

## We Prefer Paths that Do not Shine

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**ABSTRACT:** In this paper, we talk about the Shining Path, previously known as SenderoLuminoso, The Senderos: They go from possible local hero to worst oppressor. American authorities list them as terrorists: In fact, they appear, in 2006, as number 41 in a list of top terrorist organisations. Some say the government copied them and did the same that they did to show sympathy. In 2008, there were some signs of revival. The most interesting facts about this group are probably that it was started by a Philosophy professor who taught at a university in Peru and it may have killed 70,000 people. We here will focus on the impact of this group on the community, environment, government, and law enforcement. In fact, we want to discuss the changes on impact over time. We mark three points: Inoculation, Agglutination, and Drama.

**Keywords:** Senderoluminoso, shining path, peru, terrorism

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### I. INTRODUCTION

See the extracts below<sup>1</sup>:

The Shining Path (SenderoLuminosos) Maoist guerrillas were formed by university professor Abimael Guzman in the late 1960s and were based upon Marxist ideology. At the time, Guzman was teaching philosophy at San Cristóbal of Huamanga University, while engaging in left-wing politics. He attracted many like-minded young academics to his cause of staging a radical revolution in Peru. He visited the Peoples Republic of China in the mid-1960s and his collection of inchoate ideas was profoundly influenced by Maoist theories, which became the basis of the ideological foundations of the Shining Path. In 1980, he launched his campaign to overthrow the Peruvian government.

The Shining Path's main goal was to destroy existing Peruvian political institutions and replace them with a communist peasant revolutionary regime, while resisting any influence coming from other Latin American guerrilla groups like the Tupac Amaru Revolutionary Movement (MRTA), as well as from foreign ideologies.

The SenderoLuminosos are called SenderoLuminoso in Brasil<sup>2</sup>. Maoist has to do with Mao. This Mao was Mao Zedong<sup>3</sup>, a member of the Chinese Communist Party who worked for it from 1920 to 1976<sup>3</sup>. Maoism is Mao's version of Communism. People frequently confuse communism with Marxism: Marxism, from Carl Marx<sup>4</sup>, is a movement that supports social justice (work more, get more<sup>5</sup>). Communism is largely founded on injustice instead (oppressors x oppressed<sup>6</sup>): Take from those who may have worked hard for what they have and give to those who may never even think of working<sup>7,8,9</sup>, so say people who voluntarily impair their senses by choosing to do drugs. The Manifesto of the Communist Party<sup>10</sup> was written by Marx, but some ideas would have to belong to others: It is joint work... Marxism, which would have to be just his thinking, comes, for instance, from Capital<sup>5</sup>, and it is essentially giving more of the gains with the production to those who worked more (I produce ten pieces, you produce one, I get 10 times more). Guerilla is violence being used in an unreasonable way (South America)<sup>11</sup>: If things were reasonable, it would be called protest<sup>12</sup> or revolution<sup>13</sup> instead.

Professor Guzman was arrested in 1992<sup>14,15</sup>. They say it was a war that cost them 25,000 lives and about \$22 billion in damages<sup>14</sup>. He taught at the Universidad San Cristóbal de Huamanga, Peru. He did not have a Master's; just a Bachelor, a double degree: Philosophy and Law<sup>16</sup>. He was perceived as the son of a nouveau riche (his father won the lottery<sup>16</sup>). He joined the communist party at a young age (late 50's)<sup>17</sup>. He may have joined the communists because a painter, Carlos de la Riva, was an admirer of Stalin and he took care of him somehow<sup>17</sup>. The professor wrote a thesis on Kant's theory of space and his supervisor was Miguel Angel Rodriguez Rivas<sup>18</sup>. One of Professor Guzman's instructors was Carlos de la Riva<sup>18</sup>. That explains why both meet but now the precursors could have been Professor Guzman's professors. In fact, they call Carlos de la Riva his protégé<sup>17</sup>. That may indicate that they connected in a sexual way.

