
REINHART KOSELLECK'S LEGACY IN PERU: A BIBLIOGRAPHIC ANALYSIS (2000-2020)

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Abstract

This article examines the reception and influence of the work of German historian Reinhart Koselleck in Peru between 2000 and 2020. Koselleck is known for his conceptual history approach, which traces the evolution of key political and social concepts³³³³³³³³. The study explores how Peruvian academics have adopted and adapted his methodology to analyze the country's political and social history. Through a systematic literature review, the article identifies key themes, findings, and implications, and assesses how Koselleck's conceptual history has enriched historical analysis within Peruvian contexts. The study emphasizes interdisciplinarity and methodological adaptations as essential tools for understanding Peru's historical and cultural complexities.

Keywords: Conceptual history, Reinhart Koselleck, Peru, Political concepts, Interdisciplinarity.

1. INTRODUCTION: THE WORK OF REINHART KOSELLECK AND ITS IMPORTANCE FOR STUDYING THE PERUVIAN REALITY

The work of German historian Reinhart Koselleck (1923-2006) is considered one of the most significant contributions to the theory of history in the 20th century. His "conceptual history" (Begriffsgeschichte) and "historics" (Historik) provide a robust methodological and conceptual framework for addressing the complexity of historical processes. Although these contributions originated in the context of post-war German historiography, they have particular relevance for studying the historical reality of countries like Peru, which are characterized by deep cultural plurality, persistent social tensions, and the coexistence of multiple temporalities. This academic article examines the most prominent aspects of Koselleck's work and reflects on its importance for historical research in the Peruvian context.

Conceptual History as a Tool to Unravel Political Language

The starting point of Koselleck's work is conceptual history, a discipline he, along with Otto Brunner and Werner Conze, elevated to a prominent status in historiography. Unlike the history of ideas, which viewed concepts as immutable entities, conceptual history posits that concepts are dynamic, polysemic, and deeply intertwined with their social and political context. In his book

Futures Past, Koselleck states that a word becomes a concept "if the totality of a context of sociopolitical experience and meaning, in which that word is used and for which it is used, becomes globally part of that single word" (Koselleck, 1993, p. 117). This perspective is crucial for Peru, a country where concepts such as "nation," "citizen," "democracy," or "republic" have been subject to constant reinterpretation and dispute throughout its history. A Koselleckian study would allow researchers to trace how these concepts, imported from a European context, were assimilated, re-signified, and contested by various social actors—Criollos, indigenous peoples, Mestizos, and Afro-Peruvians—to legitimize their own agendas and visions for the country. This approach helps avoid the anachronism of projecting contemporary meanings onto the past, revealing the tensions and fractures hidden behind an apparent semantic continuity. Koselleck also noted

that concepts are necessary to "fix experiences, which are diluted, to know what happened and to preserve the past in our language" (2012, p.29).

Historical Time: A Constellation of Temporalities

Beyond conceptual history, Koselleck's "historics," or the "doctrine of the conditions of possibility of histories," (1997, p. 70) provides tools to unravel the intrinsic temporality of Peruvian processes. Koselleck argues that history does not unfold in a linear, homogeneous time but rather through the interaction of multiple "time strata" (Zeitschichten) with different rhythms and speeds. He highlights the coexistence of the contemporary and the non-contemporary (Gleichzeitigkeit der Ungleichzeitigen), an idea that resonates particularly in a country like Peru. Here, long-term structures, such as social hierarchies inherited from the Viceroyalty, the persistence of subsistence economies in the Andean regions, and archaic mentalities, coexist with the accelerated rhythms of globalized modernity.

Koselleck's "historics" invites us to analyze how these different temporal planes interact: how rapid political changes (such as coups d'état or constitutional reforms) can coexist with slow transformations in social and economic structures. An example of this is the tension between the rapid implementation of neoliberal models in recent decades and the slow and unequal inclusion of vast sectors of the population who are still fighting for basic rights and cultural recognition. According to Koselleck, "history is constituted, on the contrary, from that double reading" of the singular and the enduring (2001, p. 31).

