

Ideological profiles of intellectuals from the modern age

Perfiles Ideológicos de Intelectuales en la Época Contemporánea

José-Eriberto Cifuentes-Medina¹

Universidad Pedagógica y Tecnológica de Colombia – Tunja, Colombia
joseeriberto.cifuentes@uptc.edu.co

Pablo-Andrés García-Sandoval²

Universidad Pedagógica y Tecnológica de Colombia – Tunja, Colombia
pabloandres.garcia@uptc.edu.co

Mayra-Fernanda González-Moreno³

Universidad Pedagógica y Tecnológica de Colombia – Tunja, Colombia
mayra.gonzalez01@uptc.edu.co

Cómo citar/ How to cite: Cifuentes, J., García, P. & González, M. (2024). Ideological profiles of intellectuals from the modern age. *Revista Saber, Ciencia y Libertad*, 19(2), 116 – 142. <https://doi.org/10.18041/2382-3240/saber.2024v19n2.12007>

Abstract

To discuss the role and possible importance that may have, to have the intellectuals in the different areas, disciplines or science that engender and cultivate knowledge for the society of the present and the future; without missing the past; in several scenarios of knowledge and knowledge of society. This research is addressed from the qualitative -Hermeneutic paradigm in the perspective of a documentary and systematic review of the literature for the object of study. In the process of understanding the intellectual as that person who is dedicated to the critical reflection of reality, according to his discipline and place of posi-

Fecha de recepción: 12 de abril de 2024
Fecha de evaluación: 16 de mayo de 2024
Fecha de aceptación: 3 de junio de 2024

Este es un artículo Open Access bajo la licencia BY-NC-SA
(<http://creativecommons.org/licenses/by-nc-sa/4.0/>)
Published by Universidad Libre

- 1 Associate Researcher (I) SNCTeI, call 894/2021. MinCiencias Scholarship Call 909/2021. Doctor in Education – Cohort XII, Universidad Santo Tomas. Magister in Education, Specialist in Education with an emphasis in Educational Evaluation, Graduate in Theology, Graduate in Philosophy and Religious Education, Universidad Santo Tomas. Specialist in Pedagogy and Teaching, Graduate in Social Sciences, University Foundation of the Andean Area. Professor – Researcher Degree in Basic Primary Education. UPT. CIFES research group leader. SIEK Research Group.
- 2 Master in Education, Specialist of computing for teaching, Teacher of foreign languages. Teacher Universidad Pedagógica y Tecnológica de Colombia.
- 3 Master’s student in Human Resources Management and Direction, Specialist in Senior Business Management, Business Administrator, Pedagogical and Technological University of Colombia. Professor Pedagogical and Technological University of Colombia.

tion in society, so much so that his intervention influences the reality, reaching a level of authority. In the surroundings and before public opinion, according to the field of influence of each intellectual. The fields are diverse: political, religious, literary, artistic, among other ways of reconnaissance by society and its action, it generates a way of reaching out to the public of intervention that helps to consolidate the history of the ideas.

Keywords

History; Ideas; Intellectuals; Modern Age.

Resumen

Discutir el papel y la posible importancia que pueden, tienen o deben ejercer los intelectuales en las diferentes áreas, disciplinas o ciencias que engendran y cultivan conocimiento para la sociedad del presente y futuro; sin olvidar el pasado; en diversos escenarios del saber y del conocimiento de la sociedad. La presente investigación se aborda desde el paradigma cualitativo-Hermenéutico en la perspectiva de una revisión documental y sistemática de la literatura del objeto de estudio. En el proceso de comprender al intelectual como aquella persona que se dedica a la reflexión crítica de la realidad, según su disciplina y lugar de posición en la sociedad, por lo tanto, su intervención es influir en la realidad, alcanzando un nivel de autoridad en el entorno y ante la opinión pública, según el campo de influencia de cada intelectual. Los campos son diversos: político, religioso, literario, artístico entre otros propios de reconocimiento por la sociedad y su acción conlleva a generar una forma de trascender en el público de intervención que conlleva a consolidar la historia de las ideas.

Palabras clave

Historia; Ideas; Intelectuales; Época Contemporánea.

Introduction

This study pretends humbly to know the individual who tries to penetrate in the world of the history of the ideas: path, process and result of the intellectuals in

different geographic spots and the knowledge. A concise path with no details on the support of the diverse bibliographic resources; invoke many intellectuals from Latin America, Colombia and in Boyacá; deducting that the field of work is huge and requires dedication, certainty and passion for the interest and purpose of sailing in the space of knowledge and the new one that intellectuals have generated along the last years.

Hroch, (2020) affirm that;

Argues against dismissing as ‘populist nationalism’ every positive view of one’s nation and ignoring patriotism as its antithesis. The European nation exists in two senses: as a large ‘social group’, a community of real people, and as an abstract community of cultural values promoted by intellectual elites grounded in a humanities-based education. The widespread prejudice that condemns every positive expression of one’s relationship to the nation has proved counterproductive because it has prompted ever stronger spontaneous reactions in the form of primitive nationalistic egoism. This has weakened the commitment people feel towards their nation and the humanistic potential that the nation possesses as a cultural community of values. Consequently, anti-national European intellectual elites bear some responsibility – along with those preaching neoliberal individualism – for the success of populist demagogues and the decline in patriotic values. Given the state of education today, a revival of humanist culture for national elites seems impossible, making the continued rise of primitive nationalism appear unstoppable.

In a consistent direction, Scholtes (2019) explores the question of the concept of Constituent power in the light of recent constitutional developments in countries with populist governments. It attempts to outline and contrast conceptions of constituent power as inherent in liberal constitutionalist and populist thinking, respectively. While constitutionalists draw heavily upon Kelsenian normativism in framing the way political power is generated, populists juxtapose this with a concept of constituent power that is inspired by Carl Schmitt’s ‘decisionist’ view. The complacency of legality inherent in liberal constitutionalist thinking is susceptible to a populist challenge that draws attention to the necessity for the social embed deadness of any legal order. Populism, it is argued, exposes a core tension inherent in constitutionalism: How do constitutionalists reconcile their democratic aspirations with the simultaneous preclusion of certain political choices from the demo-

cratic realm? Populists can attack constitutionalism also because of the deficient conception of constituent power that underlies the latter. The article concludes that, where challenged by populists, public law can at some point no longer rely on its own force to defend itself. Its authority needs to be re-established from an extra-legal, prepositive perspective. In an era of political populism, constitutionalist public law becomes a discourse that can challenge populism by means of the powerful reasons that inhere in the former.

On the other hand, without losing the meaning of the analysis object of studio “administrative profiles of intellectuals from the modern age” Kelly, (2018), states that;

The continuing utility of the Atlantic Crossing and the discovery of the “New World” in Western conceptualizations of contemporary globalization, which, following Heidegger, Arendt and Sloterdijk, it characterizes as a reductive “world picture” designed to legitimize a Modernity defined by colonialism and its epistemological avatars. The essay reflects on the discovery of the Americas as a period sing trope that re-situates the medieval European past in the “present” of the fifteenth- and sixteenth century “New World,” and explores the continuing valency of “new worlds” in the self-representations of the “Moderns.” Drawing on Peter Sloterdijk’s grand narrative of “terrestrial globalization,” the essay contests the virtuous alignment of translation, hospitality and mobility, contending that, in the context of a global migrant crisis and the ecological conditions of the “Anthropocene,” the terms function as shibboleths of neoliberalism. Alternative models of translation, drawn from the “Amerindian perspectivism” of anthropologist Eduardo Viveiros de Castro, are assessed as a potentially radical alternative to the spent models of cultural encounter that accompany liberal humanist and postmodernist understandings of contemporary global mobility. The multiple ontologies proposed in the “epistemologies of the South” have the potential to revivify what are described as pre-modern conditions of epistemological, and hence ethical, humility.

