

## **The Literary Movement & It's History in Peru**

**Dnyaneshwar Saluba Hiwale \*; Dr. Alka Deshmukh \*\***

**Author Affiliation:**

\* Research Scholar, Dept. of English, Yashwantrao Chawan Arts, Commerce & Science College, Ambejogai, Dist. Beed. Affiliated to Babasaheb Ambedkar Marathwada University, Chhatrapati Sambhajinagar, (M.S.) India. Email: [dshiwale60@gmail.com](mailto:dshiwale60@gmail.com)

\*\* Assistant Professor & Research Guide, Dept. of English, Vasundhara College, Ghatnandur, Ambajogai, Beed, Affiliated to Babasaheb Ambedkar Marathwada University, Chhatrapati Sambhajinagar, (MS) India.

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**Abstract:**

The literary movement in Peru was a powerful tool for social change. Many Peruvian writers used their works to criticize the political and social injustices of their time. They shed light on the inequality and oppression faced by marginalized groups, such as indigenous peoples and peasants, and brought attention to issues such as poverty, corruption, and human rights abuses. Through their writings, these authors aimed to challenge the status quo, raise awareness, and inspire action towards a more just society. Their works often served as a call to arms, rallying people to fight for their rights and demand social and political reforms. By exposing the harsh realities of Peruvian society, these writers were able to contribute to social change and inspire movements for improvement. In addition to creating social change, the literary movement in Peru also played a crucial role in the expression and forging of a national and individual identity. Many Peruvian writers explored themes of national identity, cultural heritage, and the search for a collective memory. They delved into the complexities of Peruvian history, traditions, and values, seeking to understand and articulate what it meant to be Peruvian. By delving into these topics, writers not only contributed to the creation of a broader national identity but also helped individuals connect with and understand their own sense of self. They provided a platform for individuals to reflect on their own experiences, their place within society, and their personal and cultural histories. Through literature, Peruvians were able to explore and shape their identities, allowing for a greater sense of belonging and unity.

Furthermore, the literary movement in Peru analyzed the past as a means of preparing for the future. Many Peruvian writers examined historical events and figures, seeking insight into the challenges and opportunities that lay ahead. By studying the past, they aimed to learn from past mistakes and achievements, to guide future actions and decisions. This historical analysis often served as a cautionary tale, warning against repeating past errors. It also offered inspiration and resilience, drawing upon the strength and courage displayed by historical figures in moments of adversity. Through this analysis, Peruvian writers sought to arm their readers with knowledge, perspective, and foresight, enabling them to navigate the future challenges that lay in store for Peru. The literary movement in Peru played a multifaceted role in shaping the country's social, cultural, and historical landscape. It served as a catalyst for social change, a platform for identity formation,

and a source of insight into the past for future preparation. Its impact on Peru cannot be overstated, as it continues to influence and inspire a new generation of writers and thinkers.

The younger generations in Peru played a crucial role in the literary movements of the time. They were often at the forefront of these movements, collaborating with older, established writers and scholars to push the boundaries of literature and explore new genres and styles. They were not content with simply imitating European or other New World literary traditions; instead, they sought to create their own unique literary voice that reflected the realities and aspirations of the Peruvian people.

One of the major challenges in this endeavor was the struggle to carve out a distinct national identity. Peru had recently gained independence from Spain, but the remnants of colonial influence still lingered, creating a sense of cultural confusion and disconnection. The younger generation of writers recognized the need to redefine and reclaim their national identity, preserving their heritage while also forging a new path towards independence and self-determination.

These writers delved deep into Peru's history, traditions, and cultural heritage, seeking to understand the essence of being Peruvian and to redefine it in a post-colonial context. They drew inspiration from indigenous cultures, exploring their rich mythology, folklore, and rituals. At the same time, they engaged with contemporary social and political issues, addressing the marginalization and oppression faced by indigenous peoples, peasants, and other marginalized groups.