The Dialectic of Experience and Expectation

Koselleck's conception of temporality is enriched by his famous distinction between the "space of experience" (1993, p. 22) and the "horizon of expectation" (1993, p. 23). The "space of experience" refers to the accumulated past, traditions, and collective memory, while the "horizon of expectation" looks toward the future, to promises, projects, and utopias (1993, p. 359). In Peru, this dialectic is particularly evident. The "space of experience" is marked by a history of violence, inequality, and frustration, from the Conquest to the internal armed conflict of recent decades. At the same time, the "horizon of expectation" has been constantly populated by utopian projects of redemption, from the dreams of a restored Tawantinsuyu to the promises of modernity and development.

Koselleck teaches us that history is produced in the gap between the two, in the tensions and mismatches between what is inherited and what is projected. For Peru, this perspective helps to understand why certain political projects failed by not being able to reconcile a memory of historical grievances with a promising future, and why the search for a national identity remains an unfinished task³²³²³²³². As Koselleck points out, "concepts are, therefore, necessary to integrate past experiences both in our language and in our behavior" (2012, p. 30).

Index Concepts and Factor Concepts

A fundamental methodological contribution from Koselleck, with a clear application in the Peruvian context, is his emphasis on the dual and conflictive nature of concepts. For him, concepts not only "register" reality (as indices) but also "transform" it (as factors). This duality is vital for Peru, where the use of a concept like "democracy" is not neutral. As an index, it can describe a political system with elections and a separation of powers; as a factor, it can be a banner of struggle that mobilizes people, challenging existing elites and institutions. Peruvian history is full of these factor concepts that, far from being mere descriptors, were active tools in disputes over power and the definition of social order.

Koselleck's analysis also highlights that concepts can have a semantics of compensation, where "the fewer the experiences contained, the greater the expectations" (2012, p. 62). This is especially relevant for the study of Peruvian social and political movements that, in the absence of concrete experiences of success, have built utopian discourses with a strong power to mobilize. This was the case, for example, with communism, which, according to Koselleck, remained a strict "concept of expectations".

In conclusion, the work of Reinhart Koselleck, through his conceptual history and "historics," provides an invaluable theoretical and methodological framework for the study of the complex historical reality of Peru.

His approach allows us to transcend a linear and teleological historical narrative to delve into the deep tensions and temporal mismatches that have characterized the country's development. By focusing on the social life of concepts, the coexistence of multiple temporalities, and the dialectic between experience and expectation, Koselleck offers us the tools to understand unique Peruvian history without falling into absolute relativism. His legacy invites us to critically analyze how language has been used to construct, dispute, and legitimize the diverse visions of the past and the future in a country where history, far from being an academic discipline, remains a living force that pulses at the heart of its society.

2. GENERAL OBJECTIVE

To analyze the reception, influence, and adaptation of the conceptual history methodology proposed by Reinhart Koselleck in the Peruvian context between 2000 and 2020, evaluating its impact on national historiography and its usefulness for understanding the evolution of key political and social concepts in Peruvian history.

3. METHODOLOGY

To address the methodology used in this research, a qualitative study was designed, centered on a systematic literature review. This approach allows us to rigorously collect, analyze, and synthesize previous studies related to the reception of Reinhart Koselleck's work in the Peruvian context between 2000 and 2020. As Booth, Sutton, and Papaioannou point out, a systematic review is essential not only for collecting relevant information but also for identifying patterns, trends, and potential knowledge gaps, which is critical when studying the influence and impact of a specific author in a given country.