Lawson, Bikundo, & Tranter, K. (2019), points out,

Habermas’s counter to this is that: ‘as long as all citizens enjoy equal rights and nobody suffers discrimination, there is no compelling normative reason to secede from the larger political community’.⁴² Moreover, and most relevant to

the present discussion, for Habermas, that view fits in with both the Charter of the United Nations and the resolutions of the United Nations General Assembly, all of which do not employ the 'concept of "people" in the ethnic sense'.⁴³ For Habermas, discursive forums can be inclusive of heterogeneous parties, and retain actual power, provided foundational rules of equality are maintained (p. 7)

As well, Hinchman, (2012) claims that;

Hannah Arendt owed much of her renown as a political philosopher to her illuminating, often controversial studies of contemporary issues. She wanted to demonstrate how much a political philosopher could tell us about the Eichmann trial, the Vietnam War, or the Hungarian uprising. Even in her most abstruse theoretical works like *The Human Condition*, Arendt's passionate concern for the present age shone through. There was never anything pedantic or scholastic about her (p. 183).

Lawson, Girola, (2018) points out,

Furthermore, it must be taken into account that the various classes and groups of a society might base their activity on different ideas and expectations, at any given time. Then, people and groups should find their *raison* and sustain their emotions and longings in different Imaginaries as unconscious and implicit, that operate as assumptions of background, but which can be perceived through the discourses and representations to which they come to express them

The intellectuals from Latin America some, to avoid saying almost all of them have drunk from the European fountains, in all the senses and meanings but the plural number of them it is not far away from the reality of their geographic space. In a historic tour that goes from the beginning of the XX century to the decade of the 80's, since the same conception of the revolution as an idea and as experience for the scholars, in many cases in directions even in the obligatory exile or voluntary because of the way of thinking and doing to the contemporary ones.

Intellectual nets are characterized, hatched by meetings, trips, books, magazines and letters that have emerged in the middle of the knowledge and thinking battle in the modern societies or as a way to gather and organize the intelligence, understanding politic as an object of study, worry and duty of some intellectuals among other topics of connote importance and according to the vanguard.

Bedoya, (2016) presents a research in which;

Explores the diverse images that the staff of the Colombian literary supplement *El Nuevo Tiempo Literario* presented of the stereotype of “intellectual” during the first half of the 20th century. It analyzes said representations through the study and comparison of emblematic European figures and the analysis of their ideas in important historical moments such as the Dreyfus Case and the Great War, for example. The conclusion is that the self-representations of the supplement’s collaborators made it possible to distinguish the differences and similarities between writing, thinking, and “acting,” i.e., between being literati, literary critics, and intellectuals committed to political action (p. 125).

Intellectuals are those persons who develop a related activity to the faculties of the human intelligence, in the way of their influence in the reality, looking for an authority status in society. There are many aspects addressed with the objective to support the context of the intellectuals, giving a place to the daring thinkers and the political thinkers in the perspective of Mark Lilia, heading by the history of intellectuals in Latin America in the XX century getting to the ideological profiles in Colombia in the same XX century even more in states scenarios like Boyacá.

Methodology

The research is approached from the qualitative-hermeneutic paradigm, due to it aims to find answers from the researchers themselves to suitable questions about the ideological profiles of intellectuals in contemporary times (Gamboa, Lago and Hernández, 2016). The objective of the documentary review is to focus on searching, observing and evidencing in Latin American countries, in order to analyze the ideological profiles of intellectuals in contemporary times and a systematic review of the literature is supported.

Hernández, Fernández and Baptista (2014) mention that the information obtained through a systematized instrument can define units and categorize them so that it is feasible to interpret and analyze them. Therefore, it was sought to define organized and significant components for the construction of this theoretical review (Quoted by García, Ruge and Quintero, 2016).

In Ricoeur’s (1987) perspective, classical hermeneutics is defined as the theory

of the rules governing an exegesis, that is, an interpretation of a particular text or a collection of signs susceptible of being considered as a text. In this perspective, one of the basic concepts is the “hermeneutic circle” which describes the movement between the interpreter’s way of being and the being that is revealed by the text. The documentary review presents a non-experimental design; In other words, these are studies in which we do not vary the variables; what is done is to observe phenomena as they occur in their natural context, in order to subsequently analyze them. Hernández, Fernández and Baptista (2014).

Results, analysis and discussion

Daring thinkers; intellectuals of the politics: Mark Lilia, in his text: *Daring thinkers* show in the study of deep inquiring of six intellectuals in the XX century. The book “recalls and analyzes the way of many influent thinkers who succumb, in different degree, to the fascination of totalitarian power, their charismatic leaders or their messianic ideologies” (Lilia, 2001: 2). The book is conforming by six independent essays aforementioned to: Martín Heidegger (In the look of Karl Jaspers and Hannah Haredt), Carl Schmitt, Walter Benjamín, Alexandre Kojève, Michel Foucault and Jacques Derrida. In the table N° 1, it is itemized in a generic way the relevant aspects of each chapter and the reciprocity of each thinker. The first two essays are related to the Nazi affiliation of Heidegger and Schmitt, the rest tell the influence almost irresistible to the totalitarian trend, Marxism and the deep trace that in the last decades of the century left Hegel, Nietzsche in the structuralism.

Table N° 1. *Daring thinkers: The intellectuals of the politics.*

THINKER	BRIEF DESCRIPTION
Martin Heidegger, (1889 - 1976) German	These thinkers met for the very first time in the early 20` s and felt attracted to each other immediately because of their common passion for the philosophy. But in the measure they were dragged for the political floods that shook Europe, and then around the world, this passion took almost all the aspects of their personal life and their political convictions. The important and deserving of a serious reflection is the manner, facing the modern seduction of dictatorships, each one of them posed the place in life of the thinking. Heidegger-Arendt in a new frame and with more intellectual meaning: philosophical friendship developed and shared with his friend in common, the existentialist thinker Karl Jaspers.
Hannah Arendt, (1906 - 1975) German Jewish origin	
Karl Jaspers (1883 - 1969) German	