By resurrecting and reinterpreting their cultural heritage, these writers aimed to fill the void left by the departure of the Spanish influence and establish a new foundation for Peruvian national identity. They rejected the neocolonialism ties that persisted and sought to create a literature that was authentic, rooted in the experiences and aspirations of the Peruvian people, and true to their own unique heritage. The younger generation of writers in Peru during this time played a pivotal role in shaping the country's literary landscape. They challenged the status quo, experimented with new forms and styles, and redefined what it meant to be a Peruvian writer. Their works not only contributed to the but also became powerful tools for social change, helping to establish a renewed sense of national identity and inspiring the Peruvian people to pursue a future independent from the lingering neo-colonialist ties.

Absolutely, the tension between tradition and modernization, as well as the divide between different social classes, played a significant role in shaping Peruvian identity during this time. The younger generation of writers in Peru recognized the need to navigate these complexities and redefine what it meant to be Peruvian in a rapidly changing world. On one hand, there were those who clung to the old colonial ties and embraced the progress and modernization promised by Europe and North America. These individuals saw adopting foreign ideas and practices to strengthen and elevate Peru on the global stage. However, there were also those who resisted this influence and sought to preserve and uphold Peru's unique cultural heritage and national identity.

The younger generation of writers questioned the narrative that progress and modernization had to come at the expense of losing one's identity and heritage. They sought to embrace both the past and the future, merging traditional elements with new ideas and perspectives. They recognized that Peru's identity was not solely tied to its colonial past or foreign influences, but rather rooted in the experiences, struggles, and aspirations of its own people. Through their literature, these writers explored themes of social inequality, poverty, and corruption, shining a light on the disparities within Peruvian society. They depicted the lives and struggles of the marginalized and oppressed, giving voice to those who were often silenced. By doing so, they challenged the prevailing narratives and sought to create a more inclusive and just society.

The younger generation of writers in Peru during this time played a crucial role in shaping how Peruvian identity was understood and reclaimed. They challenged the dichotomy between tradition and modernization, and through their works, they sought to redefine what it meant to be Peruvian in a rapidly changing world.

After Independence in 1821, Peru experienced a period of political and social upheaval, which greatly influenced its literary movements. The first literary movement to emerge during this time was known as the Romanticism of the Republican Period. Inspired by European romanticism, Peruvian writers sought to explore and celebrate the beauty of the country's landscape, its history, and its indigenous heritage. One of the most prominent figures of this period was Felipe Pardo y Aliaga, who wrote plays and poems that depicted the struggles and aspirations of the Peruvian people. His play "Frutos de la educación" (1842) criticized the social inequality and exploitation prevalent in Peru at the time. Another important writer of this period was Ricardo Palma, who is often considered the father of Peruvian literature. He wrote a collection of stories titled "Tradiciones peruanas" (Peruvian Traditions), which portrayed various aspects of Peruvian life and history, blending elements of folklore, myth, and historical events.

In the late 19th century, a new literary movement emerged known as Realism. Writers of this period sought to depict reality as it was, critiquing social injustice, poverty, and corruption. The novel "Los ríos profundos" (Deep Rivers) by José María Arguedas is considered a seminal work of Realism in Peru. It explores themes of identity, cultural alienation, and social inequality through the perspective of a young indigenous boy.

In the early 20th century, there was a shift towards more experimental and avant-garde styles in Peruvian literature. The Indigenist movement emerged, focusing on indigenous issues and the struggle for social justice. Notable writers of this period include César Vallejo, who wrote poetry that reflected the harsh realities of poverty and social inequality, and José Carlos Mariátegui, a Marxist intellectual who advocated for the rights of indigenous peoples.

In the mid-20th century, the literary movement known as the Generation of 1950 emerged. This generation of writers, including Mario Vargas Llosa and Julio Ramón Ribeyro, explored themes of political and social injustice, as well as the relationship between individuals and society. Their works often combined realism, satire, and existentialism. In recent years, there has been a resurgence of indigenous voices and perspectives in Peruvian literature. Writers such as Gloria Velásquez and Rocío Silva Santisteban have focused on indigenous identity, cultural heritage, and the ongoing struggles and achievements of indigenous communities in Peru.

