

Private Education 1890-1923

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Abstract

In Colombia, the fight for the separation of Church and State was subject of discussion from the moment of birth the Republic and almost throughout the twentieth century. It is clarified. That controversy revolved around the relations Between the Catholic Church and the civil power, not religions or Christian beliefs. What priority was given to the controversy was the disagreement With the intention of imposing an exclusive "truth" of the Church against all activities, both public and private, of the Colombian people.

Key words: Education, Radicalism liberal, secular state, secularism and power relations.

Introduction

To delve into the history of private college and understand birth and evolution is necessary to go back first, the historical context of the Colombia of those times. This requires then placed on the stage that has been released with the name of Regeneration, roughly between 1880 and 1903.

It is worth noting that the actual period of Regeneration ends in 1900, but by extension refers to conservative dominance exercised until 1930. The five years from Rafael Reyes (1904-1909) and Charles E. republicanism: After the Thousand Days War in 1902, two schemes were tested political reconciliation Restrepo (1910-1914), from which the Hegemonia Conservadora (1914-1930) emerged. Means hegemony, the dominance or exclusive control of one group over another. In this case it was a period of over forty years in which the Conservatives had the sole direction of the government without considering the feelings of other political currents. And although you always have shown marked contrasts between the views that make up the different positions, for this time the differences between political parties is expressed violently and represented distant guidance on the form of state organization.

It should be noted that prior to the above, for the year 1863, the Liberals had promulgated the Constitution of Black River where it tended by a liberal federalist state, which devote individual freedoms, would improve the free market and seek the separation of powers between Church and State. Of course, the conservative opposition was swift and the political tensions between regions triggered wars ended imposing conservative. That's when the Regeneration, headed by Rafael Núñez and its Constitution of 1886 (effective until 1991), imposed a centralized, unitary state, promoted a model of economic development that protected traditional ownership and restored relations between the Church and State therefore the Concordat was signed as an agreement between the Colombian government and the Vatican. Of course, under these criteria is easy to deduce that the university came under state control, the government was absolutely determined that all guidelines, regulations, curricula and appointment of teachers and officials. At that time came into circulation a new notion of a university and Denominational Service and University of the DOMINANTES party was established. The new Constitution of no force left the 1863. Miguel Antonio Caro, Rafael Núñez ideologue of Regeneration, the control of the university by the executive on the grounds that political instability was the fault of the radical governments was needed. As a result of this act, the Colombian university ossified in dogma, the anodyne materials, the absence of research or scientific thinking and commitment to the special requirements of the Church.

However, contrary to this happening, at the national level began to surface changes in different areas. Capitalism economically, the spread of Marxism in politics, the birth of the proletariat and the rise of the bourgeoisie in the social sphere, and it is noteworthy that in Latin America, the reform movement of Córdoba in 1918 launched youth for transforming the University and the nation.

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State for democracy and social justice requested; college academic freedom, student participation in university governance and popularization of culture requested.

This was part of the inspiration of the Colombian liberalism in opposition to the Regeneration and led by General Rafael Uribe, raised a "scientific, modern, experimental, current and evolving" university, as outlined in his speech uttered in 1909 to the Congress. And despite that liberalism was a defeated, humiliated and mocked party who is denied participation in government, Rafael Uribe as the sole spokesman of the party in the House of Representatives, was the first to speak of the creation of a popular university. Initially, the General devised a plan to reform the National University which was not welcomed by the government of the day, obviously for the reasons already stated. However studies always pointed to the idea of creating in the country a Universidad Libre, where academic, financial and administrative autonomy as academic freedom and would not have place where political and religious dogmatism viable.

Along with these events, in 1910 and was the Universidad Republicana. Founded by José Herrera and Luis Antonio Robles Olarte in 1890. To continue with this project, through the Colombian educational history; distinguished professionals came together and created a joint company, which would have as its main contribution Universidad Republicana itself ceded by its owner Dr. Eugenio J. Gómez. For various reasons, the Universidad Republicana name was changed by Universidad Libre, but unfortunately the schedule crystallize progressed without achieving the goals. During the Liberal Convention held in 1922 Ibagué was passed to recommend to the Liberals provide strong support for the work of the Universidad Libre, under Agreement No. 6, given in Ibagué on April 3, 1922. That's when in February 1923 the General Herrera was considered appropriate to take charge of this political project with this educational institution, and so began work this private university.

