
Education in northern Peru. The first viceregal college and the first republican university in Latin America.

José Theódulo Esquivel Grados

Doctor en Educación. Universidad Nacional José Faustino Sánchez Carrión, Perú.

E-mail jesquivel@unjfsc.edu.pe ORCID: <https://orcid.org/0000-0002-4591-9921>

Valia Luz Venegas Mejía

Doctora en Educación. Universidad Privada Norbert Wiener, Escuela de Posgrado, Perú.

E-mail valia.venegas@uwiener.edu.pe ORCID: <https://orcid.org/0000-0003-3032-8720>

Migdonio Nicolás Esquivel Grados

Maestro en Gestión y Acreditación Educativa. Universidad Católica de Trujillo Benedicto XVI, Perú.

E-mail m.esquivel@uct.edu.pe ORCID: <https://orcid.org/0000-0002-1685-3994>

Eduardo Gutiérrez Salcedo

Magister en Docencia universitaria. Universidad Tecnológica del Perú, Perú.

E-mail elgutierrez@gmail.com ORCID: <https://orcid.org/0000-0003-1964-3076>

Valia Luz Venegas Mejía

Doctora en Educación. Universidad Privada Norbert Wiener, Escuela de Posgrado, Perú.

E-mail valia.venegas@uwiener.edu.pe ORCID: <https://orcid.org/0000-0003-3032-8720>

Abstract

The article is the result of a documentary analysis research whose purpose is to present the evolution of education in northern Peru, from 1556 to the Pacific War, highlighting the founding of the first viceroyalty college and the first republican university in Latin America, marked by brio and rebuffs. As a result, the first college was founded in Trujillo in 1556 by Viceroy Andres Hurtado de Mendoza, which

Key words:

Education, colony, republic, college, university.



was closed by Viceroy Toledo. The colonial authorities were not present again in the foundation of schools until 1821. The Seminary of San Carlos and San Marcelo was founded in 1625 by Bishop Carlos Marcelo Corne and the College of El Salvador in 1627 by the Jesuits, who monopolized higher education in the extensive northern region of the viceroyalty. Then, the access to education in these establishments only favored a privileged class, leaving without option the indigenous majorities and women; therefore, it had an openly elitist and discriminatory character. Only the Conciliar Seminary arrived at the end of the colony and at the beginning of the Republic, the University of Trujillo was founded by the Liberator Simón Bolívar with his general minister José Faustino Sánchez Carrión. The republican education was asystematic until the Regulations of Instruction of 1850 and 1855 promulgated by President Ramón Castilla that ordered it and put it on track, but it stagnated in 1879.

La educación en el norte del Perú. El primer colegio virreinal y la primera universidad republicana de Latinoamérica

Resumen

Palabras clave:

Educación, colonia,
República, colegio,
universidad.

El artículo es resultado de una investigación de análisis documental cuyo propósito es presentar la evolución de la educación en el norte del Perú, desde 1556 hasta la guerra del Pacífico, destacando la fundación del primer colegio virreinal y de la primera universidad republicana de Latinoamérica, signadas por bríos y desaires. Se encontró como resultados la fundación en 1556 del primer colegio en Trujillo por obra del virrey Andrés Hurtado de Mendoza, el que fue clausurado por el virrey Toledo. No volvieron a hacerse presente las autoridades coloniales en la fundación de colegios hasta 1821. El Seminario de San Carlos y San Marcelo fue fundado en

1625 por el obispo Carlos Marcelo Corne y el Colegio de El Salvador en 1627 por los jesuitas, los que monopolizaron la Educación Superior en la extensa región septentrional del virreinato. Entonces, el acceso a la educación a estos establecimientos sólo favoreció a una clase privilegiada, dejando sin opción a las mayorías indígenas y las mujeres; por tanto, tuvo un carácter abiertamente elitista y discriminatorio. Sólo llegó al fin de la colonia el Seminario Conciliar y al iniciarse la República, fue fundada la Universidad de Trujillo por el Libertador Simón Bolívar con su ministro general José Faustino Sánchez Carrión. La educación republicana fue asistemática hasta los Reglamentos de Instrucción de 1850 y 1855 promulgados por el presidente Ramón Castilla que la ordenó y enrumbó, pero se estancó en 1879.