Overall, the literary movements in Peru reflect the country's complex history, from its pre-Columbian heritage to its struggles for independence and social justice. Through their works, Peruvian writers have sought to give voice to the marginalized, challenge the status quo, and shape the collective identity of the nation.

Consumerism in Peru was influenced by the Spanish genre of the same name, which depicted everyday life and customs. However, Peruvian writers added their own unique perspective by incorporating indigenous elements and folklore into their portrayals. This fusion of different cultural influences resulted in a distinct form of Consumerism in Peru. Like Romanticism, Consumerism also emphasized the expression of emotion and the use of descriptive details to capture specific moments and experiences. This focus on vivid descriptions and the portrayal of everyday life made Consumerism a popular genre in Peru during the 19th century.



In the late 19th century, Peru experienced a shift in its literary landscape with the emergence of modernist writing. This movement marked a departure from the traditional focus on historical and mythological themes and introduced new literary techniques and styles.

During this period, Peru, along with other former colonies of Spain, expressed sympathy towards Spain in the aftermath of its defeat by the United States in the Spanish-American War of 1898. This sympathy was rooted in a sense of common history and culture with Spain, as well as a concern about the expanding power of the United States.

As a result, Peruvian writers began to explore themes of national identity, cultural preservation, and resistance to foreign influence in their works. They sought to assert their own unique cultural heritage and challenge the growing influence of the United States in Latin America. This shift in literary themes and the sentiment of reservations towards the United States brought about a greater awareness and emphasis on national identity and cultural preservation in Peruvian literature during the late 19th century and early 20th century. That is a very accurate description of José Enrique Rodó's essay "Ariel." Rodó was an influential figure in Latin American literature and his work had a significant impact on the intellectual and cultural landscape of his time. In "Ariel," Rodó argues against the utilitarian and materialistic values that he saw as dominating North American culture. He believed that Latin America should resist the influence of North America and instead focus on developing a spiritual and intellectual consciousness. He advocated for the preservation of Latin American culture and the cultivation of a regional identity that would help Latin Americans stay true to their roots and resist assimilation. Rodó drew inspiration from Shakespeare's play "The Tempest," particularly from the character of Ariel, a spirit associated with freedom and creativity. By aligning Latin America's struggle for cultural independence with Ariel's quest for freedom, Rodó articulated his vision for a distinct Latin American identity that would transcend the materialistic influences of the North.

"Ariel" is an important work that reflects the concerns and fears many Latin Americans had in the aftermath of the Spanish defeat by the United States. It calls for a reevaluation of cultural values and a commitment to developing the intellectual and spiritual aspects of society to resist the encroachment of foreign influences.

In the early 20th century, the Indigenismo movement gained popularity in Latin America, particularly in countries such as Peru and Mexico. This intellectual and artistic movement sought to recognize and promote the cultural and social contributions of indigenous peoples. Ciro Alegría, a Peruvian writer, was known for his novel "El mundo es ancho y ajeno" ("Broad and Alien is the World"). The novel portrays the struggles and injustices faced by indigenous communities in Peru. César Vallejo, also a Peruvian poet, explored themes of social inequality and oppression in his work. His poetry often touched on the lives and experiences of indigenous peoples and the working class. José María Arguedas, another Peruvian writer, was known for his engagement with indigenous communities and his efforts to preserve their cultural heritage. He wrote novels such as "Los ríos profundos" ("Deep Rivers"), which showcased the complexities of indigenous identity. Mario Vargas Llosa, a prominent Peruvian writer and Nobel prize winner in 2010, also engaged with Indigenismo themes in his early works. In novels like "The Green House" and "The Time of the Hero," Vargas Llosa depicted the struggles and realities of indigenous communities within the larger context of social and political issues.

The Indigenismo movement aimed to challenge stereotypes, promote cultural understanding, and fight against discrimination and marginalization of indigenous populations. It

resonated with many intellectuals and public thinkers of the time who recognized the importance of recognizing and valuing the cultural diversity present in Latin America.