Problem Description

This project is conducted under the PhD in Science Education and is made with the aim of revealing one part power relations embedded in the creation of private universities in the late nineteenth century and early twentieth century 1890 -1923, liberal education as a political project of the storied era and rebuild the historical memory of the Universidad Libre. Therefore, this research seeks to prove the identity of the Universidad Libre from 1890-1923 through power relations which find as storied affected the university and its impact on nation building.

Statement of the Problem

In the field of reforms in Latin America raised and particularly in Colombia, to do a reading of the prospects that have influenced higher education from the societies of control. From this perspective, education, especially college, is at the core of the problem, since it is located at the boundary between the tensions and socio- economic strains, political and religious, in the case of the storied days of this project. As part of my research on the impact of power relations embedded in the creation of Universidad Libre in the late nineteenth century and early twentieth century 1890-1923 arise, among others, a number of questions: How is founded private university in the Hegemonia Conservadora, how the university resisted tensions, conflicts between the opposition conservative government, the political and ideological regime, the church and state? How are power relations in this storied college got? These questions aim to clarify and reveal the initial question of my research: The Universidad Libre contributed to nation building?

Problem

Since a historical perspective what was the impact of the Universidad Libre in Nation Building through power relations that exist between the different phenomena occurring during the late nineteenth century and early twentieth century 1890-1923?

Justification

The realization of this project will uncover the power relations as political education project in the late nineteenth century and early twentieth century with the founding of the storied college to trace the historical origins of this interest in the liberal political project storied era. This is the first step to reconstruct the tracks of the Universidad Libre. This research will examine the relationships between positions that are from forces of power in a regulated and sustained by power relations that come from the same system and historically articulated in the founding of an institution of private, secular and liberal regime. Within the expected impact reflection assumes the historical origin of my interest in the liberal political project of the storied era of social relations in the context of power, in particular, the requirements of the educational process in Colombia during 1890-1923.

In turn, this research aims to be the starting point to develop new ways of understanding these regulations from the problematization of its purposes and its evaluative judgment criteria. In addition, it is visible the relations between power positions of different fields of storied era.

The novelty and originality are presented in reflection and application of social theory from an argumentative line from trace the footsteps of the different fields of the storied era to develop critical memory of the University to examine the relationship between positions of the storied era.

General Objective

Identify the impact of the Universidad Libre in Nation building through power relations that exist between the different phenomena occurring during the late nineteenth century and early twentieth century 1890-1923.

Specific Objectives

Identify historical perspective characteristics of the university considering its private, secular and liberal character.

Analyze historical research from the power relations in the creation of the Libre private University in the late nineteenth century and early twentieth century 1890-1923.

Recognize the sociopolitical, religious and educational framework of the private university.

Develop a written report and review of the Universidad Libre.

Hypothesis

A historical research on power relations in the creation of the Universidad Libre of characterprivate in the late nineteenth century and early twentieth century 1890-1923, can recognize an ideological process of nation building.

Methodology

Own field of education in Colombia where six moments were examined from the recognition of the socio-political, religious, educational Colombian reality in the field of creation of the Libre University tasks were studied. Identification of the characteristics of the private university. Analysis of the characteristics of this considering his private, secular and liberal character. And the review of sociopolitical relations, religious and educational power in this building from 1890 to 1923.

The proposed tasks were developed based on historical method based on the steps of the heuristic from the literature search and topic classification as a hypothesis to focus the research objectives. The material was compiled chronologically by the following categories: complementarity, specificity and completeness, in addition to the steps of external and internal historical review, the external evidence the authenticity of documents as internal accuracy and intelligibility.

Moreover, historical hermeneutics allowed to interpret, correlate, understand, and condense documents. Also the recognition and reflection of the facts of the storied era became part of the phases: Morphological, facts and ideas in terms of power relations, structural modeling endogenous/exogenous, dominantes/ dominadas forces, Integration, facts, attitudes, ideologies and socio-political, educational and religious ideas of the proposed moments, Synthesis, referring to made visible the historical treaty, and Expository phase having triangulation of speeches from the language model for the analysis of discourse in the communicative context (semantic-communicative, pragmatic and ideological), mediated by codes such as political, cultural ideological and educational, first; discursive supported this analysis with the social theory of Pierre Bourdieu, and the theory of ideas and ideology mentalities Michael Vovelle finally.