THINKER	BRIEF DESCRIPTION
<p>Carl Schmitt (1888 - 1985) German</p>	<p>Like other German intellectuals, included Heidegger, Ernst Jünger and Gottfried, Schmitt supported publicly the Nazi party in the first days of the Third Reich. But, as it is showed by Andreas in his detailed book about Carl Schmitt, went far beyond his colleagues becoming into a committed official defender of the Nazi reign. The works of Schmitt post war, less polemics the precedent ones are more ambitious: The mood of the earth in laws of war (1950) outlines a mythical history about the international relations based on the relation of the human enmity with the conquering of the land, sea and air.</p>
<p>Walter Benjamín (1892 - 1940) German</p>	<p>He was born in the warm of a wealthy Jewish family in Berlin. Benjamin wrote two memories of his youth: chronicles of Berlin and a Berliner childhood bittersweet reflections about education in a wealthy western area of the city. The inclusion of Walter Benjamin, it is weird¹. He was not a philosopher of the politic, but one of the biggest literary and critics of the west, whose work saved some single text about URSS, it does not correspond to the philotirany genre. Gershom Scholem understood better than anyone: Benjamin was a theologist lost in the kingdom of profanity.</p>
<p>Alexandre Kojeve (1902 - 1968) Russian</p>	<p>The problem with the Russian intellectuals is that they gave universal systems of economy and politics, but they do not want to slash to the simple duties of washer machines engineering of their age. Kojeve the Russian aristocrat who converted himself in one of the most known and well regarded philosopher and statesperson of the politics in the XX century in France, he dedicated all his intellectual life to the recover and explanation of the discredited philosophy of G. W. F. Hegel. Despite of being a Russian citizen, he was an architecture of the post war European rebuilt and well known ministries consultant and of French presidents. It is hard to cite another European thinker of the las century who has performed an outstanding role of in the construction of the European politics, or in a man of the state who had similar philosophical ambition.</p>
<p>Michel Foucault (1926 - 1984) French</p>	<p>Michel Foucault's work does not leave anyone indifferent. Almost two decades after his death, it is impossible to discuss without passion his ideas and books: Why does it happen? ¿why do the writings and statements keep hermetically gives so intense feelings, even though after becoming in a lucky monument in the landscape of the intellectual life of XX century? Captivated by the nietzschean criticism to the illustrated humanism, Foucault even supported the authoritarian floods of his time, from the Maoism to the Iranian ayatollah revolution. Disrupted soul and attracted for the experience of the limit, violence, and sadomasochism, suicide, Foucault looked in the world for the enlargement version of his obsessions and his life Project towards the political sphere and having no interest on it without accepting the minimum responsibility. Apart from his very serious political whim, his work as a historian of the habits it is saved widely.</p>

THINKER	BRIEF DESCRIPTION
Jacques Derrida (1930 - 2004) French	Philosopher who has dedicated most of his life to the deconstruction of the western human legacy that derogatorily call it logocentrism. Some French intellectuals throw away the whole western tradition, underlined it as euro centrist. Thus it is how the moral relativism born and the radical antihumanism of Derrida. The neutralization of the communication of Derrida means the neutralization of the whole pattern of logic sense, scientific, aesthetic, moral and politic. It is important to take into account to Derrida, even in his motherland France where it is valued the humanist tradition and free, almost anyone has it into account. It has to be taken seriously because it is the totem of some departments in the ingenuous north American academy.

Source: Own work, compiling information from the book: Pensadores temerarios: Los intelectuales en la Política by Mark Lilia.

Mark Lilia established that “the intellectual situation at the beginning of the XXI century it is not promising. It is almost impossible to dialogue with the chorus: their hopeless nihilistic, relativistic and cynic about the liberal feeble and oppressive order impede communication...by another parts, we attend to the traditional intellectual desperation, creator of big design and ideas. ...” (Lilia, 2001: 8)

The systematic study of six intellectuals in the politic field, Mark Lilia analyzes the other obverse of the coin, it means, everything which is not easy to understand but the author indicates that it is not the intention of his work to offer to readers more reasons to depreciate those figures as if they were personalities far beyond the integrity limits. It establishes that it pretends all the opposite and it is about an attraction and understanding for his works.

Rodríguez, (2018) performs “from the transformation of each subject into an entrepreneur of himself” presents one reflection on the possibilities and limits of contemporary intellectual work. Following Walter Benjamin in his essay, “The author as a producer”, the condition of the university intellectual worker is analyzed, subject to constant measurement. This is because the circulation of what is called “critical theory” also develops as a market with its own producers and consumers under the logic of the theory of value wielded by Marx, which provides the accumulation of capital as He criticizes it. However, it is not a question of condemning this situation, but of making explicit the ambivalence of the place of the critical intellectual under the neoliberal university condition. The university, therefore, would be one of the main areas of resistance, where the concept of the communality and alternative means of spreading knowledge could be used as weapons to wage the battle against the commodification of critical thinking.

History of the intellectuals in Latin America: the avatars of a literate city in the XX century: the academic analysis of the inquiry of the written present motivates and promotes the interest to go deep and in a general and quick way in some intellectuals of Latin America and their contributions of long term have located his name in the history of the ideas.

In the perception of D'yakova, (2020), it is expressed that:

In the rest decades of the 21st century, Latin American countries made significant steps towards social development. The period of the “Golden Decade” (2003–2013) was particularly successful, marked by high rates of economic growth, which most states of the region used to implement targeted social policies aimed at reducing poverty and social inequality, increasing employment, improving effectiveness of social protection of the population, education and health systems. An important part of the strategy for overcoming poverty were the conditional cash transfer programs, which aimed to reduce not only poverty, but also social exclusion, and to achieve a higher level of social development through small but permanent changes. The main actor of change would not be the state, but an individual or a family. Despite the ambiguity of the results obtained, which did not always correspond to efforts spent by the state, the experience of conditional cash transfer programs has become a part of an intensive search by Latin American countries for their own path of social development, due to specifics of accumulated problems and availability of real opportunities to solve them.

And of Altamirano’s perspective (2008), develops a detail about intellectuals in Latin America from the colony to the XX century. Considering the cultural elites have conformed in important actors of the Latin America history, maintaining a relationship between cultural metropolis and local traditions; from that way of development the dominance of ideas, art, literature and politics well known in the subcontinent, it means, in the activities and recognized productions as cultural, but also the dominance of politic history.

The idea of intellectual “has a history in development in different social, cultural and politic contexts. Neither that one which grew instantly, with no parents nor traditions” (Altamirano, 2008: 15). The fact we do not count with a general history of the groups of intellectuals in our countries does not mean it has not

been talked or written about them, about their role in the past and their mission in the present.

On the contrary, Altamirano (2008) affirm quit; “around these questions there have been built many genealogies that provided long term models and images for identifying the intellectuals. At least until the middle of the XX century, the conception of literate man as secular apostle, teacher of the people or the nation, maybe was the most powerful of those models that incarnate the appropriate example to admire and imitate”

Wolf wrote (1992): “the intellectual is a traveler, but from time to time wants to be the engine driver as well”. In Latin America and in the late of the XIX century that sphere of the intellectual culture was under control of the men, “were descendants of wealthy families, heirs of a cultural capital or self-taught sons of their Works, like Sarmiento. The women would not participate in it separately. Just since then, even slowly and overall since the second term of the XX century. That supremacy started to decrease” (Altamirano, 2008)

In Latin America “intellectuals are usually consulted by the mass media on the purpose of the most diverse current events and as the idea as the image of the high profile intellectual has been installed in our countries, with the same critic value as the notion generalized itself in another parts” (Altamirano, 2008)

In the book: History of the intellectuals in Latin America and as a director Carlos Altamirano and Editor Jorge Myers, in the Volume I, show: the literate city, from the conquest to the modernism. In the table N° 2, it is developed a brief mention of each one of the chapters and authors of the book.