The period of guerilla warfare in Peru during the 1980s and 90s, primarily led by the Shining Path and the Tupac Amaru Revolutionary Movement, had a devastating impact on the country, claiming the lives of tens of thousands of people and causing immense social and political upheaval. In the aftermath of this turbulent period, Lima has emerged as a vibrant hub of literary activity. Peruvian writers have indeed found a way to process and express their nation's war and hardships through literature. They have been able to provide a deeper understanding of the complexities and consequences of the conflict, as well as explore the psychological and emotional toll it had on individuals.

These writers often delve into themes such as the realities of war, the dangers of combating terrorism, and the implications for democracy when faced with such challenges. They tackle issues surrounding social injustice, trauma, memory, and the struggle to rebuild a society shattered by violence. Prominent Peruvian writers who have emerged in this post-war literary scene include Alonso Cueto, Santiago Roncagliolo, Claudia Salazar Jiménez, and Gabriela Wiener. Their works explore the aftermath of the conflict, its impact on society and individuals, and the ongoing challenges faced by Peru as it seeks to heal and rebuild. By addressing these difficult subjects in their literature, Peruvian writers contribute to the collective memory and understanding of the period, enabling readers both in Peru and internationally to gain insights into the complex realities of war and its aftermath.

Ricardo Palma's life and contributions to Peruvian literature. His creation of a national library, known as the Biblioteca Nacional del Perú, was a significant achievement and helped to promote literacy and education in the country. His founding of the literary genre of traditions, which blended fiction and history, was also highly influential and helped to shape Peruvian literature. Palma's interest in history allowed him to tell stories that were both entertaining and educational, reflecting the consciousness of the Peruvian people during his time. While he may have taken some liberties with historical facts, his aim was to create a type of history that captured the essence of Peru and its cultural heritage.

Palma's writing style and the themes he explored in his works is spot-on. Palma's departure from traditional didactic literature and his emphasis on entertainment, combined with thought-provoking and educational elements, set him apart from his contemporaries. His stories may have contained some inaccuracies, but they were not intended to be strictly historical accounts. Instead, Palma aimed to capture the essence of Peru's colonial and republican past, using a blend of Romantic and Consumerism influences.

Palma's attention to detail and his ability to create vivid and specific moments in time reflect the influence of Consumerism, a literary movement that focused on depicting everyday life and customs. At the same time, his work also displays the emotional depth and power characteristic of Romanticism. This quote, attributed to Ernest Hemingway, captures the power of literature to go beyond mere factual retelling and to convey a truth that is deeper and more resonant. Hemingway suggests that good books possess a quality of truth that surpasses reality, as they have the ability to transport readers and make them feel as if they have experienced the events and emotions themselves.

When we read a good book, we not only engage with the characters and the plot, but we also become emotionally invested in their journey. We experience their joys, sorrows, and regrets, and we are immersed in the worlds they inhabit. This emotional connection allows us to gain a greater understanding of human experiences and emotions, and it expands our own perspectives. Moreover, Hemingway suggests that the impact of a good book extends beyond the reading experience. He states that, after finishing a book, the events, and experiences within it become a part of us. They belong to us, shaping our thoughts and memories, and influencing our perception of the world. Hemingway's sentiments highlight the transformative power of literature. Through its ability to transport us to different worlds and evoke a range of emotions, literature enriches our lives, broadens our horizons, and allows us to empathize with others. It is this quality of truth found in good books that sets them apart and makes them endure in the hearts and minds of readers. The focus on Peru's colonialist past and the republic in Palma's tales reveals his interest in exploring and reflecting on the country's history and cultural heritage. In this way, his style of historical literature is like Hemingway's belief that writing can convey truth in a profound and emotionally resonant manner. Both authors seek to create an immersive experience for readers, evoking strong emotions and prompting them to reflect on larger themes and ideas.