All of the above, based on the analysis and synthesis of the research process posed moments that contextualize relations bordieusianas positions under the power of the following fields, habitus and capital and the theory voveliana church-state hard - Political education.

From bordieusianas power relations expressed in his Social Theory, this theory will account for analysis of society, the time, the practices of placing education phases, ruptures, strains and sprains, and issues presented in the foundation of private university in the Colombian context.

The aim is to identify points of inflection and discursive recognize from these elements that articulate this political project Colombian university education.

Hence it is very likely to have been given in the historical events that can be traced how this educational project private, liberal and secular character was conceived by representations, attitudes, ideas and social ideologies.

As a study of national education documents for the years 1890-1923 was performed, and structural interrelationships between the different phenomena occurring during the late nineteenth and early twentieth century were checked from 1890 to 1923, the impact of private university in nation building.

Moreover this historical research contributes information to prepare the written report and review of the Universidad Libre from 1890-1923. Meanwhile, sources considered for the development of this work were based on: information that rests in the National Archives, the National Library and the Colombian Academy of History, Historical Archives of the Universidad Libre, the research products of the line "History of American Education ", in addition to the references on the subject, in journals, books, articles, pamphlets, newspapers, interviews, and more. In this context, this research is theoretical framework the power relationship from the capital, habitus and fields of power relations and social ideologies and mentalities and ideas, political and religious intellectuals.

In addition, to visualize the objectives considered: First, the recognition of the socio-political, religious, educational Colombian reality in the field of creation of the Universidad Libre Bogota, considering the attitudes, intellectual history and social representations, then its path the history of education in Colombia, up to the legal establishment of the Universidad Libre in 1913 with their academic opening in 1923, and third consider the characteristics of the private university considering its private, liberal and secular under Colombian education supported by power relations as in attitudes and ideas of the socio-political, religious and educational intellectuals.

Hence the proposed methodology establishes a network of meaningful relationships that enable semantic-communicative, pragmatic and ideological statements in the communicative context without further express your sense mediations that title itself, allowing the description becomes explanatory when in which it is able to generate transformations. Thus avoiding the interpretive acts that border on the over interpretation of the meaning of the signifier, in addition to breaking the circularity of discursive interpretations.

Historical Background

Educational projects have been considered throughout Colombian history as privileged areas to show power. Companies rely on different educational projects as a means to sustain life modes consistent with its purposes. Various are the public and private educational projects denominational, secular, state that account for this situation in Colombia as in the case of the educational project of secular and private University storied character in this investigation. As part of these projects, it is important to note these historical references that deal with education reforms in Colombia. About the Colombian educational reforms include the following: Francisco de Paula Santander, with the Decree of 18 March 1826 established the central universities in Bogota, Quito and Caracas, and the sectional universities. Also promulgated Decree of October 3, 1826, the following articles: Article 28, which ordered the Curriculum and regulated the architecture of the buildings, the Article 29 decreed that the rector and vice rector would live in the institution with Article 30 established the form of government composed of the rector, vice rector, professors and doctors, and Article 36 established the functions of the Board said.

The Decree of 8 November 1825, Article 168, recommended the use of the basic texts of Jeremy Bentham (1748-1832). Bentham proposed in the first instance the independence of the State against the power of the Church, in addition to the above raised the absolute freedom in the study and practice of science as the study and practice of the arts and crafts, and opposed the tests because considered that they do not mediate the reasoning of students.

The Education Plan Francisco Antonio Moreno y Escandon (1774-1779), known as the Moving Intellectual Renewal, stressed intellectual freedom and experimentation that transformed the Thomistic University both academically and administratively, this one part contributed to the secularity become by this time a social value, and otherwise helped discover local events, stressed localism, for the above, this support National Independence Plan, however, the Indian Council rejected the plan education Moreno y Escandon despite all the contributions.

Mariano Ospina Rodríguez (1842-1845), presented the Academic Sciences Practice Plan in the year 1841, known as barrack Plan, being dramatic and addicted to the DOMINANTES ideas, was the return of the power of the Church over education, also, the plan proposed a return to nature. This plan was approved by Law 1366 of May 21, 1842, which reformed the curriculum of 1826, also oriented education to the practical and useful and included the Natural Sciences and ordered the creation of the Faculty of Mathematics and Science.

