum.

2018

DIEGO MELLADO (EUROPEAN UNION AMBASSADOR)

He visited the Museum of Memory «So it does not happen again» and held a meeting with ANFASEP members. This visit reinforced the good relationship between the European Union and ANFASEP.

2019

ILLAPU - MUSICAL ENSEMBLE (CHILE)

A concert for peace and life was held in Ayacucho in which the Chilean group Illapu participated. They visited the premises of ANFASEP and allowed the members to appear on the stage to formulate their demands for the construction of the Sanctuary of Memory La Hoyada.

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Visit to the Memory Museum «SO IT DOES NOT HAPPEN AGAIN»

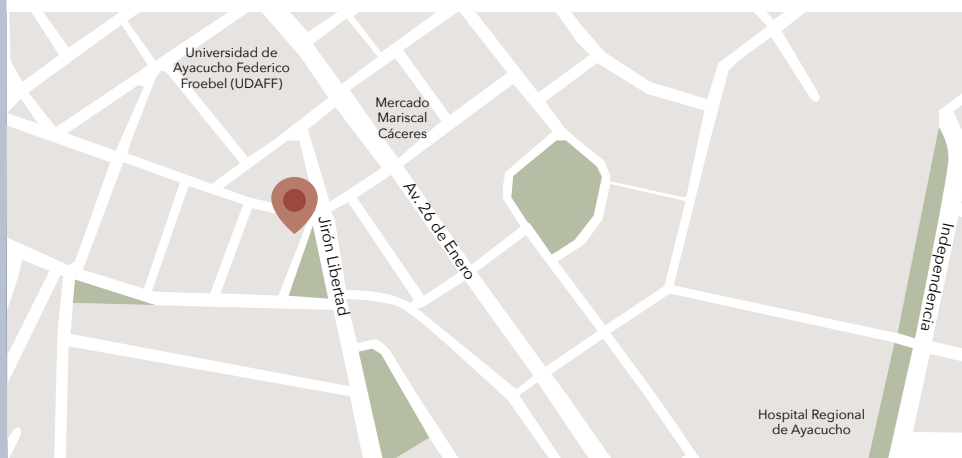
This is a space open to the public that presents ANFASEP's efforts in the long road of searching for truth and justice, while allowing us to learn about the events that took place during the internal armed conflict through a method of interactive guidance that invites to reflection. It consists of three rooms and offers guided tours following this schedule:

Monday to Friday 9:00 - 13:00 and 15:00 - 18:00

Saturdays 9:00 - 13:00

Tickets: S/ 2.00

Jirón Libertad 1365, Huamanga, Ayacucho





**ANFASEP MEMORY MUSEUM
«SO IT DOES NOT HAPPEN AGAIN»**

Jirón Libertad 1365, Huamanga, Ayacucho