1. Introduction

The bibliography on education in Peru usually deals with an overview of what happened at different times and throughout the national geography. So, from this scenario, a study has been carried out with the purpose of presenting a panoramic vision of education in northern Peru, recounting the founding of the first viceregal college and the first republican university in Latin America, institutions marked by ups and downs. In this sense, a series of events occurred in almost the entire colonial period and part of the nineteenth century (1556-1879), a period of more than three centuries. Then, to the diverse publications on the facts of the Peruvian education in general, it is sought to complement with one referring to educational facts happened in the regional scope of the north of Peru.

The extensive geographical area where the events that are the subject of this research took place, the Peruvian north, has been the scene of several episodes that have marked milestones in the general history of Peru. In the valley of Moche, Trujillo, the Chimúes built the largest mud city in America, Chan-Chan; in 1532 in Tangarará, Piura, the village of San Miguel was founded, the first in the South Pacific; in 1532 in the city of Cajamarca, the Spaniards captured the Inca

Atahualpa, putting an end to the era of Tahuantinsuyo; in 1535 in Paita, Piura, the temple of San Lucas de Colán was built, the oldest in Peru; In 1537 in the port of Huanchaco, Trujillo, was enthroned the oldest Marian image of America, the Virgin of Perpetual Help, which every five years since 1681 makes its pilgrimage to Trujillo in the so-called "Huanchaquito" festival; in 1556 was founded in the city of Trujillo the first school of the viceroyalty; In 1820, the city of Trujillo proclaimed its independence on December 29, before any other capital of the Intendencia; in 1824, the first republican university in Latin America was founded in Huamachuco; and in 1915, the Grupo Norte was formed by young Bolivarian university students who had previously been seminarians.

In order to achieve the purpose formulated in the framework of a documentary research, it was important to answer the question: What are the characteristics of the evolution of education in the Peruvian north, recounting the foundation of the first school at the dawn of the colony and the first republican university in Latin America, until its stagnation generated by the Pacific War? To answer these questions, we proceeded to collect secondary information on the subject under study, organize it, analyze it and interpret it. Finally, the information was systematized for its evaluation and communication.

2. Methodology

The research methodology of documentary analysis was oriented to achieve the objective of presenting a panoramic vision of Peruvian education in the northern region, where the foundation of the first viceregal college and the first republican university in Latin America stand out, two institutions marked by the brio and rebuffs. The period of the study covers from 1556 (year of foundation of the first college) to 1879 (year of stagnation of the republican educational process as a result of the Pacific War). The methodological trajectory that guided the research followed different moments: exploratory, selective, analytical and interpretative reading; which implied that the data collection was followed by their systematization, analysis and interpretation, with which the proposed objective was achieved.

4. Results and discussion

De la Valle (1891) refers that Andrés Hurtado de Mendoza was the first viceroy who, when he was traveling to Lima to take possession of his position, in 1556 disembarked in the northern port of Huanchaco and stopped in the city of Trujillo and in May of that year he founded a school there so that the children of the people of Trujillo could study and learn science. This school was the first to be founded in the colony: "In this city of Trujillo, it was the first place that in another part of this kingdom was instituted as a school, with a private house that was made at the expense of His Majesty and income of five hundred pesos located in the Royal Treasury" (Centurión Vallejo, 1957, p. 28). Ramos Rau (1987) also refers that "in Trujillo in the year 1556, formal education had begun in Peru, by mandate of Viceroy Andres Hurtado de Mendoza" (p. 134). And in the same sense Pinillos Rodríguez (2018) opines.

The Latin tutor of the brand new viceroyalty school in Trujillo was the teacher Diego del Canto Corne, a French citizen who showed a wide mastery of Latin and Greek. Unfortunately, "he was taken by the viceroy D. Francisco de Toledo to Lima, where he taught the same class at the University of San Marcos" (Castañeda, 1996, p. 174). The aforementioned viceroy was committed to the reform of the capital's secular university, which included the transfer of the teacher Corne de Trujillo including the respective rent (Centurión Vallejo, 1957). This is how the march of the first viceroyalty college that burst like the first flash of light in the gloom for the people's emotion was left without effect; but viceroy Toledo lacerated Trujillo's dignity when he extinguished its first beacon of culture and hope.

The corregidor Felipe Lezcano in 1603 rebuilt the Royal House of Study in Trujillo where the first letters and latinity were taught. This type of practices were not sustained in time; for that reason, lacking a school, at the beginning of 1619 the Ecclesiastical Cabildo of Trujillo agreed to provide an income for the teaching of grammar, while a new school was founded; but the ruin in which the earthquake of February 14 of that year left the city frustrated the important clerical project. After the bad moment, it was decided to teach Latin in the convent of San Agustín, an experience that lasted two years, "then the presbyter

Manuel Pereira was appointed, who was assigned 300 petacones per year, and was given a house next to the cathedral, so that he could live there and teach the students, on condition that he would take the children to church after each lesson to learn singing" (Centurión Vallejo, 1957, p. 28).