For the literature search and selection, keywords were carefully defined, including "Reinhart Koselleck," "conceptual history," "Begriffsgeschichte," and "Perú". These terms were chosen to ensure that the documents found addressed both Koselleck's conceptual approach and its application in the Peruvian academic field. Following the recommendations of Greenhalgh et al., inclusion criteria were established that covered publications in Spanish and English and were limited to academic articles, books, and book chapters published during the selected period. This temporal, linguistic, and publication-type delimitation was key to maintaining coherence and relevance in the results obtained. The search was conducted in recognized academic databases known for their high quality and rigor, such as Scopus, Web of Science, and Google Scholar. Scopus and Web of Science were chosen for their prestige in indexing and broad coverage of scientific publications, which is highlighted by Falagas et al., who consider these resources essential for obtaining a comprehensive view of any area of study. Additionally, Google Scholar was included to complement the search, as this platform can provide access to a wider range of literature, including theses, conference papers, and other types of academic documents not always available in traditional databases.

For data collection and analysis, bibliographic management tools like Mendeley were used, which facilitated both the organization and the thematic analysis of the texts. Each selected document was meticulously reviewed to identify the ways in which Koselleck has been interpreted and applied in the Peruvian context, allowing for a classification of recurring themes and critical approaches present in the literature. As Haddaway et al. point out, the use of this type of tool allows for effective organization and systematic analysis of sources, fundamental aspects in literature review studies.

Finally, it is recognized that this methodology has certain limitations. The selection of publications in specific languages and the dependence on specific databases could introduce biases that limit the generalization of the findings. As Booth et al. point out, it is important to acknowledge these limitations to understand the scope and limitations of the results, an aspect that was taken into account in the interpretation of the reception of Koselleck's work in the Peruvian context.

4. RESULTS

The systematic literature review shows that Koselleck's work has had a significant impact on Peruvian historiography, particularly in four main areas: the analysis of political and social concepts, the reinterpretation of historical events, interdisciplinarity, and methodological reflections.

4.1 Analysis of the Evolution of Political and Social Concepts

One of the recurring themes in Peruvian studies on conceptual history is its application to explore the evolution of political and social concepts. Concepts such as "democracy," "citizenship," and "State" have been the subject of detailed analysis, revealing how their meanings have changed in response to Peru's historical and sociopolitical dynamics. This approach has allowed historians to identify the implications of these changes in the country's social and political structure. According to Salazar and Pérez, "the application of theories in diverse contexts enriches the development of the discipline and allows for the generation of situated knowledge". This analysis has also delved into the relationship between these concepts and specific historical processes, such as political reforms and democratic transitions in Peru. Studies have shown that the semantic transformations of terms like "citizenship" not only reflect changes in political structures but also in social demands and struggles for inclusion and recognition. Similarly, the analysis of concepts related to modernity and progress has been central. Grompone-Velásquez emphasizes that "progress was on the horizon, but notable efforts led by the elites were needed to make it a reality". This analysis has shed light on how modernization discourses have influenced public policies and social reforms in different historical periods, from agrarian reforms to industrialization and urbanization plans.

4.2 Reinterpretation of Historical Events and Processes

Koselleck's methodology has served as a basis for reinterpreting specific historical events, providing critical readings of Peruvian political and social development. Zúñiga and Orfale argue that "the reinterpretation of historical events through conceptual analysis allows for a deeper understanding of the dynamics of power and resistance present in each period". This has been particularly useful for studies on independence and republican reforms, highlighting the continuities and ruptures in the evolution of political and social structures. In addition, recent research has applied conceptual history to re-evaluate contemporary social conflicts, such as indigenous movements and struggles for civil rights. Delupi argues that "conceptual history is a powerful tool for unraveling the roots and evolution of historical conflicts that still resonate in Peruvian society". These analyses have allowed researchers to explore how historical discourses are intertwined with current demands for social justice and human rights. Conceptual history has also offered new perspectives on processes such as the consolidation of the nation-state and the tensions between centralism and regionalism in Peru. Through the reinterpretation of events like independence or reforms in recent decades, scholars have revealed how notions of national identity and citizenship have been reconfigured over time, shaped by political and economic interests.