Not only was Ricardo Palma a celebrated writer, but he also made significant contributions to his country outside of his literary pursuits. He served in various government positions, including the Ministry of War and the Ministry of the Navy, and even served in the navy himself. However, one of his most noteworthy achievements came after the War of the Pacific, when he was appointed as the director of the National Library of Peru. During the war, Chilean troops had occupied Peru and had targeted the prestigious library for destruction. The conflict and the perceived brutality of Chile during that time continue to impact relations between Bolivia, Peru, and Chile today. However, Palma, using his connections with the President of Chile at the time, Domingo Santa María, managed to save over 10,000 books and other works from destruction. Through his efforts, Palma was able to restore the Peruvian National Library to its former glory, making it one of the most magnificent libraries on the continent once again, with minimal funding needed. As the library's director, Palma had access to its vast collection of historical documents, manuscripts, and works of fiction, which he utilized for his research.

Palma's work in preserving and reviving the national library not only safeguarded Peru's cultural heritage but also ensured that future generations would have access to a wealth of knowledge and literature. His dedication to the preservation of books and his commitment to public service exemplify his contributions beyond his literary achievements. José María Arguedas Altamirano, born in 1911, was indeed a significant figure in the early 20th century and made important contributions to literature and the understanding of indigenous culture in Peru. As an anthropologist and author, Arguedas used his unique background to illuminate the struggles and experiences of indigenous peoples in his works.

Arguedas was deeply connected to his indigenous heritage, as his mother was Quechua and his father was of mixed European and Quechua descent. This dual heritage allowed him to bridge the gap between the indigenous and Spanish-speaking worlds, and he often used his writing to explore themes of cultural identity, discrimination, and social injustice. In his most renowned work, "Yawar Fiesta" (Blood Festival), Arguedas portrays the tension and conflict between the indigenous communities and the more dominant mestizo society. He highlights the cultural clashes and the oppression faced by indigenous people, ultimately presenting a critique of the Peruvian society's treatment of its indigenous population.



Arguedas believed that the Spanish Conquest had indeed brought about the end of indigenous culture, leading to the marginalization and oppression of indigenous peoples. He saw the future of indigenous communities as disastrous if the systematic discrimination and exploitation continued. Arguedas' work in Indigenist literature sought to challenge this oppressive future and bring attention to the struggles faced by indigenous communities. He played a vital role in the Indigenist literary movement, which aimed to raise awareness of indigenous issues and promote social justice for indigenous peoples throughout Latin America. Through his literary and anthropological endeavours, José María Arguedas Altamirano made significant contributions to the understanding of indigenous culture and the fight against discrimination. His works continue to inspire and provoke discussions on social inequality and cultural identity in Peru and beyond.

Arguedas was indeed Mestizo, which means he was of mixed European and indigenous ancestry. Growing up in the southern Andes, he experienced firsthand the poverty and marginalization faced by the indigenous campesinos (peasants) in Peru. This background influenced his writing and allowed him to shed light on the struggles and tensions faced by native peoples in Peruvian society. Arguedas had a deep connection to his indigenous heritage and spoke Quechua, the language of the Inca civilization, as a child. This connection to his indigenous roots shaped his perspective and encouraged him to explore themes of cultural identity, discrimination, and social inequality in his work. In his writings, Arguedas delves into the marginalized role of native peoples in Peruvian society, highlighting the ethnic tensions that arise from this marginalization. He portrays the injustices faced by the indigenous population and seeks to challenge the dominant culture's views and treatment of indigenous traditions and customs. Another significant aspect of Arguedas' work is his exploration of the relationship between humans and nature. Drawing from his own experiences growing up in the Andean region, he highlights the importance of nature in indigenous culture and its connection to spirituality and identity. Arguedas also examines the role of femininity in Quechua tradition, offering a contrasting perspective to the way Westernized culture views femininity.

Arguedas' writing reflects his personal experiences, his deep connection to his indigenous heritage, and his commitment to shedding light on the social and cultural struggles faced by native peoples in Peru. His work continues to resonate with readers and contribute to discussions on indigenous rights and cultural diversity. Arguedas indeed incorporated elements of Quechua, the indigenous language of the Andean region, into his Spanish writing. This unique blend of linguistic styles allowed him to capture the cultural and linguistic diversity of Peru in his works. By incorporating Quechua rhymes, syntax, and diction into his Spanish texts, Arguedas aimed to bridge the gap between the dominant Spanish-speaking culture and the marginalized indigenous culture.