Centurión Vallejo (1957) refers that in the classrooms of this school "Carlos Marcelo Corne received the first lights of wisdom" (p. 27). Corne, who was born in Trujillo in 1564, studied in the first viceregal school of his native lar, moved to Lima and entered the Royal College of San Martín (1582), later in the Royal and Pontifical University of San Marcos he obtained the degree of licentiate and the degree of doctor in Theology. In this university he was a professor and in the capital he began the exercise of his priestly magisterium. He returned to Trujillo and on March 20, 1622 he assumed the leadership of the bishopric (Castañeda, 1996). Until his death in 1629, the learned pastor wrote significant pages of Trujillo's history.

Monsignor Carlos Marcelo Corne, based on the plans of the seminary of Santo Toribio de Lima, founded on November 4, 1625 "a seminary school, according to the mandate of the Holy General Council of Trent. It is known under the title of San Carlos and San Marcelo; and in its primordial rection it only had twelve Collegians" (De Lecuanda, 1998, p. 128). Later, at the persistent request of the community, the formation of young men from distinguished families who did not aspire to the priesthood was extended. The illustrious founder of the Seminario Conciliar established and built the institutional infrastructure on the land he received as an inheritance from his parents, the same premises it occupies today.

Just as the bishop founded the seminary, in 1627 the Jesuits founded the college of El Salvador in their convent next to the Plaza Mayor (Castañeda, 1996). Zevallos Quiñones (1998) refers that "the seminary and the Jesuits tripled the colonial capital of Trujillo, by polarizing higher education for all of northern Peru" (p. 45). The college of El Salvador remained in force until the expulsion of the Jesuits from Peru by order of the Spanish crown. It was in the seminary where "the sons of the illustrious neighborhoods of the different cities that made up the Trujillo bishopric received higher education" (Hernández García, n. d.,

p. 296). This indicates the elitist character of higher education in northern Peru in viceregal times.

The events described in Trujillo are a sample of what happened in the extensive colony. There were only studies for the elite and education for the indigenous population was abandoned by the viceregal government, which the church tried to take over without much success. "Schools were created in doctrines under the charge of a clergyman and mission schools run by friars" (Calero, 1999, p. 34); although Guamán Poma (1980) refers that the reading and writing of the Indians was not approved by the doctrinal priest who "asked those who did not know how to read or write, nor did he like to have a school teacher because they did not know laws and ordinances and the service of God our Lord and His Majesty" (p. 604). Such schools were not systematic and as they were established, they languished, while the mostly indigenous population in the colony was illiterate and subject to all kinds of humiliations (De los Ríos, 1922; Vicuña, 2007). As a singular fact, the Jesuits and Franciscans, along with religion, taught arts and crafts to the Indians (Maraví, 1988).

The schools of first letters were scarce in the first decades of the 1600s, which were far from giving the opportunity to the great majorities. In this regard, Valcárcel (1968) refers that: "In the first quarter of the 17th century there were 12 free primary schools in the colony, with teachers paid by the Viceroy and their teachers were persons of recognized morality" (p. 31). But those who were excluded from education were also women, as Silva Santiesteban (1995) points out: "women were practically marginalized from educational centers" (p. 80). It was not until 1845, during the Republic, that an Educandas College was created in Trujillo and in 1915, for the first time, two women were admitted to study at the University of Trujillo.

In the colony, studies were divided into first letters, minor studies and major studies. In reality, the purpose of education was the formation of Spaniards, Creoles, some mestizos and curacas. Classes were taught in various types of establishments: schools for curacas, colleges, religious order schools, seminaries and universities (Valcárcel, 1968; Barrantes, 1989; Vicuña, 2007). Latin studies, for example, were considered minor studies. In northern Peru there were no colleges,

colleges for curacas or universities. In Trujillo, the Jesuit Order founded the Colegio de El Salvador and the bishopric the conciliar seminary. There was no university either, but there were minor studies, such as the Latin studies offered in Huamachuco.