Table N° 2. *Stages of the intellectuals in Latin America.*

THINKER	BRIEF DESCRIPTION
I Colonial literate	1. Wise people in the viceroyalty in Spanish America: XVI to XVIII centuries: Oscar Mazin. 2. Towards a study of the literate elites in the Peruvian viceroyalty: the case of Academy Antarctica: Sonia V. Rose 3. Brazil: literature and intellectuals in the colonial age: Laura de Mello e Souza

THINKER	BRIEF DESCRIPTION
II Cultural elites and creole patriotism: Press and intercultural societies.	<ol style="list-style-type: none"> 1. The literate patriot: Latin American literary men in the crunch of the Spanish empire collapse in America: Jorge Myers 2. Editors, readers and public opinion in Venezuela at the end of the colonial age and the beginning of the independence (1810-1812): Paulette Silva Beauregard 3. Jurist as intellectuals and the birth of the nation's states in Latin America: Rogelio Pérez Perdomo 3. High as the lights of the century: the appearance of an intellectual climate in the post-revolutionary Buenos Aires: Klaus Gallo 4. Three stages of the Mexican political press of the XIX century: the publicist and the origins of the modern intellectual: Elias J. Palti 5. Translators of freedom: Americanism of the first republicans: Rafael Rojas
III The march of the Ideas	<ol style="list-style-type: none"> 1. Construction of the tale of Argentina, Brazil and Uruguay origins: national stories of Varnhagen, Mittre and Bauzá: Fernando J. Devoto 2. the scholar collector and the origins of the Americanism: H 3. Intellectuals of color in Brazil XIX century: María Alice R 4. Republic without citizens: history and brutality in democratic cesarism: Javier Lasarte Valcárcel
IV Between the State and civil society	<ol style="list-style-type: none"> 1. Three generations and a long time empire: José Bonifacio, Porto-Alegre and Joaquín Nabuco: Lilia Moritz 2. New places of training and intelectual performance: press, organizations, public sphere (1850-1900): Hilda Sabato 3. the exile of the Argentinian intellectuality: Ana María Stuvan 4. Intellectuals and political power: representation of the scientist in México from endeavor to the revolution: Claudio Lomnitz 5. Teachers, freethinkers and feminists in Argentina (1900-1912): Dora Barrancos
V Exiles, pilgrimage and new figures of the intellectual	<ol style="list-style-type: none"> 1. Chronicles, novelist: periodic press as space of professionalization in Argentina (1880-1910): Alejandra Laera 2. Modernism and the intellectual as an artist: Ruben Dario 3. Road to Mecca: Latin American writers in París (1900 - 1920): Beatriz Colombi

Source: Own work with compiled information from the book: Historia de los Intelectuales en America Latina de Carlos Altamirano

Altamirano (2008) expresses that, “over the base of these temporary cuts, it was tried to find, in the most possible way topics that cross societies, the cultures, the national political frameworks that allow with betraying the particularity of each one of these spaces, to make visible and understandable the meeting point and the differences between intellectual fellowships” (Altamirano, 2008: 25), that could be from Latin America or even more external to the continent.

From the perspective of Ibarra, (2020) refers;

Carlos Sempat in 1974 Assadourian presented a text —unpublished until now— which he titled “The problem of theoretical practice in Marxist historical production” as a critical approach to academic Marxism in the economic history field. This text allows us to turn towards the construction of contemporary critical knowledge based in current intellectual history. We are interested in analyzing such defying discourse, which warns about its context, in order to understand the intellectual moment that produced a “listening void”, a lack of reply and a complacent audience among the Marxist historians of the time (p. 859).

Gouveia, R. (2017), highlights that in:

Latin American intellectual production at the end of the nineteenth and beginning of the twentieth century was characterized by the essay, a flexible literary genre that works with a variety of themes approached through the author’s personal point of view. This work analyzes the intellectual trajectory, the context of production, and the work *Las democracias de América* (1912) of the Peruvian essayist Francisco García Calderón, who, at the beginning of the twentieth century, was considered one of the most important thinkers by the intellectuals of the period. This article highlights the Peruvian writer’s defense of “latinidade” as a way to save Latin America from imperialist foreign powers, in addition of García Calderón’s view of the racial problem as one of the responsible factors for the continent’s difficult situation (p. 2)

In the Atehortúa’s perspective (2005), proposes that “ideas that develop in the intellectual and politic world in Latin America, along the XIX and XX centuries, not just point out and discuss the perspective of the continent, but, somehow, equally, tells and reflects it” (Atehortúa, 2005: 196). Cultural and political history places in a main spot the question of Works articulation, representations and practices, with divisions in the social world that, at the same time are incorporated and produced by the thoughts and behaviors.

In USA and Europe where intellectual history has had the proper development of conceptualization and definition of conductive methodologies to the ones nowadays we know as the new intellectual history;

... in Latin America, since 1940 and in different moments, intellectuals like the republican Spaniard exiled in Mexico, José Gaos, the Mexican Leopoldo Zea, el Argentinian Arturo A. Roig, el Panamanian Ricaurte Soler y el Uruguayan Arturo Ardao, among others, they gave the impulse to the history of ideas in the Latin American continent, searching, organizing seminars, propelling magazines and creating professionals in this area of the historic knowledge. (Atehortúa, 2005: 197)

In the history of ideas or history of intellectuals in Latin America that is under construction, it is looking for a contribution to the recovery of some collective debates, just like some figures of the intellectual world of Latin America which deserve to be considered deeply and in a critical way;

About the first, stands out the started duty by some Latin American intellectuals who in the mid of the XIX century started to go far beyond of reflection of the problems belonging to the consolidation of the National – states, to think, start from there, in the Latin American continental identity... in relation with some of the most recognized intellectuals from Latin America like: Justo Sierra, Francisco Sierra Calderón, Francisco Bulnes, José Vasconcelos, Manuel Ugarte and Deodoro Rosa, they are distinguished but little studied thinkers from Latin America, with an important production of ideas about the past, present and future of the Latin American continent, the relations with USA and Europe, like reflections concerned to political, social and economic delay of this area (Atehortúa, 2005: 197)

According to the professors Granados & Morichal, quoted by Atehortua (2005) they express that “along the XX century, what we understand as Latin America was evolving and diversifying. Nowadays it has a main importance in the analysis of the permanent metamorphosis of this concept in function of transcendental phenomena as the growing globalization, the formation of supranational political blocks, the processes of economic integration of the region and the spot the Latin American people are looking for in the third millennium” (Atehortua, 2005: 198).

Many questions are being the same as the ones suggested during long time by many generations of writers. The intellectuals of Latin America, leaving without outline a big number of them, it implies to take a retrospective and critical look to what many intellectuals from Latin America have written, to propel the knowledge

and wisdom according to the reality of Latin America in every period of time and in every single area of knowledge.

In consequence of the failure of those ideologies from the nineteenth century arose the popular – reformist ideologies;

Those ones expressed themselves as political movements supported by masses of workers and peasants and by intellectuals, open reaction against the traditional structures and the imperialism. Those ideologies defend big reforms and the revolution as the only way for changing; its followers trend to adopt numerous of elements of the radical ideologies of the world overall of the many varieties of Socialism. (Ocampo, 1985; 174)

The democratic - revolutionary ideologies show the following ideas at a continental and national levels: uphold the principle of nation's free determination, they conceive the revolution as a rapid evolution to transform the socio - economic structures and the formation of its ideology it takes part some Marxist and nationalist concepts. Other ideologies that appeared in the political - ideological view in Latin America in the first decades of the XX century were Socialism and Communism.