But also, it was intended to contain the mess and get closer to the economic achievements of the moment because his goal was to engage the country's international economic market. In addition, this plan gratuity college is over. The 1842 Act of May 8, 1848 with its Article 1 college transformed by ordering the free education at all classes and degrees that could be achieved in private and public institutions with the same value. Meanwhile, the liberal president José Hilario López in 1850 proposed to cancel all academic degrees, the future did not need to have a diploma to practice any profession. With the government of Santos Acosta in 1867, the university reform of José María Samper to found the National University of the United States of Colombia on September 22, 1867 occurred, the novelty filed by providing free education and teaching science in the schools of Medicine, Law, Engineering, Science, Literature, Philosophy, Arts and Crafts, featured some related bodies such as the Chemical Laboratory, the Museum of the School of Natural Sciences, Military Hospital and Charity, National Library and the Astronomical Observatory.

The above, of radical educational reform of 1870 ordered in Article 46 freedom of religion, free and compulsory education, noting also that secular education was not only constitutional but desirable from the political, economic, social view and moral. Because education should ensure the organization and secure the blessings of liberty.

In this vein, all these statements created confusion in religious education and in the opposition party at the time and in all its political and ideological adversaries and of course in the Church. As with the 1886 Constitution, enacted by Rafael Núñez (1880-1882 and 1884-1886), we wanted to regain the self-confidence and disorder caused by the Liberals with the Constitution of 1863, so he returned to institutions higher education imposing neo-Thomism, for this time and Nunez had become indifferent to popular education and to the university. With Nunez began Hegemonia Conservadora and the Catholic Campaign popular secular education and refused, and to reaffirm this in 1887, the Concordat was signed between the Holy See and the Colombian state. Definitely the Regeneration period (1886-1930), was one of the Hispanic draft constitution of the nation in the nineteenth century, wanting to organize and unify a state under the Catholic religion, by the strong presence of church in building the national state, the predominance of draft completely homogenizing nation and fearful versus diversity, as the Conservative Party that represented the landlord ideology, defended in all forms and led them to victory after 1880. For this reason we interpret the Conservative Party as the party of the landlords, defender of their interests linked to landowner monopoly of private ownership of land and opposed to the fundamental reforms that endanger.

The contradiction with the Conservative Party did not come, therefore, opposition to the monarchy or aristocracy in addition to the permanent bipartisan struggles for control of the State, and authoritative through the unity of a country divided and finished by all civil wars : 1876, 1885, 1895 and the War of a Thousand Days (1899-1903): Peralonso, Palonegro, amongst others in Colombia. This project economic liberalism, openness to foreign capital was evident, capitalism came to be brewing in Europe, the agrarian reform despite the Liberals were in opposition and struggle against the conservatives wanted to claim freedom is not given, equity and fraternity among Colombians: the Conservative Party in the nineteenth century adopted throughout the period the ideology of the Catholic Church, radically opposed to the liberal, democratic, capitalist ideology. Liberalism as an ideology, was convicted on several occasions by the Popes, and continued to defend the feudal conception of society and although adapted to the new circumstances of the world: The Catholic Church and its ideology were proterratienientes. With the Bourbon intervention, the central bank was founded, the army was modernized, and continued to defend taxation cultural nationalism to keep pure and undefiled the national language.

Moreover, the Zerda Training Plan 1892 enacted Law 89 in its Regulatory Decree No. 349 with the bases of the unified national system of education were established. With this college remained under state control and research is not allowed.

At the legislative level, the implementation of the Regulatory Decree No. 349 sought to draw rules of national teaching organization and impose a system to where possible unified, as explicitly recognized him the plan itself, because even though the Constitution 86 had formally submitted to the former sovereign states, many more years of local and regional power structures, which were actually marching daily basis with educational practices and continued to function as the basic decision-making centers. But the term of the Plan Zerda, wordy whose guidance would be collected and extended by educational legislation of 1903-1904, was ephemeral. Before you can find an effective application in the way he stumbled back to the civil war, first in 1895 and then at the end of the century, with the War of a Thousand Days, the longest civil war that the country has known throughout its history, and appeared as a key to achieving a stable educational organization pitfall. The War of a Thousand Days on education was more devastation than any conflagration.

The Uribe Act was enacted in 1903, known as the Submissive Act that hid the underlying problem, it established that teaching should be severe, classical and based on moral and religious education practice; emphasized the training of engineers thus rescued the National School of Mines.