An antecedent of University in Trujillo was the Seminary of Ordained, founded in the convent of the Company of Jesus by the catechist bishop Baltazar Jaime Martínez de Compañón y Bujanda (period 1780-1790), destined to confer degrees. Regarding the intentions of the illustrious prelate, author of the Trujillo Codex of Peru (1782-1785), Canon Zegarra Andrade (1951) refers:

This distinguished man thought of founding a University, and so he established the Seminary of the Ordained, in the Colegio del Salvador, in charge of the erudite and wise sons of San Ignacio de Loyola and Domingo de Guzmán, where academic degrees were conferred and public polemics were held, each one more heated and interesting. And this is how the future National University of Trujillo was born promising and smiling in time and space. (pp. 55, 56)

Referring to the diligent bishop Martínez de Compañón and the Seminary of Clerics, De Lecuanda (1998) refers that "in 1786 he founded a congregation of Clerics, ..., as well as for the instruction of the ecclesiastics of the Bishopric in Moral matters, as for the correction of the less exact in the fulfillment of such an elevated Ministry" (p. 128). Meanwhile, Centurión Vallejo (1957) refers of the same bishop, that "in 1789, when reforming the Seminary, he proposed the creation of a University in said center of studies" (p. 29). Likewise, Monsignor Blas Gregorio de Ostolaza, rector of the Seminary, founded the Academy of San Ignacio for lay students of the Seminary of San Carlos and San Marcelo with a view to obtaining the degree of Doctor of Philosophy.

In the four hundred year old San Carlos and San Marcelo Seminary College, called Historical College of Peru since 2011, great characters have been formed or have passed through it, who for their deeds or ideals shine in history. They stand out religious, heroes, educators, writers, intellectuals, military, politicians, in short; such as: Toribio Rodríguez de Mendoza (religious, hero and politician), José Faustino

Sánchez Carrión (hero and politician), Mariscal Luis José de Orbegoso (president of Peru), José Andrés Rázuri (military, protagonist in the battle of Junín), Juan Antonio Andueza (president of the Constituent Congress of Peru in 1822 and rector of the Seminary), Miguel Wenceslao Garaycochea (mathematical scholar, professor at the Seminary), José Dávila Condemarin (intellectual and rector of San Marcos), Ricardo O'Donovan (prominent military officer), Felipe Alva (jurist), Antenor Orrego (philosopher, politician and rector of the University), Víctor Raúl Haya de la Torre (politician), among many others.

The cloisters of the Seminary College of San Carlos and San Marcelo have been the scene of great events throughout history. For example, prior to the proclamation of the independence of Trujillo on December 29, 1820, the seminarians in its premises watched over the Peruvian flag the night before to prevent the emblem from falling into the hands of royalists; likewise, on October 12, 1831, the installation of the University of Santo Tomas and Santa Rosa, today the National University of Trujillo, took place in its premises and it functioned there until October 13, 1834.

In 1767 King Charles III expelled the Jesuits from his dominions and, therefore, they left Peru; their estates were distributed and their works expropriated. The Jesuit school of Trujillo was left without effect, and the rooms of the Society of Jesus were converted in the time of the Republic into university premises, as provided for in the founding decree. From that date, for more than a century and a half, the seminary was the only option for studies in the north. Looking for better horizons, in the last years of the colony, young people traveled to Lima to study at the University of San Marcos, which had under its tutelage four colleges: the Royal and Major College of San Martin, the Royal and Major College of San Felipe and San Marcos, the Royal College of San Carlos (focused on Law and Letters, the result of the merger of the previous ones) and the Royal College of Medicine and Surgery of San Fernando.

On December 27, 1821, by Decree No. 146, the Protector San Martin called for the first time the citizens to elect the first Constituent Congress with the mission of establishing the form of government of

Peru, as well as to elaborate the Political Constitution. The Congress was installed on September 20, 1822 and its Board of Directors was integrated by: Francisco Xavier de Luna Pizarro, president; Manuel Salazar y Baquíjano, vice president; José Faustino Sánchez Carrión and Francisco Javier Mariátegui, secretaries. The first Magna Carta was promulgated on November 12, 1823 by President José Bernardo de Tagle. It contained substantial political aspects such as: the unity of the Peruvian State with independence from the Spanish monarchy; the conditions for exercising citizenship such as being Peruvian, being married or 25 years old, knowing how to read and write and owning property or exercising a profession; the government with three powers: executive, legislative and judicial. And in article 184° it stipulated: "There can not cease to be Universities in the departmental capitals".