4.3 Interdisciplinarity and Promotion of Integrated Approaches

Koselleck's approach has fostered interdisciplinary collaboration between history, sociology, political science, and anthropology in the Peruvian context. Quijera observes that "the application of conceptual history in Peru has promoted interdisciplinarity, since historical concepts are treated from multiple perspectives, thus enriching the analysis". This has allowed for a more complete understanding of complex phenomena, such as the transformations in notions of identity and culture, especially in the face of globalization and cultural rights movements. Recent studies have integrated perspectives from anthropology to examine how notions of "culture" and "identity" have evolved in response to global and local changes. Fonseca-Martínez and Brull-González emphasize that "conceptual history offers a framework for understanding how perceptions of cultural identity in Peru have evolved over time, especially in response to globalization and cultural rights movements".

4.4 Methodological Reflections and Local Adaptations

Finally, Peruvian academics have reflected on how to adapt Koselleck's approach to the country's cultural and historical particularities. Saravia et al. point out that "Koselleck's methodological approach requires adjustments when applied in non-European contexts, as historical and cultural dynamics differ markedly". In the Peruvian case, these adaptations have been essential for addressing the coexistence of pre-colonial, colonial, and modern temporalities. Koselleck's notion of "temporal strata," which describes the superposition of different temporalities in a society, has been particularly useful. Pérez and Vargas emphasize that "this notion allows us to capture the superposition of pre-colonial, colonial, and republican temporalities that coexist in modern Peru," providing a key analytical tool for understanding how the past influences the present. In this context, methodological reflections have highlighted the need for a flexible and adaptive approach that allows for the integration of Peru's cultural diversity and historical complexity into conceptual analysis. These adaptations have facilitated more inclusive and representative studies of the country's social and political dynamics. Together, these results demonstrate how Koselleck's work has enriched Peruvian historiography, providing new perspectives for the conceptual analysis of the country's political and social history.

5. DISCUSSION

In the discussion of these results, we explore how Reinhart Koselleck's conceptual history approach has influenced Peruvian historiography, especially in terms of interpretation, theoretical adaptation, and contextual relevance in historical analysis. This systematic review shows that Koselleck's work has enabled Peruvian academics to trace the changing meanings of key concepts in national history, providing new perspectives on the events, processes, and ideas that have shaped the past and continue to influence the present. As Pérez and Vargas point out, "conceptual history facilitates the understanding of how concepts are transformed over time, adapting to specific contexts," which is particularly relevant for a country like Peru, with a history of complex cultural and political interactions.

The Conceptual History Approach as a Tool for Critical Analysis

One of the most notable contributions of Koselleck's approach in Peru is its ability to promote a critical analysis of historical concepts that, according to Morena, "reveals the dynamics of power and resistance implicit in the meanings attributed to key terms". In the Peruvian case, concepts such as "democracy," "citizenship," and "modernity" have been the subject of deep analysis, as their meaning has changed considerably over the years in response to social, political, and cultural transformations. Peruvian academics have used conceptual history to highlight these dynamics and, in doing so, have been able to identify how certain concepts have been used to legitimize or challenge power structures in different historical periods.

Furthermore, as Zúñiga and Orfale point out, Koselleck's approach provides a "retrospective view that helps to understand not only how concepts change but also how these changes affect the way a society perceives its own history". In the Peruvian context, this has made it possible to re-evaluate fundamental events such as republican reforms and independence processes, providing new interpretations of their impact and significance in the construction of national identity.

Transformation of Political and Social Concepts

One of the aspects that has attracted the most attention in Peruvian studies is the analysis of the evolution of political and social concepts, an area in which the conceptual history approach has proven to be especially useful. This is evidenced in studies that analyze changes in the concept of citizenship in Peru, particularly in the context of the democratic transition and political reforms implemented in recent decades. In addition, the conceptual history approach allows for addressing the complexity of concepts like "nation," which, according to Fonseca-Martínez and Brull-González, "has been reinterpreted at multiple historical moments in Peru, reflecting a mix of political, cultural, and social aspirations". This approach has helped historians identify how the concept of nation has been used both to foster cohesion and to justify policies of exclusion, providing a more nuanced understanding of its evolution and its role in shaping Peruvian identity.