Curricula in schools were set for 1904 and the principle of autonomy is enshrined; General Reyes in 1906 issued Decree 182 which regulated Engineering studies, this benefited the development of the country. Because as expounded Jose F. Ocampo, Colombia in the early twentieth century was a backward country: without roads, without water, electricity and sewerage, without industry, without financial sector in the economy without a transportation system established. The democratic revolution and the struggle to consolidate through the nineteenth century had failed.

In this vein, the private university education arrives with his liberal political project, with illustrious men who joined forces for this project of significance in university life of Colombia, because universities besides being an engine for progress of knowledge must be an engine for social and economic development. The involvement of universities in response to the demands of society and the productive system. Thus, for the years 1885 and 1913 as private universities were founded: The Universidad Republicana and the Universidad Libre.

Power Relations

Understood as DOMINANTES-DOMINANTES, dominance is defined here relative to capital at stake, so a field defined by Bourdieu assumes DOMINANTES-dominados relationships; understood by the general social field space, which is related to each other by relations of force and control: the fraction of DOMINANTES-dominados, is distinguished not only by having economic capital but also to possess the means of knowledge production. The DOMINANTES-dominados, are the intellectual and betweenprivileged positions does not the mere possession of knowledge but the ability to produce knowledge, ownership of the means of production of knowledge.

The relationship established between social classes are relations of domination: one is above the other in the middle, and one down. Meanwhile Antonio Gramsci distinguishes a group of intellectual creators of the highest level of ideology, in terms of owners of the means of production of knowledge Bourdieu, intellectuals and other groups that are not disseminators of ideology but the creators responsible for disseminating in the same population group.

So according to this proposal from the Social Theory of Pierre Bourdieu these power relations are evident within the social space historians as a stage of relations between positions are: DOMINANTES/DOMINANTES, DOMINANTES/Dominados and dominados/dominados. With these forms of relations between positions taken in his own regulated regime and historical conditions that made it possible expedite. From this position, relations between positions that are made and accumulate in a specific historical time and depend on certain relations between positions that were studied.

The power relations that produce and sustain these relationships between positions are analyzed from the review of the historical conditions that make possible the relationships between positions. While power is not a substance but a way of influencing fields, habitus and capital related to this research. Then for theming of relations between positions, they are divided into those that characterize relations between positions and fields - scenarios: overall social space linking together by relations of power and control. As evidenced by the following bordieusianas categories, and in the following analysis of power relations table between 1890-1923:

Habitus, religious practices as lineaments of political adherence to the Conservative Party as a political parameter is highlighted, as was the party that had the most schemes in the political decisions of the country.

Campo, power relations and struggle were registered in academic institutions. The growing population needs new educational guidelines which delimited looked to be in the situation of training in entities controlled by the Church and in the case of universities by the government. No entity possessed autonomy.

Cultural capital, which was generated at the time was almost nil or nonexistent. The only possibility of acquisition was undergoing religious instruction. So much so that the ability to gain entry to a university was limited by the possession of money capital. The majority of the population was subjugated to farm work, which is not allowed access to a satisfactory degree of instruction, only the income of liberal visions educational disciplines where it allows anyone to access that capital.

The proposal made on the basis of the theory is interpreted bourdieusiana proposal from the History of Ideas.

The ideas for this research are between educational policies and under Hegemonia Conservadora, government of the day under the direction of the Executive and of the Church. The World Seen From sociocultural education facing two projects of the era confessional and secular latest research proposal under private universities created in the late nineteenth like the Universidad Externado and the Universidad Republicana that early twentieth be called Universidad Libre.

Final Thoughts

In the context of power relations in the creation of private universities 1890-1923: Case of the Universidad Libre, they were analyzed using historical semantic-communicative- linguistic analysis that allowed us to analyze these relationships through discourse evidenced in three documents three historical moments as the Universidad Republicana newspaper, the educationist of the year 1895, the Political Memorial 1924 Benjamin Herrera and El Espectador newspaper, founded by Guillermo Cano in 1886 in Medellin, their printed crossed emissions power relations from 1887-1923 context of this work.