We here intend to talk about the trajectory of Professor Guzman's group, The Senderos. The main problem we study is the change in impact of the group; how it affected community, environment, government, and law enforcement in its different phases. In the section Development, we discuss how the group went from painting to genocide in less than four decades. Three phases are well noticed: Inoculation, when the professor is being infected and starts to infect; Agglutination, when the professor is succeeding in forming a group that impresses those around him in an almost totally positive way; and Drama, when Sendero becomes one of the worst world's threats, figuring as 41 in the American list, terrorists<sup>1</sup>. In the section Conclusion, we present a summary of results, and remaining issues.

## II. DEVELOPMENT

The Professor appears to be well married to Elena Iparraguirre<sup>19</sup> and therefore he appears to be a man who is likely to be heterosexual. Based on the information we have already disclosed here, we imagine that Carlos de la Riva was Professor Guzman's tutor. Professor Guzman was an illegitimate son of a well-off merchant and his mother died when he was five<sup>20</sup>. That could have created some revolt in him: It seems that his mother and her family were poor people and he started living with his father after her death<sup>20</sup>. He then attended a good school, private<sup>20</sup>. He apparently read *Seven Essays on the Interpretation of the Peruvian Reality* of José Carlos Mariátegui, the founder of the Communist Party of Peru, during his undergraduate and some blame the book for his political choices<sup>20</sup>. He was born on the 3<sup>rd</sup> of December of 1934<sup>20</sup>. He would be 13 yo when he stopped living with his mother (1947)<sup>20</sup>. By the late 50's, he would be about perhaps 23 yo.

During the Inoculation Phase, there seems to be no meaningful impact on the government, environment, and law enforcement of his actions, choices or person. The community was already experiencing some impact because his destiny changes abruptly when he is 14 yo. His changes, from unprivileged to privileged, would have been well noticed, with the most meaningful impact being that received by his mother's family, since they would have stopped having dense contact with him.

In 1962 Guzmán was appointed professor of philosophy at the National University of San Cristóbal del Huamanga in Ayacucho, a remote, desperately poor province where many of the students were of Indian heritage and often the first in their families to obtain an education. He began to hold weekly political discussions with students and colleagues and spoke passionately against the injustices of Peruvian society and the need for Indian peasants to rebel. By the late 1960s the discussion group had become a political faction calling itself the Communist Party of Peru<sup>17</sup>.

Another point of discussion appears here: The Communist Party of Peru seems to have existed since 1928, at most 1930<sup>21,22,23</sup>. It was actually started by José Carlos Mariátegui<sup>21</sup>. In this case, Professor Guzman simply found out about it by the late 1960s, when he joined, perhaps influenced by his professor or tutor, perhaps influenced by the book, perhaps influenced by all, including his personal life history.

At this stage, Agglutination, one can say that the group is enchanting the local community. Enforcement sees them at most as a political party, what may simply represent change, perhaps healthy and wanted. The government may see them as a threat, yet part of the democratic process. The environment is not yet being changed in a way to create concern. The political moves of the group created reactions that could be seen as unexpected: Military dictatorship starts by the time<sup>24</sup> they say the Communist Party of Peru appears<sup>21</sup>. A document from the Central Intelligence Agency<sup>25</sup> lets us know that, in 1932, the Peruvian military dictatorship started because the American Popular Revolutionary Action<sup>26</sup> (APRA) killed about 26 members of their military force and, in retaliation, 6,000 Apristas were killed (members of the Partido Aprista Peruano<sup>27</sup>). We think the source might have printed American in place of Aprista by mistake when referring to the meaning of APRA<sup>26</sup>. It is way more likely that the armed forces felt scared with the possibility of losing the Country for communism instead: There is a gap of about thirty years between the killing and the coup. After Professor Guzman acquired a political party, the dominant class got scared, the environment changed in a meaningful way, and the government felt threatened, but the community still saw in them hope, and enforcement still thought they were OK.

### Some extracts:

The Shining Path began military operations in Ayacucho in 1980, rapidly winning peasant support. Guzmán's tight-knit hierarchical organization easily resisted infiltration by the military. Guzmán regarded anyone with the slightest connection to the state as a potential target, and the Shining Path did not hesitate to torture and kill anyone it perceived as an enemy, including civilians. By the late 1980s, in part because of lucrative connections to the drug trade, the group controlled the majority of Peru's countryside<sup>17</sup>.