In 1823, politically, Peru was constituted by seven departments, which were established on the basis of the previous viceregal Intendencias. The most extensive, the department of Trujillo, after La Libertad, was constituted on the basis of the Intendancy of Trujillo, the territories of the General Command of Maynas and the province of Jaén; Ayacucho, on the basis of the Intendancies of Huamanga and Huancavelica; Junín, in what was the Intendancy of Tarma; Lima, in what was the Intendancy of Tarma; Lima, in what was the Intendancy of Tarma; Junín, in what was the Intendancy of Tarma; Lima, based on the Intendancy of Lima; Cuzco, in what was the Intendancy of Cuzco; Arequipa, based on the Intendancy of Arequipa; and Puno, in what was the Intendancy of Puno. Of the seven departments, three had a university, while Trujillo was one of the four that did not have one.

The Independence of Peru was proclaimed on July 28, 1821, two years later it already had a Magna Carta, but the viceroy La Serna and his army remained in the interior and the government was established in Cuzco. In the second half of 1823, the political chaos was serious and the viceroy was preparing to recover Lima. It is in this context that Simón Bolívar came to Peru at the express invitation of the Peruvian Congress, through the commissioners Dr. José Sánchez Carrión and Dr. Joaquín Olmedo. On September 1, 1823, the victorious general arrived in Callao and, immediately after, the Congress confirmed his military and political authority with full powers, under the title of

dictator.

From their first meeting, Sánchez Carrión and Bolívar formed an odd duo of strategists and visionaries that allowed the patriotic feat of emancipation to be accomplished in record time and without setbacks. By decree of March 26, 1824, issued in Trujillo, Bolívar appointed Sanchez Carrion as General Minister of the Business of the Republic and hastily began to strengthen the Liberating Army. From the spring city they left to Huamachuco, where the headquarters were established. On May 10, 1824, after holding a Council of War and before mounting his nag to cross the Andes and open the final campaign for independence in the south, the Liberator signed the decree founding the first republican University and endorsed by his illustrious minister. This glorious event for the northern education was the precious fruit of Dr. Sanchez Carrion's enlightenment, who had previously held substantial discussions on the subject with Dr. Jose Davila Condemarin, an intellectual from Trujillo who was rector of the University of San Marcos, the learned presbyter Dr. Pedro Jose de Soto, vicar of the doctrine of Huamachuco, and the ex-seminarian Jacinto Maria Rebaza (Rebaza Cueto, 1971; Centurión Vallejo, 1984; Valdivieso García, 1989).

The decree founding the University was published on July 31, 1824 in the *Gaceta de Gobierno*, t. VI, No. 32, p. 157. The three recitals and two articles of the operative part of the capital document are cited for their relation to the subject:

Whereas:

That, according to Article 184 of the Political Constitution of the Republic, there must be Universities in the capitals of the Departments, as one of the most effective means of promoting public instruction, on which the support and security of social rights depend to a great extent;

II. That, nevertheless, of the population of the Department of Trujillo, there is not for all teaching, more than that which can be acquired at the cost of much time and effort, in the Seminary of its Capital;

III. That the provinces of the aforementioned department deserve much from the homeland for their loyalty to the cause and for their many important services to the liberating army in the most difficult circumstances of the Republic;

I have come to decree and decree:

1° The University, which according to Article 184 of the Constitution, must be in the city of Trujillo, as the capital of one of the departments of the Republic, is hereby declared established.

2° The college called Colegio del Salvador with its church is applied to this establishment, and the respective rooms for its exercises are to be designated by the Rector of said University, who will be Archdeacon Dr. Carlos Pedemonte.

(Denegri, 1975; Velásquez, 2016; Utano and Culquichicón, 2003; Alva Castro, 2003).

As can be seen, in the founding decree there are three recitals: In the first one, reference is made to the Constitution of 1823, where the fact of having a University in each departmental capital is specified; in the second one, it is noted that the only place in northern Peru to pursue studies was the Conciliar Seminary of Trujillo; and in the third one, the gratitude of the country to the department of Trujillo for its patriotism and efforts to achieve independence is emphasized. Naturally, how was it possible to provide the opportunity to educate hundreds of thousands in a single institution, the Seminary? The founding of the university was, among others, an effort to combat a discriminatory education, where the bulk of the population in the colony was illiterate and mercilessly exploited (Macera, 1988; Vicuña, 2007; Barrantes, 1989; Calero, 2000; Mariátegui, 1978).