Girola, (2018) conducts a Mexico-level study in which he works;

The decades of the forties and early fifties of the twentieth century in Mexico, which is known as the era of the “Mexican miracle”, when the Revolution is institutionalized and the primary objective of governments is the modernization of the country. The groups studied are some of those that were part of the intellectual elites of the time (p. 170).

In the perspective of Restrepo, F.D. (2014) to continue in the understanding of intellectuals at the level of Latin America and from the perspective of Mexico, he refers to Alfonso Reyes, who;

In three essays, from three different eras, Alfonso Reyes recounted what his first and most decisive experience meant for his intellectual and literary formation: the so-called Mexican Cultural Revolution in charge of the Youth Athenaeum, and which preceded the political and military revolution that would come next. Such essays are: “Dedicatoria”

of 1917, “Testimonio de Juan Peña” of 1923 and “pasado inmediato” of 1939. And one of the aspects to which Reyes himself devotes special attention, from the first essay, is precisely what the Culture of the Humanities would represent for him. However, in order to fully understand Alfonso Reyes’ generation and his literary, social and cultural participation, reference must be made to certain historical facts and some characters who would come to shape and determine the processes that took place in the first decade of the twentieth century in Mexico (p. 100)

Fuquen, & Olaya, (2018) declares that;

Latin American countries have adopted different models of units or transfer offices associated with improved competitiveness; however, it is unclear whether they have been successful or if they have been designed while taking into account the context and particularities of the region. This article aims to summarize the concept of transfer offices and the context of the generation of knowledge through patents in Latin America, and identify strategies that have been suggested in the literature to set up and operate this type of offices, based on the Latin American context.

Moya, (2018), I analyses;

How transcontinental migrations, the various forms that these took (Paleolithic first settlement, conquest and colonialism, slavery, free mass movements, and mercantile diasporas), and the way these interacted in the receiving environments, shaped the historical formation of Latin America. Shows how these interactions explain the key apparent contradictions of Latin America: that it is both the most racially diverse and the most culturally homogeneous region in the world; that it has the highest crime/homicide rates but also the lowest levels of civil and international wars, holocausts, and other forms of collective violence; and that it has the highest levels of social inequality in the world but also some of its historically most egalitarian areas.

Between these concepts and figures, the political ideologies that have arisen in Latin America, with their thinkers, ideologists and intellectuals who have promoted their position in the society. Also in the diverse fields of knowledge: literary, aca-

demic, and scientific among others where their intellectual representatives have allowed every science to progress; crossing the borders of knowledge in each discipline.

Ideological profiles in Colombia in the XX century: related to the large number of Colombian intellectuals, Sánchez (1993), appoints to seven that according to him, “a set of essays gathered in this book Ideological profiles in Colombia, there participate with the effort to know and analyze the world of the ideas, in the ideological speeches presented in different personalities, books and thesis in our area” (Sánchez, 1993: 9). It is necessary to clarify that it is not about one totalitarian work, nor a general treaty about cultural and political ideologies in Colombia, nor a systematic history because it would be discriminatory.

According to Sánchez (1993), points that it is about a selection of national personality who helps to understand how the country and its culture does not reduce itself to the official or dominant, “profiles elaborated here are of the analytic positive kind, about individual personalities with whom it is wanted to highlight its contributions and fields of reflection all around freedom, social and cultural” (Sánchez, 1993). It is a meaningful handful of Colombian intelligence of what the text is about.

Table N° 3. *Some Colombian intellectuals in the XX century.*

THINKER	BRIEF DESCRIPTION
Antonio Caballero Holguín and the modernity (1945-)	Colombian writer journalist and cartoonist. Son of the greatest writer Eduardo Caballero Calderón and Isabel Holguín, granddaughter of Carlos Holguín the important conservative politician. Caballero Holguín, speaks about Saint Teresa of Jesus with tenderness like his closest friend, his uncle was to be Calderón de la Barca, his deity Saint John of the cross. Like, Cervantes with Don Quixote. Studied high school in Gimnasio Moderno, one year in the Colegio Mayor del Rosario and traveled to Paris to study Political sciences and he was one of the witnesses of the events in the rebellion of the youth against the symbols of power, capital and the knowledges of May 1968. Very Young 15 years old, read Bolívar and Ortega y Gasset, at the age of 18 read Nietzsche, Schopenhauer, Sartre, Malraux and Camus. Sartre political essayist marked him with an important influence. Among the many cultures of this writer, there is the cart and literature critic and analyst. He is considered as an ethic journalist and writer. He wrote the novel: No remedy.

THINKER	BRIEF DESCRIPTION
Gerardo Molina Ramírez: the college student (1906 - 1991)	<p>Colombian intellectual, writer and politician. He was an intellectual par excellence in all the activities which he forged his solid, rich and influent personality. The first dimension of Gerardo Molina in the College student: as a student, teacher and dean of the Universidad Nacional, where he acquired national and spontaneous recognition by the youths and the people of culture and in the academy. Always with imagination and insistence.</p> <p>The intellectual attitude of Gerardo Molina spread to his activities of opinion and as a politician he acted in the liberalism in its left wings and in independent movements. In all his intense experience as a college professor and his fast between books and documents, besides his trips and studies in Paris, he forged that researcher attitude which completes in a protruding college dimension.</p>
Intellectual Biography of Otto Morales Benítez (1920 - 2015)	<p>Colombian jurist, politician, researcher and academic. Otto Morales` work is the one in law professional, which define him as a cultural and social knowledge away from the flat conceptions and tight of the professional lawyer. His life went by between books, files, papers, newspapers, universities. Its epicenter has been direct with the public opinion.</p> <p>He was part of town council, state assemblies, representing chamber, Senate and ministries of work and agriculture in the government of Lleras. He was a part of the commission of studies of the violent cause's then president of the first commission during the government of Belisario Betancur. His thinking was liberalism, with his belief in the progress and his optimism as a collective force and individual of societies overcoming.</p>
Intellectual tradition of Fernando Hinestrosa (1931 - 2012)	<p>Jurist, Ministry, judge, diplomatic and dean. One of his main characteristics of his college, intellectual and public personality of the Universidad Externado de Colombia's dean, in its permanent militancy in a tradition, to a heritage, to the continuity of the lineage. He claims to the liberalism and the founder of the republic Francisco de Paula Santander as a pioneer, and the liberal radicalism, the Olympus, as the matrix trend, because there were men from this lineage who took the decision of founding faculties of education which gave the bases to the Universidad Externado de Colombia.</p> <p>His rationalist humanism has strengthened in convictions about the educative process, against the tendencies which split education from culture and reduce them to a simple technology of training. Insists that all the educative process in every step and level must give a combined information, preparation for the citizenship exercise and the training for the work performance. This implies an ethic dimension facing the public and a statement of the knowledge in the double sense of the individual and social, everything in context of reason and freedom.</p>
Estanislao Zuleta and Marx (1935 - 1990)	<p>Colombian philosopher, writer and pedagogue. Carl Marx figure and work are first order relevance. Beside his favorites Thomas Mann and Sigmund Freud. Is going to determine in a vital way his attitude and behavior facing social, political and personal. In front of the country, the people and their destiny Zuleta, got to participate in politics as Marx supporter for the ideas and his criticism. Estanislao Zuleta's reflections about contemporary Colombia, its economy, society, politics and revolution is mainly influenced by his reading of Marx also of another debates and authors.</p>