Arguedas' anthropological education and background undoubtedly influenced his understanding and portrayal of the tensions between Westernized civilization and indigenous tradition. His studies in anthropology provided him with a deep understanding of the cultural, social, and linguistic dynamics of indigenous communities. This understanding allowed him to present a nuanced and complex perspective on the intersections of language, identity, and power. By blending different linguistic styles, Arguedas aimed to challenge the dominant cultural norms and highlight the contributions and value of indigenous languages and traditions. His use of Quechua in his Spanish writing was a deliberate act of resistance against the erasure and marginalization of indigenous cultures and languages in Peruvian society.

Arguedas' linguistic choices and his anthropological perspective played a significant role in shaping his literary works and in articulating the tensions between Westernized civilization and indigenous traditions. His writing continues to be celebrated for its innovative approach to language and its exploration of cultural identity and social inequality.

Arguedas' last novel, *El zorro de arriba y el zorro de abajo*. It is indeed a chilling and unfinished work that reflects the inner turmoil the author experienced. Set in the port city of Chimbote, the novel delves into the life of a man who is deeply dissatisfied and tortured, ultimately leading him to take his own life. In this novel, Arguedas explores the destructive effects of modernization on traditional societies, like the themes explored in Rodó's *Ariel*. By weaving in his own journals into the narrative, Arguedas not only provides a personal perspective but also adds a layer of authenticity to the story. Through *El zorro de arriba y el zorro de abajo*, Arguedas gives voice to the struggles faced by many Quechua and Mestizo peoples in Peru. Arguedas' portrayal of the exploitation of native peoples, discontent in the face of oppression, and the clash between tradition and modernity remains consistent throughout his works. *El zorro de arriba y el zorro de abajo* serves as a haunting testament to Arguedas' exploration of these themes and the profound impact they had on his writing. Despite being incomplete, the novel stands as a significant contribution to Latin American literature, offering a deeply introspective and thought-provoking reflection on the complexities of indigenous and mestizo experiences in Peru.

Indeed, Magda Portal was a remarkable figure in Peruvian literature and activism during the mid-1900s. As a poet, she demonstrated a deep sensitivity and poetic skill, which earned her recognition as one of Peru's gifted literary voices. However, it was her activism and commitment to social justice that truly set her apart.

Portal's involvement in politics and her dedication to fighting for the rights of marginalized communities, specifically women, established her as a pioneer in the feminist movement in Peru. She actively participated in political organizations and contributed to the development of the Communist Party in the country. Her feminist perspective and advocacy for the rights of women was instrumental in opening conversations around gender equality and challenging societal norms. Having experienced poverty and hardship throughout her life, Portal's personal struggles undoubtedly fueled her determination and commitment to effecting social change. Her experiences informed her writing and activism, giving her a unique perspective on the challenges faced by marginalized individuals in Peruvian society. As a public figure, she fearlessly used her platform to amplify the voices of those who were often sidelined and oppressed. She utilized her poetry as a powerful tool to address social issues and shed light on the inequality and injustices experienced by women in Peru. In doing so, Portal contributed significantly to the broader discourse surrounding feminism, class struggle, and the fight against systemic oppression. While Magda Portal may be relatively unknown in the United States, her legacy as a gifted poet and determined social activist is firmly rooted in Peru. Her work and contributions to the feminist movement continue to inspire future generations of activists and intellectuals striving for justice and equality.

After the loss of her father, Magda Portal's family fell into extreme poverty, which had a profound impact on her experiences and worldview. Despite these challenges, she remained determined and worked diligently to support her family while pursuing her education at the University of San Marcos, even attending night classes. During her time at university, Portal came into contact with political ideas that would greatly influence her writing and activism. She became acquainted with César Vallejo and other writers who shared a common concern for the expression of marginalized voices and the struggle against the increasing wealth disparity in Peru. The country



was undergoing rapid changes, with some landholders amassing vast estates while workers in agro-business plantations on the coast earned meagre wages, often just pennies a day. Witnessing such stark social and economic inequalities fuelled Magda Portal's desire to advocate for the rights of the indigenous population and fight against poverty. She used her writing, including short stories, poems, and longer works, to give voice to the marginalized and shed light on their struggles in an unjust society. Her association with fellow writers and intellectuals allowed Portal to further develop her political consciousness and engage in discussions and debates on pressing social issues. Together with her contemporaries, she actively contributed to the intellectual discourse surrounding the need for social justice and a more equitable society.