An uneducated people is an exploited people and that happened in the colony. And in response, "there were protests, acts of disobedience and resistance to the colonial authorities" (Valdiviezo, 2008, p. 19). In the same sense, Valcárcel (1977) refers: "Peru was a nation exploited with tenacity and euphemism..." (p. 19). (p. 19), because the "Inca population did not passively accept Spanish domination" (Tord, 1993,

p. 336). And he adds: "The main forms of exploitation were the mining and textile mitas (Obrajes), the latter more terrible and degrading than the former. The Indians were chained to this servitude which, in fact, was in no way different from slavery" (Ibid.). In the Peruvian north, in the eighteenth century there were riots in the obrajes of Carabamba, Usquil, Otuzco and Huamachuco (Espinoza, 1971; Pinillos Rodríguez, 2018); however, "it is very certain that in all the obrajes of the Trujillo Intendancy there were attempts at rebellion because there was always abuse" (p. 76). It was the response to the abuse in the "coloniaje", an offspring of the conquest, which was "a psychological catastrophe", as Uriel García (1973, pp. 96, 97) described it.

This is how the north of Peru, where there was abuse everywhere against Indians, slaves, poor and women, did not have a university during the colonial period; however, at the dawn of freedom, at the dawn of the Republic, the first higher education institution in the north was born, which was also the first of the free peoples of Latin America (Robles Ortiz, 2018; Centurión Vallejo, 1981). It emerged from the will of two lovers of freedom, Simón Bolívar and José Faustino Sánchez Carrión; however, the university that burst forth splendid and lush at the dawn of the Republic its founders did not see it on its way, since it was installed in 1831, when they had already passed away. The unnecessary delay in its installation was a snub to the population that was anxious for their children to have access to betterment. For the marginalized castes, instruction was restricted to the home, as the appropriate place to preserve culture and ancestral values.

The independence revolution did not mean substantive changes in the conceptions of education and institutions. "In the cult of the humanities, the liberals, the old landed aristocracy and the young urban bourgeoisie were confused. Both were pleased to conceive the universities and colleges as factories of people of letters and law" (Mariátegui, 1978, p. 107), in the same sense Terrones (2008) and Maraví (1988). That was the initial spirit of the University of Trujillo (Robles Ortiz, 2018;), which in 1824 "arose to educate the youth in the defense of social rights in a new historical stage marked by freedom" (Robles Ortiz, 2006, p. 47). But independence did not mean an immediate break with Spain in the economic and social order (Bonilla,

1972).

When Bolivar and Sanchez Carrion were at the General Headquarters in Huancayo (August 20 to September 8, 1824), in compliance with the Decree of the Provisional Government of February 23, 1822, they ordered the establishment of free schools in the Regular Convents in charge of a paid preceptor, a specialized priest. The same measure was taken for Trujillo. On November 18, 1824, the Liberator ordered that

The director of the Normal School of Lima travels to the city of Trujillo to dedicate himself to teaching, providing him with funds for his transfer. On the same date, the prefect of the department of Trujillo (later La Libertad) was informed of his approval of the project of the municipality of Chachapoyas to establish and support an elementary school. (Centurión Vallejo, 1980, pp. 131, 132).

In the Republic, the successive military governments did not give enough importance to the education of the people who fought to be free and the colonial uses and customs in educational matters were maintained, since the colonial "model" as it was continued until the government of Ramón Castilla, who approved the first republican regulations that allowed ordering and guiding the national educational system (Encinas, 1986; Valcárcel, 1975; Barrantes, 1989; Vicuña, 1999; Quiroz Castillo, 2016). Precisely, from the Public Instruction Regulations of 1850 and 1855, education was ordered in grades: primary in schools, secondary in colleges and higher in colleges or universities, and the responsibility for educational management was concentrated in the Central Government. Robles Ortiz (2004) emphasizes that the 1850 regulation "was the first educational code of the republican era, thanks to which the State claimed for itself the direction and administration of education" (p. 65).

Referring to the landmark that marked the regulation of President Ramón Castilla and regarding the course of Peruvian universities after a century of the Republic, Tello (1967), refers to the following:

In the long history of San Marcos, (377 years to 1928) there has been only one fundamental reform since its foundation: the one carried out by Castilla, who replaced the medieval type University with the

professional type University or College of liberal professionals, which is the one preserved until now. (p. 27)

In northern Peru at the beginning of the Republic, before the regulation of 1850, alongside the Universidad de La Libertad and the Seminario Conciliar, there were the Colegio de Artes y Ciencias de Cajamarca (1831), later San Ramón, and the Colegio San Miguel de Piura (1835), both for boys. On October 22, 1845, a Colegio de Educandas was created in Trujillo and operated in the suppressed convent of San Agustín (Calero, 1999). In this school for girls, the first of its kind in the north, the famous educator from Chiclayo, Elvira García y García, received part of her education.