THINKER	BRIEF DESCRIPTION
Diego Montaña Cuellar: A worldly legend (1910 - 1991)	Left wing intellectual and politician. Belongs to the lineage of the persons who are living legends in the history of national society like Rafael Uribe Uribe, María Cano, Luis Tejada, Jorge Eliecer Gaitán and Camilo Torres. His memory is cling to the proletariat oil, in the classist syndicalism, in the youths who conformed the Universidad Nacional and in the Universidad Libre, also in the intellectuals, writers and artists with whom he shared battles along the time in the Colombian events. He left the liberalism to add himself to the Communist party, in which ranks stayed for many years, getting to be a member of its central direction and its most attractive figure. His journey through the Colombian lefties, lead him to accompany with decision to Camilo Torres in the fight for the Unit front, establishing dialogues with the humanistic Christian trend. He wrote his memories with the title: The red express.
Brief biographical sketch of Eduardo Umaña Luna (1 931 - 2008)	Colombian lawyer and sociologist. Actor during forty years in the academy world have given the professor Eduardo the recognition of his hundreds of students and colleagues of different generations, who saw him as judicious expositor of thesis, and a passionate analyst and enthusiastic of the social, political and legal reality. College has been his main work field. It is true that he has acted in the witness stand and meetings also penetrate in the political life with the left wing democratic forces. He was member of the chamber as a representative of the Liberal revolutionary movement. But it can be defined as an eloquent professor in the college, it is to be a university student in all the senses, full time and part time as well. Thinker with a powerful ethic in his multiple valuation of freedom, intellectual integrity and professional honesty there are just some of the general aspects in which are based life and work of an intellectual man of the XX century.

Source: Own work with information compiled from the book: Perfiles Ideológicos en Colombia siglo XX by Sánchez (1993)

In addition, Bedoya Sánchez, (2016) argues that;

The criticism against the politically committed intellectual focused on the fact that it did not contaminate the artistic work with its ideas and dogmas. The political man could always be respected, but not so the committed writer, and much less with “preconceptions” or common places, that is, with ideas that did not support the conscientious, scientific analysis of the arguments. In this sense, textual forms such as the note, the review and the English-style essay allowed young people to express their opinions without compromising their literary exercises. It is not by chance that they were the ones who undertook this March and textual struggle, since they were the ones who had to make a space for themselves in the intellectual panorama of the nation. Great foreign personalities served as an example when men of letters thought of themselves as intellectuals, and they even copied their mannerisms and tastes.

At present people are living dark and difficult times in Colombia, to make a try to develop the human and intellectual profiles of whom have contribute to maintain alive the passion for the rights and the democratic encouragement is a necessary duty, useful and thankful in academic life, to start is an excuse to look for an immersion in the huge numbers of Colombian intellectuals in different scenarios in the national life.

In the purpose to move, forward to scrutinize the life of intellectuals, which is a never-ending production, and construction of knowledge and actions for intellectuals that would be necessary an interdisciplinary team with the goal to discover in every science and discipline. We could mention just a representation of the socialists' theorists: Antonio García, Camilo Restrepo Torres and Orlando Fals Borda and of the solid movement of writers like Gabriel García Márquez, Eduardo Caballero Calderón, Fernando Soto Aparicio among others. Also politicians, literates, journalist, academics among others who have been part and somehow are the intellectuals of our country; who have dedicated their life to break the borders of knowledge and occupying a spot of authority that they have won because of their contribution to knowledge.

Men of ideas in Boyacá: the presence of distinguished men from Boyacá, it is looked in the military, political, socioeconomic literary, artistic, educative or religious of its most distinguished sons and representatives in the Colombian events in XIX and XX centuries, they allow to deduct the development of the histories of ideas of people from Boyacá and can be considered as intellectuals due to their contributions in the construction of knowledge in many different fields and scenarios of the Boyacá – Colombian society.

The historic managing of Boyacá, “in the two centuries of national consolidation, taught us a cyclic generational thinking through it we can appreciate the dynamic of history and the changes that have been happening generation by generation” (Ocampo, 1983: 224). History of societies is the result of the transformation of its actors from the expression of the thinking, action and the social validity in relation of the way the leaders and intellectuals of different disciplines which charge the development of every town in the searching for progress and future, winning authority in the public opinion due to the power not just in its conviction with words but of the ideas that express in the oral tradition, and the writing and that transcend in its listeners and readers.

In the historic tour through the last two, with Ocampo's support (1983), it is discovered the presence of seven generations (three of the XIX century and four of the XX century), counted by generational cycles of twenties and forties to consolidate the historic development of Boyacá. It is mentioned the generation of the distinguished sons of Boyacá who can be considered as intellectuals in different disciplines of knowledge.

Table N° 4. *Intellectuals from Boyacá in Colombian history.*

THINKER	BRIEF DESCRIPTION
Generation of dignitaries (1760 - 1800)	Primitive generation in Boyacá in the national consolidation, it is the generation of dignitaries or the Independence, which is tagged chronologically as generation of 1800. It corresponds to a people from Boyacá who were born between 1760 and 1800 and which social validity or generational management presented between 1800 and 1840. Between the dignitaries from Boyacá, the most representatives in this time at a regional level with national dimensions, it underlines the following ones: Joaquín Camacho, Juan Nepomuceno Niño, José Cayetano Vázquez, Juan José Reyes Patria, Ramón Nonato Pérez, Antonio Ricaurte, José Ignacio de Márquez, Juan José Neira, Francisco Mariño Soler, Félix Soler, Salvador Salcedo, José Ignacio Sarmiento, Andrés María Gallo among others.
Romantic generation (1800 - 1840)	The second generation from people from Boyacá in the XIX century with national influence at a regional level with national influence was the Romantic Generation, which chronologically is called the 1840 generation. It corresponds to the people from Boyaca who were born between 1800 and 1840 and which social validity or generational height it is presented between 1840 and 1880. Between the romantic people from boyaca the most representatives to mention are Ezequiel Rojas, Judas Tadeo Landinez, José Joaquín Ortiz, Santos Gutiérrez, Santos Acosta, Sergio Camargo, Salvador Camacho Roldan, Felipe Pérez, and José Joaquín Borda among others. Between the most prominent political ideologists of this generation is Ezequiel Rojas, founder of the Liberal party in Colombia.
Modernist generation (1840 - 1880)	The third generation of people from Boyacá in the XIX century with a transitional validity between the XIX and XX century it was the modernist generation which chronologically is called 1880 generation. It corresponds to the people from Boyacá who were born between 1840 and 1880, and which generational validity or generational height presented between 1880 y 1920, in the decades of transition to the contemporary world. Among the prominent people from Boyacá the most representatives of the modernist generation in the decades of transition between the XIX and XX centuries, we mentioned the following ones: Rafael Reyes, Enrique Álvarez Bonilla, Adriano Páez, Diego Mendoza, Carlos Arturo Torres, Moisés Higuera, Clímaco Calderón Reyes, Cayo Leónidas Peñuela, Roberto Vargas Tamayo, Martín Maya Roldan, Rafael Tavera, Jesús María Zamora, Antonio Ferro Bermúdez among others.