According to Peru’s 2003 Truth and Reconciliation Commission, 54 percent of the estimated 70,000 deaths in Peru’s 20-year insurgency conflict were caused by the Maoist Shining Path led by Guzmán<sup>17</sup>.

Similar to the FARC in Colombia and other revolutionary insurgencies, Shining Path in part funded its operations through the process of narco-trafficking, ransoms from kidnapping and forced taxes on small businesses and individuals. Shining Path also required Colombian dealers and buyers operating locally to pay higher than prevailing prices for raw coca in return for protection and the opportunity to buy weapons from them. Today, on a much smaller scale, Shining Path is attempting to revive and re-establish such a financial relationship. It has been listed by U.S. authorities as a terrorist organization based on the tactics it has utilized which include car bombings, kidnappings, and staged political assassinations<sup>1</sup>.

Now we have progressed from possibly 25,000 lives (New York Times) to possibly 70,000 (Encyclopaedia Britannica): A jump of 45,000. In any hypothesis, it is dozens of thousands of deaths, torture is one of their practices, and they command the community. Now enforcement has them as targets, the government knows they are a parallel force, the community is in fear, and the landscape has been changed into a war zone. There is an economic component that grows along with time (more and more financed through crime, like when the professor is at the beginning of his career at the university, he has no funds from illegal activities. He gets to the stage of the political party and all is still legal. Things aggravate with time and he finally establishes a business in crime, actually atrocity).

### III. CONCLUSION

Sendero Luminoso goes through three remarkable phases; Inoculation, Agglutination, and Dramatic. In Inoculation, there seems to be no meaningful impact on the government, environment, and law enforcement of their actions, choices or figure. The community was already experiencing some impact: The leader’s changes, from unprivileged to privileged, would also have been noticed, with the most meaningful impact being that received by his mother’s family, since they stopped having dense contact with him by the time he was a teenager. In Agglutination, one can say that the group is enchanting the local community. Enforcement sees them at most as a political party, what may simply represent change, perhaps healthy and wanted. The government may see them as a threat, yet part of the democratic process. The environment is not yet being changed in a way to create concern. Yet it seems that the political moves of the group created reactions that could be seen as unexpected: Military dictatorship starts by the time<sup>24</sup> one of the sources says that the Communist Party of Peru appears<sup>21</sup>. In the dramatic phase, one can say that the community is progressively more terrified with the group, enforcement is progressively more worried, the government sees them as enemies, and even international governments see them as a major threat. The environment, on the other hand, progressively changes into hostile, and war-like.

Phases x Impact	Community	Environment	Government	Enforcement
Inoculation	Surprised	Negligible	Negligible	Negligible
Agglutination	Enchanted	Negligible	Strong reaction (dictatorship)	Negligible
Dramatic Phase	Terrified	War Scenery	Strongest	Strongest

In this paper, we seem to have helped fix the story of the leader Abimael Guzman, a Philosophy professor. Amongst our findings: He did not start the Peruvian Communist party. Who started it was José Carlos Mariátegui. Carlos de la Riva was probably his tutor at the university: The sources we have consulted at most say that he was his instructor. We could not find any information about his paintings. Besides, some of the texts about him seem to imply homosexual relationships, since they use a term of double interpretation, protégé, but he seems to be well married to the end. He may have acquired revolt because of the years he spent without the luxury and comfort that the natural father could provide, also because of the mother and how abandoned she must have felt. Nobody seems to be exploiting these aspects of his life yet in the literature we had contact with. We found out that the number of people who died because of his group is something that is not so clear (perhaps between 25 and 70 thousand; an interval of 45,000...). Fees and taxes were imposed to the community by them, but there is not enough written about that: how many injured, how exactly did he do that, how did the community perceive it? As another point, there is very little written about surveys made in the affected locations, so that we are unable to get a proper idea about the opinion and feelings of the community. It is also worth acquiring more depth of knowledge regarding the formation of his mind: conversations exchanged with people at that time, readings, complete list, style of life, mental health, official and extra-official status, and so

on. We found out that one of the sources we consulted might contain major inaccuracies<sup>26</sup>: From the meaning of the name of the party (APRA) to the origin of the military dictatorship in Peru.

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