From this perspective, politics can be understood as the war between powerful groups, or as the tension between the possibilities of change or maintenance of power relations. Which means that this consideration recognizes that power is not only the dominant groups or social institutions but also is distributed unevenly across society. Explain then, that all stakeholders have certain amounts of power, which defines each group as dominante or dominados. The dominant groups in every area of social life, try to consolidate power, institutionalizing its dominance in complete structures and ideological narratives. Foucault detects the formation of real machine power, which generate sense relations of subjugation and social life. Specifically to analyze the logic of power, present in the panoptic constructions, consisting of circular buildings, with a watchtower Central, which many divisions, as radii of the circle, those rooms are isolated from each other off.

With this, the power relations have given a new qualitative step not only prohibit or impose actor for the press, but is transformed into a generator system of meaning and motivator of behavior and attitudes. It passes the power as negative agent, to power as a positive agent. The supervisory power is not only repressive but also dynamic motor domain, reproduced and legitimized by those affected.

Finally, also the State as an entity regulates human behavior, a form of human language that conveys the way of understanding the world. The state is a form of social organization that divides the forms of power either in the way of thinking, economically, militarily, culture and especially religion. A monopoly of violence is considered as Weber says. The state is understood as a tool to improve the power of politics and affected aspects corresponds to society. To summarize a little better the concept of the state, it is referred to as a covenant that individuals make to end the war completely and thus make life endures above all things. It is assumed, war is the last resort to defend the property. As political power affects absolutely all subjects of the state, this power can be understood as the ability of action having a governor of the state by individuals to apply force and make decisions that benefit society directly.

Among the topics of the State, it is noteworthy that the ruler 's main objective is to concentrate political power, regardless of whether their actions are good or bad. It is significant to state that the state is the political power structure and this is a construction that is based on the speech as a manifestation of language representations that come from the mind. In the situation in which we find we are constantly forced to adopt the concept of man as a creature of language, consisting of this. With language are manifest things that belong to us because it is part of a reality that autoexpresamos and express. In the words of Humboldt is a speech language, while it is an activity, is *energeia*.

To enter the discursive analysis the following interpretation of the Code is political categories. Displays power relations prevailing during the *Hegemonia Conservadora*, highlights the influence of the Church in all aspects across the state socio-cultural standards of the day. Prevalence of governmental authority and their own ideologies of the *DOMINANTES* class on the least favored -*dominadas* class, causing different outbreaks of violence and exploitation of nonconformity *dominado*.

Besides highlighting the power relations of the Church, forming men respect and fear for the things of God and the State: A nation, race and God, which makes things easier for the rulers, who in their eagerness to enrichment create rules and laws that favor giving greater differentiation between social classes.

Thus, in the ratio categories: *Hegemonia Conservadora*, *Concordat* and *Regeneration* is evidenced as Education, was subdued and *dominado* by the State exercising the inspection and supervision of teachers, public and private institutions, in order to ensure compliance social purposes of culture and the best intellectual, moral and physical training of students as it says in Act 89, known as the " *Zerda Plan*", which regulated legally and normatively Education, and laid the foundations of a system national education on the central government had the final inspection and regulation.

In the context of education, it has always been for the privileged (who have money), is repetitive and not suitable for the country's culture class, because they do not take into account the level of development of different intellectual abilities Colombian man simply imposed as a basis for socio-economic and cultural development, without having access to it because the classes simply become salaried workers and peasants " *Ignorant* " to be exploited by the capitalists of the time. With regard to religious education, is repetitive, rote, the ability to analyze and interpret knowledge and adaptation to social media cannot be provided.

All this leads to a series of violent movements among the *dominadas* classes and dominant's they are always right and power, in that the "subject is the people and not the rulers" As you evolved worldwide historical process, the need to create a series of educational institutions to learn new knowledge and the development of science for the advancement of the country, without leaving the customs and traditions and the influence of the Church in all aspects.

The *relacionantes* categories are based on the linguistic theory of Teun Van Dijk in showing how interacting processes of communicative action and communicative activity based on power relations between Church, State, *Hegemonia Conservadora*, *Regeneration* and political parties, categories to the subject of the communication semantic analysis, are evident in the micro level Acts that are linked to the storied era.

This the first part of the semantic- communicative component that allows you to specify the operation of discourse organization and finding their internal structure, so it will be treated as the place where the discursive repertoires are inscribed.