With the regulations of 1850 and 1855, of course, the organization and expansion of public education in the country began, but marked by an evident centralism in Lima. Thus, in the second half of the 19th century, several educational centers appeared: the National Institute of Sciences of Trujillo (1854), later San Juan; the National College of Sciences and Arts of Chiclayo (1859), later San José; the National College of San Nicolás in Huamachuco (1860); and the National College of San Juan de Chota (1861). And in the 1855 Regulation of Instruction, it was specified that the purpose of the secondary school was to train in liberal culture and prepare for higher education (Rebaza Acosta, 1962; Valcárcel, 1975; Barrantes, 1989; Vicuña, 2007). In 1875, the Colegio Hermanos Blanco (Belén) was founded.

And since 1876, the year of the promulgation of the Regulation of Public Instruction by Manuel Pardo in which the free primary education was established, the number of primary schools and secondary schools increased considerably in the northern towns. On October 21, 1878, Municipal School No. 1 was founded, later Centro Escolar de Varones No. 241, better known as "Centro Viejo". Years later, César Vallejo worked in this school (1914-1915). It is currently Educational Institution No. 81014 "Pedro Mercedes Ureña", the oldest in Trujillo (Esquivel Grados, León Becerra, Vega Hidalgo and Cosavalente Pretel, 2013).

The training of educators did not take place during the colonial period. In the Republic, while San Martín was on his way to Guayaquil to meet

with Bolívar, the supreme delegate Torre Tagle signed a decree creating the Normal School on July 6, 1822 (Calero, 1999; Robles Ortiz, 2004; Díaz Suárez, 2014), but it did not become operational. Bolívar, with a decree of January 31, 1825, ordered the establishment of a Normal School in each departmental capital, but it did not prosper in successive military governments. In Lima, the first Normal School for Women, a work of the first civilian government led by Manuel Pardo, began to function in 1876 and the Normal School for Men in 1905, during the civilian government of President José Pardo. From the first graduating class in 1906, Trujillo native José M. Segura graduated and became the director of the Old Center. Another Trujillo native who graduated from the aforementioned Normal School was Julio Eduardo Mannucci, another director of the Old Center.

The regulation of 1876 meant a major setback for the University of Santo Tomás and Santa Rosa, since it ordered its closure for economic reasons (Centurión Vallejo, 1981; Utano and Culquichicón, 2003). Petitions were useless to avoid the closure; it was the greatest snub to the people of Trujillo and their desire to see their university grow. After 18 years it reopened its doors in 1894 and began to organize itself again and functioned without achieving a major takeoff until the 1930s.

In northern Peru, on April 5, 1873, a Normal School for Boys and a Normal School for Girls were created in Cajamarca, but they did not function (Robles Ortiz, 2004; Barrantes, 1989). Years later, in Ancash, through the efforts of the wise mathematician Ignacio Amadeo Ramos Olivera, the government, by Supreme Resolution of October 15, 1931, ordered the creation of the Tinguá Rural Normal School in Yungay, which in 1934 functioned as a Rural Normal Section with scholarship students from all the northern departments of the country (Meneses Villón, 1961). Two years later, on June 27, 1936, the Pedagogical Section of the National University of La Libertad opened its doors in Trujillo, through the efforts of the preeminent normalist Julio Eduardo Mannucci, who was its first director (Robles Ortiz, 2017; Esquivel Grados, 2012; Romero Ames, 1993; Mannucci, 1942). More than one hundred years passed since the creation of the first Normal School in Peru to crystallize teacher training in the north, a regrettable result of the apathy of the rulers for the education of the people and their development.

The year 1879 marks a sharp mark in the history of the northern part of the country. That year the slow educational progress was cut short and the attention and resources were directed to the war with the southern neighbor. Schools and colleges closed their doors. In the case of the San Juan, they exchanged the books for the rifle to defend the patriotic honor and could do little to prevent their institutional premises from becoming a stables and barracks for the enemy soldiers, where the Zapadores regiment was installed; The same misfortune happened with the university premises, where the Lautaro regiment was stationed (Centurión Vallejo, 1957; Pinillos Rodríguez, 2018). And both the San Juan and the University of Trujillo did not fulfill their duty until 1884. In Chiclayo, the Colegio San José school suffered the same misfortune as its Trujillo counterpart; while in Cajamarca, teachers, students and alumni from San Juan did their part and fought in the battle of San Pablo in 1882 (Rabines Sánchez, 1981). This is how internal and external factors truncated the educational progress of northern Peru time and again.