THINKER	BRIEF DESCRIPTION
Generation of the centenary (1880 - 1900)	One of the most prominent groups of leaders in Colombia in the first half of the XX century, is the one called Generation of the Centenary, tagged by modernist and developmental orientation and interested in the economic, material and technological progress, with a new path for the country towards the national modernization. They were people born between 1880 and 1900 and showed their social validity and height between 1920 and 1940. Among the most prominent people from Boyacá of this generation here are: Enrique Olaya Herrera, Miguel Jiménez López, Armando Solano, Juan Clímaco Hernández, Pablo Cárdenas Acosta, Silvino Rodríguez, Nicolás García Zamudio, Vicente Casas Castañeda, Jorge Mateos, José Vargas Tamayo, Olegario Albarracín, Ignacio Vargas Torres, Ulises Rojas, Ramón Correa, Antonio Ezequiel Correa, Luis Pinto, Rómulo Rozo and others.
Generation of the new ones (1900 - 1920)	Corresponds to the people from Boyacá who were born between 1900-1920, with its biggest validity and management between 1940 and 1960. Among the most representative people from Boyacá at a national level there are: Gustavo Rojas Pinilla, Rafael Bernal Jiménez, Plinio Mendoza, José Umaña Bernal, Eduardo Torres Quintero, Darío Samper, Laura Victoria, Eliecer Silva Celis, Max Gómez Vergara, Gabriel Camargo Pérez, Julio Daniel Parra, Eduardo Caballero Calderón among others.
Avant – garde generation (1920 - 1940)	Corresponds to the people from Boyacá who were born between 1920 and 1940, with the most validity between 1960 y 1980. Among the most representative figures of this Avant – garde generation at a national level there are some writers mentioned: Fernando Soto Aparicio, Plinio Apuleyo, Mario Perico, Enrique Medina Flórez, Gustavo Rodríguez, Gustavo Páez, Rafael Gutiérrez Girardot, Juan Castillo Muñoz among others and the biggest part of the politicians, members of parliament and economic and civic leaders who made validity in the decade of the 70’s and 80’s of the XX century.
Social generation (1940 - 1960)	Corresponds to the mingle generation of the last decades of the XX century, corresponds to the people from Boyacá who were born in the generational cycle between 1940-1960; and which generational validity is found between 1980 and 2000 at the beginning of the XXI century. This generation as the previous ones from the XX century, has been developed in a time of world crisis in the institutions and the traditional values of society. In the Colombian nation is presented in the political and social crisis, the economic crisis, the fight against traditional political parties in the new ideological fights of the second half of the XX century in Colombia and Latin America.

Source: Own work with compiled information of the book: Historia del pueblo boyacense de Ocampo (1983)

The historic tour along XIX and XX century, structured in seven generations, have allowed to settle the importance of the hand of the history of ideas of the intellectuals which have transcended at regional level in Boyacá according to the moment and the field of work: political, religious, literary among others and also the administrative space of administrative domination of the region: province, sovereign state, department. It means, in the context and scenario of action; the intellectual

contributes to the academic society and in general, its position with arguments that have won authority and becomes in a demonstration of truth, it promotes and invokes the progress of its discipline.

In the study of the intellectuals in the second half of the XX century, it returns to them some performances of pessimism and optimism in the middle of the fight for the progress and advance in Boyacá who ask constantly for the rights they have in the national field, for that “new generations before the accelerated progress that arrives to Boyacá: the miner advance with big potentials in iron, coal, oil, emeralds...from the glory to the oblivion is the new motto of the people from Boyacá who claim big solutions for the many problems” (Ocampo, 1983:252).

Intellectuals from Boyacá have contributed in the regional scenario to Boyacá and of course, at a national level, some of them like Rafael Gutiérrez Girardot known worldwide with his contributions to the knowledge society and helping it to advance in the field of the historic magnitude and the science or discipline in which the contribution is enrolled.

Gomez (2011) is right to catalogue Rafael Gutiérrez Girardot as a first line colombianist. Gutiérrez Girardot is prefigured as “a foundation of intellectual culture of Colombia in the second half of the XX century, he is one of the most perseverant and deep studios con Colombia, one of the most penetrating critics and one of the most controverted even rejected figures of the Colombian intelligence”. Gutiérrez Girardot could be considered as Colombian intellectual with most recognition worldwide despite of his departure at the age of 22 to Spain, coming back to Colombia just for few weeks, this discussion deserves special analysis because it can be classified as anti – Colombian, even though ex – Colombian since his excellent master recognition in Bonn.

Intellectuals from Boyacá in the field of literature in the XX century, is necessary to emphasize to Eduardo Caballero Calderon, his son Antonio Caballero, nowadays to Fernando Soto Aparicio among others who Little by Little and through time were going to legitimize their intellectual being and essence. Boyacá has contributed in the progress of science, politics, literature and almost all the fields of knowledge with excellent persons considered intellectuals due to their contributions that have transcended the borders of knowledge.

Conclusions and discussion

The historic development of the intellectuals which have been on topic in this study leads to interweave as precedent in the time to XIX century, but in the discussion it's outlined the XX century in general and particular: daring thinkers: intellectuals in politics, passing by Latin America, arriving to Colombia and Boyacá.

In the six intellectuals presented by Mark Lilia, has led to revise the contemporary intellectual confusing view, and showed a detailed study of six intellectuals in the field of politics. Along the XX century, the western liberal democracies have been described as sinister tempt; in some cases as the authentic cradles of tyrannies: the tyranny of capital, the imperialism, the liberal conformism, metaphysics, even the power of the language. It is necessary to ask in what Lilia's perspective was in the mind of those intellectuals and overall they looked for in politics.

In Latin America, the history of ideas has advance thanks to the countless intellectuals that in every scenario and discipline have contributed to the development of the knowledge and the progress of society in all the aspects that with their contributions have obtained authority in the public opinion. In Latin America perspective it ca not be unaware the work that many studious led in front under the sign of Americanism, to admit that the image of the intellectuals as a devoted group to the cultural salvation of their communities, idealization added with American intelligence does not correspond to the exigencies of the historic knowledge. Latin America in relation with its intellectuals for sure has had more than one version and any of them motivates an edifying speech, not just when the intellectual spreads compliments but also as a purpose of reprobation.

In Colombia, the number of intellectuals in the way of correlation of the historic development is superior and meaning due to the contributions to the knowledge in different disciplines that is why, it was mentioned seven intellectuals: Antonio Caballero Holguín, Gerardo Molina, Otto Morales Benítez, Estanislao Zuleta, Diego Montaña Cuellar, Fernando Hinestrosa and Eduardo Umaña with the support of arguments coming up by Sanchez (1993), who is not discriminatory but on the contrary has selected a handful out of all the intellectuals from Colombia in the XX century, due to the fact they are countless is necessary to address the object of study: History of ideas and intellectuals in categories and historic stages as it is showed the example of the intellectuals from Boyacá.

The history of ideas or history of the intellectuals from Boyacá and its influence at a national level is divided in seven generations starting in 1970, the number of intellectuals is plural and with a deep incidence in the regional, national scenario and some of them at worldwide because of the contributions for the progress of knowledge and society. The new generations battle for the progress and the advance of Boyacá and claim insistently the rights which correspond to them in the national field, they claim big solutions for multiples problems in different scenarios.