Second, the pragmatic component is energized in the context in which communication occurs, place and time in which two or more individuals or participants interact, recognition and further relates to the use of contextual rules of communication

Third, the ideological component refers on the one hand knowledge of the subject constructed and applied in different situational contexts, and on the other to the interpretations that can support a speech - text communicative act that has power according to expression under meanings related to historical and cultural contexts. Also in different communicative - discursive contexts there is a relationship of partners in time and space, this makes a communicative intention is given that allows to order, persuade, convince, question and know.

Thus, every time someone talks about terms and choose the way the organization. Remember that language is an instrument of control, must see clearly what the words denote, otherwise it may be gathering ideas and build illusions rather than control it controls us. I mean everyone has the freedom to make your language symbolizes the ideas you want because it is "supposed" reflective consciousness is acquired.

For this reason, this research work was done from the analysis of reflection in linguistic discourse and be able to demonstrate a range of historical meanings allocation of power, because society is complemented with its historical expression. The language makes the humanity of man. Linguistic ability is in the possession of an interconnected vocabulary, which is used only a part at any given time.

Communicative action is a social interaction, a result of the interpretation and representation of reality, and since the interpretation and representation of conventional order, communicative activity reflects social knowledge, which is organized in the discursive activity in structures of different levels, therefore, the different structures allow the logical and hierarchical management of complex information in a given time, the partners used and are a pragmatic - syntactic- semantic instrument for describing and explaining the different global meanings and partial that are structured into the speech, which make it possible for partners to successfully implement production processes and understanding. Important words can deceive and subvert the ideas through the minds of the time, because the language is not only pure words, it promotes and appoints ideas. Taylor points out, the words are designated ideas, ideas are sorted, grouped and categorized, interpret, understand and compare. The expressive dimension is essential for language, because it is due to their existence.

According to Van Dijk, the macro is first : the overall semantic representation that defines the meaning of a text conceived as a "single " in addition, the macro is the most abstract level of semantic information produced by the discourse, therefore more complex and more relevant when it comes to rebuilding the speech through text, the general idea of textual discourse so the macro is a relevant concept to successfully manage the processes of meaning that are made into a historical discourse as complex information. With respect to the microstructure is a semantic -syntactic notion that recovered and described through propositions, so the macrostructure and microstructure are closely related to the extent that can be derived or inferred as mutually fulfill an essential function: to organize, reduce, prioritize, to generalize, to reconstruct complex meanings. The set of functional categories leads to the construction of the superstructure is a conventional scheme socio- culturally determined and to organize the overall content of a speech based on the sociological theory of the relations of DOMINANTES-DOMINANTES/Dominantes-dominados/ dominados-dominados.

Results and Discussion

Consequently, this methodology allowed for investigating the common characteristics of a group of historical characters (Mindsets, Intellectual History, Social Representations), through the collective analysis of their lives and relationships of power, and their dynamics in the process of creating the private university through endogenous and exogenous forces that enabled the modified power during the storied era educational events.

Finally, this correlation was proposed system on its own, dynamic and autonomous basis because the intent of the history of mentalities is to address the collective behavior in times of crisis as indicated by the voveliana theory from a range of complex mediations, this dialectic between what conditions the mind and representations of them are falls.

This is evidenced by a weak nation, without fiscal capacity to do projects, especially education, and rural poor, violent, confronted between two politicians, war games with 16 wars on its territory and two international wars.

A intellectual minds, the intellectual history of this era should be recognized concern about the construction of a decent, humane and inclusive democratic Nation therein lies the humanistic ideal and the political intent of this educational project of private nature Republican championed revelation University as against religious ideology and mentality.

Conclusion

With the methods of interrogation of collective memory is trying to find the evolution of the considerations. View where it made and unmade, in this approach the collective memory what is the impact of these attitudes or mindset of these sectors in society?

First Masons, cultural symbolic mediations that contributed in shaping itself as the Universidad Libre are: Liberty, Fraternity and Equality From this question the cultural intermediaries in the case of this project are addressed. Second, the only accepted religion Catholic Church supported the construction of herself and left traces of human cultural heritage. And then, private secular and liberal education contributed character formation itself, and therefore contributed University culture.

Moreover, those who become carriers of the word popular political, religious and intellectual communities and society in general discourses of power built DOMINANTES-Dominados. Because from these relationships exclusion and repression allowed the normality of a hegemonic society defined the storied era governed by the desire, the action and the pleasure created to establish the Colombian nation.

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