Finally, an aspect that deserves to be highlighted as a complementary fact to what has been dealt with up to the war of 1879 is the fact that the Seminary School and the University of La Libertad sheltered in their classrooms most of the members of the Northern Group, a group of personalities of the Centennial Generation that proposed to investigate and make the greatest effort to change the Peruvian reality. In these efforts, the figures of Antenor Orrego and José Eulogio Garrido stand out clearly as inspirers and leaders, followed by César Vallejo, Víctor Raúl Haya de la Torre, Carlos Valderrama, José Alfonso Sánchez Urteaga (Camilo Blas), Alcides Spelucín, Macedonio de La Torre, Óscar Imaña, Federico Esquerre, among others. One of its last members, the novelist Ciro Alegría Bazán, summarized the soul of the Group as follows: "In the old city, adhering to tradition, the extraordinary Grupo Norte developed notable intellectual activity and, what is more, pointed out new directions in arts, literature and ideas" (Alegría, 1980, p. 92).

5. Conclusion

During the colonial period, the north of Peru lived an almost

generalized obscurantism, since formal education was limited to a few training centers associated with the Bishopric of Trujillo and located in the city of Trujillo. The most important center in the north, and at times the only one, the Seminary of San Carlos and San Marcelo, was founded in 1625 by Carlos Marcelo Corne, the first bishop born in Peru and an alumnus of the first colonial school founded in Trujillo by Viceroy Hurtado de Mendoza. As time went by, from the exclusive clerical formation, the Seminary extended its educational service to lay people who did not seek the priesthood, but it was only reserved for those who came from wealthy families, which indicates that colonial education was openly elitist and discriminatory in the north of Peru, characteristic of a State that marginalized Indians, slaves, children of the poor, as well as women; However, beyond destroying their "idolatries", the system could not prevent marginalized communities from preserving their culture and ancestral values in their homes and communities through non-formal education.

The facts reveal that the education of the majority was not part of the agenda of the viceregal government, since it did not fit the colonial model: it was not necessary to have educated Indians to work in the mills, mines, haciendas or sugar mills. For that reason, in the extensive territory of the north of the viceroyalty of Peru, the education of the privileged was concentrated in Trujillo in the Seminary and the College of El Salvador of the Jesuits; but when the second one was closed, the first one became a solitary beacon for the rest of the colonial epoch. Naturally, without more educational offerings, the poor majority population was condemned to ignorance, marginalization and consequent exploitation. A century after independence, little progress was made in education and the freedom, dignity and justice of the majorities was a rhetorical question, since they continued without access to schools, ruminating on their pain inherited from the colony, as De los Ríos (1922) attested: "The indigenous people are oppressed today as in the worst days of the colony. The gamonales, like despot Spanish corregidores, exploit the native element without compassion" (p. 173).

The foundation of the University of Trujillo by Simón Bolívar and José Faustino Sánchez Carrión on May 10, 1824 is the most important educational event at the dawn of the Republic; it emerged nurtured

with the vigor of freedom. It was an emblematic institution that emerged as a retribution to the brave efforts of the people of Trujillo for the cause of freedom, where the youth could be educated for the defense of social rights; however, due to the authorities' negligence, it took seven years to be installed in the first decades of operation, it reproduced the colonial university model, far from the original dream of its founders. To submerge the brand new university in languor and preserve the colonial educational schemes was nothing more than a major snub by the authorities to the community of Trujillo and the north, until 1850 and 1855 when Ramón Castilla promulgated two Regulations of Instruction that ordered and directed Peruvian education, which in less than thirty years, in 1879, was cut short by the unfortunate War of the Pacific.

Educational action in the first half century of the Republic in the extensive department of La Libertad and the Peruvian north was slow; together with the university and the seminary, only a few schools emerged and teacher training was not implemented, as it was postponed until the third decade of the 20th century, when in Yungay and Trujillo normalists began to be trained to educate village children, as well as children and young people in towns and cities. These and other measures related to the educational progress, developed by successive governments in the inaugural stage of the Republic, were indicators of a parsimonious development of the people, the towns and the country; nevertheless, as if to remedy the evils, in the dawn of the 20th century, in the cloisters of the Seminary School and the University of La Libertad the protagonists of the paradigmatic Grupo Norte were formed, a cultural movement whose effort was oriented to change the Peruvian reality.

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