Portal's personal experiences of poverty, combined with her education and interactions with influential figures, laid the foundation for her lifelong commitment to social justice activism. Through her writing and political actions, she sought to bring about systemic change and improve the lives of marginalized communities in Peru. Her contributions continue to inspire and influence the fight against inequality and injustice.

In the early 1920s, Peru was marked by social and economic inequalities, creating a sense of despair and hopelessness among many. However, there was also a growing feeling of rebellion and a desire for change, particularly among radical groups. These radicals, including Magda Portal, sought to improve the conditions and fight against the injustices prevalent in society. In Lima, the capital city of Peru, student protests were a common occurrence during this time. These protests were often driven by a discontent with the status quo, and students played a significant role in advocating for social and political change. In 1925, Magda Portal decided to move from Peru to Bolivia, where she continued her involvement in leftist politics. She began working for leftist newspapers and actively wrote political literature to further promote her ideals and advocate for the rights of the marginalized. During this transition, Portal also experienced a significant personal event as she gave birth to her daughter, Gloria. This event likely had a profound impact on Portal's life and may have further strengthened her determination to fight for a more just society.

Overall, the early 1920s marked a crucial period in Magda Portal's life and activism. It was a time when she witnessed the despair and hopelessness prevalent in Peru but also saw the potential for rebellion and change. Her decision to move to Bolivia and continue her political engagement through writing and journalism reflects her dedication to improving the conditions and creating a more equitable society. In Mexico, Magda Portal continued her political activism and joined the Peruvian Aprista Party (PAP). This party, founded by Víctor Raúl Haya de la Torre, advocated for social justice and the empowerment of the working class and indigenous people in Peru. Portal's involvement in the PAP allowed her to further promote her ideals and fight for women's educational and political rights. During her time in Mexico, Portal led various committees and organizations dedicated to advancing women's rights. She worked tirelessly to raise awareness about the importance of education for women and to secure their right to participate in political processes. Portal's writing during this period became even more politically motivated, as she published essays and political assessments that underscored the need for social and political change. Portal's involvement with the PAP and her work in Mexico solidified her position in the public sphere as a prominent activist and writer. She used her platform to advocate for the rights of marginalized groups and to contribute to the broader discourse on social and political issues. Throughout her life, Magda Portal remained committed to the pursuit of social justice and equality. Her experiences in different countries and political organizations, including APRA and the PAP, further fuelled her passion for change and allowed her to make significant contributions to the fight

for women's rights and social progress in Peru. During the 1930s, Magda Portal's political activism once again resulted in trouble. She was forced to go into hiding, along with many of her friends, as the authorities targeted members of the PAP. In an attempt to locate Portal, her sisters and mother were unjustly held in jail for nearly six months for refusing to reveal her location.

Eventually, Portal was arrested by Cerro, the official in charge of rounding up PAP organizers. She was imprisoned in the Santo Tomás jail, where she spent 500 days. Despite the harsh conditions, Portal refused to succumb to despair. Instead, she occupied herself by writing numerous poems, using her imagination to escape the confines of the prison and plan for the future. One of Portal's most significant literary works, *La Trampa* (The Trap), was written during her time in prison. This novel offers a critical analysis of APRA, shedding light on the complexities and problems within the party. It also reflects on Portal's personal experiences and the challenges she faced during her imprisonment. *La Trampa* serves as a powerful testament to Portal's resilience and unwavering commitment to her political beliefs. It not only brings attention to the issues within APRA but also provides a firsthand account of the struggles faced by political activists during the period. Through their works, these authors illuminate the cultural and societal challenges faced by Peru and its people. They provide critical insights into the country's history, politics, and social inequality, often addressing issues that were otherwise silenced or ignored.