REFERENCES

- Daza-Orozco, C.E. (2018) *Escritura con estilo: Guía práctica para publicar científicamente*. Colombia. Atehortúa, A. (2005). *Construcción de las identidades latinoamericanas. Ensayos de historia intelectual siglos XIX y XX*. En Revista colombiana de educación /Universidad Pedagógica Nacional. Centro de investigaciones CIUP. N° 40 (enero – junio)
- Altamirano, C. (2008). *Historia de los intelectuales en América latina: Los avatares de la ciudad letrada en el siglo XX v. 2*. 1ª ed. Madrid: Katz editores
- Bedoya Sánchez, G. A. (2016). Representations of the Intellectual: El Nuevo Tiempo Literario in Colombia and its Relation to European Culture during the First Half of the 20th Century. 1903–1915. Retrieved from <https://revistas.uniandes.edu.co/doi/pdf/10.7440/histcrit59.2016.07>
- D'yakova, L. (2020). Social Policy in Latin American Countries in the Early 21st Century: Opportunities and Limits. Institute of Latin American Studies, Russian Academy of Sciences, 21/16, B. Ordynka Str., Mos A technology transfer strategy based on the dynamics of the generation of intellectual property in Latin-Americacow, 115035, Russian Federation. Doi: 10.20542/0131-2227-2020-64-10-112-120
- Fuquen, H. & Olaya, E. (2018). A technology transfer strategy based on the dynamics of the generation of intellectual property in Latin-America. Fundación Universitaria Los Libertadores (Colombia). Doi: <https://doi.org/10.3926/ic.873>
- Hinchman, K. (2012). In Heidegger' s Shadow: Hannah Arendt' s Phenomenological Humanism. 46(2), 183–211
- Hroch, M. (2020). The nation as the cradle of nationalism and patriotism. Nations and Nationalism, 26(1), 5–21. <https://doi.org/10.1111/nana.12538>
- Ibarra, A. (2020). La crítica como anticipación: la producción del conocimiento histórico y el ocaso del marxismo académico en América Latina. El Trimestre Económico, Vol. 87, pp. 859–876. <https://doi.org/10.20430/ete.v87i347.1087>

- Gamboa, A., Lago, D. & Hernández, F. (2016). Calidad de la docencia universitaria comprensión de los discursos y políticas institucionales de una universidad pública en norte de Santander. *Saber Ciencia y Libertad*, 11(1), 197-210. DOI: <http://dx.doi.org/10.22525/sabcliber.2016v11n1.197210>
- García, K., Ruge, A. y Quintero, C. (2016). Revisión teórica: el estado actual de las investigaciones sobre calidad de vida y salud mental en excombatientes de grupos armados ilegales, entre los años 2010 al 2016. Recuperado de http://repository.uniminuto.edu:8080/xmlui/bitstream/handle/10656/4371/TP_Garc%C3%ADaGuanchaKarenSteffanny_2016.pdf?sequence=1
- Girola, L. (2018). Elites intelectuales e imaginarios sociales contrapuestos en la era del “milagro mexicano” y su expresión en la revista Cuadernos Americanos. *Sociologías*, 20(47), 170–208. <https://doi.org/10.1590/15174522-020004706>
- Gouveia, R. (2017). The Latin American interpreter: Intellectual trajectory and speeches by Francisco García Calderón. *Revista de Historia*, (176), 1–28. <https://doi.org/10.11606/issn.2316-9141.rh.2017.119570>
- Gómez, J. (2011). *Cinco ensayos sobre Rafael Gutiérrez Girardot*. 1ª ed. Medellín: Ediciones Unaula.
- Gómez, Dustin, Carranza, Yeimmy, & Ramos, Camilo. (2017). Revisión documental, una herramienta para el mejoramiento de las competencias de lectura y escritura en estudiantes universitarios. *Revista Chakiñan de Ciencias Sociales y Humanidades*, (1), 46-56. Recuperado en 18 de abril de 2021, de http://scielo.senescyt.gob.ec/scielo.php?script=sci_arttext&pid=S2550-67222017000300046&lng=es&tlng=es.
- Hernández, R., Fernández, C. y Baptista, P. (2014). Metodología de la investigación. Retrieved from; http://www.esup.edu.pe/descargas/dep_investigacion/Metodologia%20de%20la%20investigaci%C3%B3n%205ta%20Edici%C3%B3n.pdf
- Hroch, M. (2020). The nation as the cradle of nationalism and patriotism Charles University, Prague, Czech Republic. *Nations and Nationalism* 26 (1), 2020, 5–21. DOI: 10.1111/nana.12538
- Lawson, C., Bikundo, E., & Tranter, K. (2019). The perils of parliamentarism: The world intellectual property organization and indigenous peoples. *Oxford Journal of Legal Studies*, 39(2), 285–315. <https://doi.org/10.1093/ojls/gqy040>
- Kelly, S. (2018). The Atlantic Crossing and the “New World”: The “odd political theology” of modernity. School of Arts, English and Languages, Queen’s University Belfast, Belfast, Northern Ireland. *Atlantic Studies* Vol. 15, No. 3, 315–331 <https://doi.org/10.1080/14788810.2017.1367990>
- Lilia, M. (2001). *Pensadores temerarios. Intelectuales en la política*. 1ª Ed. The New York Review of Books

- Moya, J. (2018). Migration and the historical formation of Latin America in a global perspective. *Sociologias*, Porto Alegre. <http://dx.doi.org/10.1590/15174522-02004902>
- Sánchez, R. (1993). *Perfiles ideológicos en Colombia siglo XX*. 1ª ed. Colombia: Universidad Externado de Colombia.
- Schlesinger, Philip (1987). *Los intelectuales en la sociedad de la información*. 1ª ed. Barcelona: Antropos Editorial el Hombre
- Ocampo, J. (1993). *Los hombres y las ideas en Boyacá*. 1ª ed. Colombia: Universidad Pedagógica y Tecnológica de Colombia.
- Ocampo, J. (1993). *Historia de las ideas en la sociedad colombiana del siglo XX*. 1ª ed. Colombia: Universidad Pedagógica y Tecnológica de Colombia.
- Ocampo, J. (1983). *Historia del pueblo boyacense: De los orígenes paleo indígenas y míticos a la culminación de la independencia*. 1ª ed. Colombia: Ediciones Instituto de Cultura y Bellas Artes de Boyacá.
- Restrepo, F. D. (2014). Alfonso Reyes, crítico humanista. *Co-Herencia*, 10(20), 99–119. Retrieved from <http://www.redalyc.org/pdf/774/77431209005.pdf>
- Rodríguez, F. R. (2018). El valor de la teoría. El intelectual como productor. *Acta Poetica*, 39(1), 17–43. <https://doi.org/10.19130/iifl.ap.2018.1.813>
- Ricoeur, P. (1987). *Tiempo y narración*. Madrid, España: Siglo XXI
- Rodríguez, D. y Valldeoriola, J. (2011). Metodología de investigación. Retrieved from <http://myuvmcollege.com/uploads/lectura2011-09/Methodolog%C3%ADa%20de%20investigaci%C3%B3n-2064.pdf>
- Scholtes, J. (2019). The complacency of legality: Constitutionalist vulnerabilities to populist constituent power. *German Law Journal* (2019), 20, pp. 351–361 Doi:10.1017/glj.2019.26
- Soto, D. et al (2011). *Educadores en América Latina y el Caribe. De la Colonia a los siglos XIX y XX*. 1ª ed. Colombia: Ediciones Doce Calles S. L.
- Zabludovsky Kuper, G. (2009). *Intelectuales y burocracia: vigencia de Max Weber*. 1ª ed. Barcelona: Antrhopos