Ricardo Palma's use of storytelling and folklore allows readers to explore Peru's rich past while also questioning the official narrative. With his portrayals of everyday people and their struggles, Palma sheds light on the experiences of the marginalized, challenging the dominant historical. Indeed, many of Vargas Llosa's works reflect his perception of Peruvian society and his personal experiences growing up in Peru. His early novels, such as "The Time of the Hero" and "The Green House," delve into themes of corruption, authoritarianism, and social inequality in Peruvian society. These works expose the face of Latin American and Peruvian authorities who exploit and dominate the powerless. However, as his career progressed, Vargas Llosa expanded his range and began exploring themes that extended beyond the confines of Peru. Works like "The War of the End of the World" and "The Feast of the Goat" tackle broader themes of power, violence, and political turmoil, drawing from historical events in other parts of the world. In addition to his fictional works, Vargas Llosa's essays also demonstrate his critical stance towards nationalism. He has written extensively about the dangers of nationalist ideologies and the negative consequences they can have on societies. His essays shed light on the harmful effects of an overly nationalistic mindset, which can lead to division, conflict, and the oppression of individuals.

Moreover, Vargas Llosa's writing style has undergone a transformation throughout his career. Initially associated with literary modernism, characterized by its experimental techniques, and fragmented narratives, he later embraced a more playful and postmodern approach. This shift in style allowed him to explore a wider range of storytelling techniques and perspectives, adding depth and complexity to his works. Overall, Vargas Llosa's works not only expose the flaws and injustices within Peruvian and Latin American societies but also criticize nationalism globally. Through his writing, he aims to unveil the truths behind the exploitation and domination faced by individuals at the hands of oppressive authorities.

#### In Conclusion:

Many Peruvian writers like, Felipe Pardo y Aliaga, Ricardo Palma, Hemingway, José María Arguedas, César Vallejo, Mario Vargas Llosa, Julio Ramón Ribeyro used their works to criticize the political and social injustices of their time. They shed light on the inequality and oppression faced

by marginalized groups, such as indigenous peoples and peasants, and brought attention to issues such as poverty, corruption, and human rights abuses. Through their writings, these authors aimed to challenge the status quo, raise awareness, and inspire action towards a more just society. Their works often served as a call to arms, rallying people to fight for their rights and demand social and political reforms. By exposing the harsh realities of Peruvian society, these writers were able to contribute to social change and inspire movements for improvement. In addition to creating social change, the literary movement in Peru also played a crucial role in the expression and forging of a national and individual identity. Many Peruvian writers explored themes of national identity, cultural heritage, and the search for a collective memory.

Vargas Llosa uses his works to shed light on the social and political issues in Peruvian and Latin American societies, while also tackling broader themes of power, violence, and nationalism. He criticizes the oppressive nature of authorities and highlights the detrimental effects of nationalist ideologies. His writing style has evolved over time, allowing him to explore a wider range of storytelling techniques and perspectives. Through his works, Vargas Llosa seeks to expose the truth behind the exploitation and domination faced by individuals.

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- 1) The Time of the Hero (Original title: *La ciudad y los perros*, literally "The City and the Dogs") is a 1963 novel by Peruvian writer and Nobel laureate Mario Vargas Llosa.
- 2) <https://library.brown.edu/create/modernlatinamerica/chapters/chapter-15-culture-and-society/essays-on-culture-and-society/751-2/#:~:text=Under%20the%20Inca>
- 3) [https://en.wikipedia.org/wiki/Mario\\_Vargas\\_Llosa](https://en.wikipedia.org/wiki/Mario_Vargas_Llosa)
- 4) [https://en.wikipedia.org/wiki/Peruvian\\_literature](https://en.wikipedia.org/wiki/Peruvian_literature)
- 5) Deep Rivers (Spanish: *Los ríos profundos*) is the third novel by Peruvian writer José María Arguedas.

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