Interdisciplinarity and Contextualized Approach

The use of conceptual history by Koselleck has also promoted an interdisciplinary approach in Peruvian studies, allowing academics to connect history, sociology, anthropology, and political science. Quijera highlights that "conceptual history not only allows us to understand changes in concepts but also offers a framework for studying the connections between different fields of knowledge". In the Peruvian context, this interdisciplinarity has allowed researchers to explore topics such as cultural identity and the influence of global processes on local societies. The adaptability of conceptual history is also evident in the way Peruvian scholars have incorporated local perspectives when analyzing concepts of European origin. As Saravia et al. point out, "conceptual history must be contextualized to reflect the cultural and historical particularities of each society". This has led to a theoretical adaptation that allows for the use of Koselleck's approach in a country with a complex cultural diversity and colonial history like Peru.

Reinterpretation of Historical Events and Processes

Conceptual history has also offered an invaluable tool for reinterpreting historical events and processes, particularly in relation to social conflicts and political transitions. Delupi's research suggests that "by applying conceptual history to historical events, it is possible to identify the continuities and ruptures in struggles for power and resistance". In the case of Peru, this approach has been used to analyze contemporary social conflicts and responses of resistance, especially in the context of the demands of indigenous groups and rural communities. On the other hand, Grompone-Velásquez highlights the importance of conceptual history for examining the relationship between modernity and progress in Peruvian history. In this sense, Koselleck's approach has allowed Peruvian historians to reinterpret key events such as agrarian reforms, industrialization processes, and educational reform movements.

Methodological Reflections and Limitations of the Approach

The conceptual history approach in Peru has led to important methodological reflections, which has allowed scholars to analyze both its strengths and its limitations. While this perspective provides a valuable analytical structure, its application in non-European contexts requires an adaptation that takes local particularities into account. This is especially relevant in the Peruvian case, where it has been adjusted to capture the interaction between pre-colonial, colonial, and modern temporalities. Despite its benefits, conceptual history also faces certain limitations in its application, especially when it comes to analyzing concepts whose historical development has been influenced by unique cultural dynamics. As Fonseca-Martínez and Brull-González state, "conceptual history must be used with caution in contexts where concepts have been shaped by cultural experiences that do not always align with European paradigms". This has led Peruvian scholars to modify and adapt certain aspects of Koselleck's approach to adequately reflect the realities and complexities of Peruvian history.

6. CONCLUSIONS

The study underscores the relevance of Reinhart Koselleck's conceptual history approach in Peruvian historiography, highlighting its ability to broaden and enrich the understanding of political and social processes in the country. The research analyzed shows how Peruvian academics have managed to integrate Koselleck's perspective, adapting it to the cultural, historical, and social specificities of Peru. One of the most outstanding contributions is the detailed analysis of political and social concepts, such as "democracy," "citizenship," and "State," which have undergone significant semantic transformations. This approach has allowed historians to identify the interactions between the changes in these concepts and the dynamics of power and resistance in different historical periods.

Furthermore, the ability of the conceptual approach to reinterpret historical events and processes has been key to re-examining fundamental moments in Peruvian history, such as republican reforms and social resistance movements. The impetus towards interdisciplinarity has also been a crucial contribution, facilitating collaborations between disciplines such as sociology, political science, and anthropology. This interdisciplinary approach has enriched historical analyses, offering broader and more comprehensive perspectives on Peru's social and political phenomena.

Likewise, the methodological reflections and adaptations made by Peruvian academics underscore the flexibility of Koselleck's framework, allowing for its application in non-European contexts. These adaptations have resulted in more representative and inclusive analyses, capable of capturing the historical

and cultural complexities of Peru. In summary, the conceptual history approach has proven to be a valuable tool for interpreting Peruvian history from critical and contextual perspectives. This study highlights its potential to open up new lines of research that address emerging concepts and contemporary issues, such as social movements, cultural rights, and the challenges of globalization.

Future studies could explore comparisons between the reception of Koselleck's work in other Latin American countries, further enriching regional historiography. In addition, the need to investigate how emerging concepts in Peru, such as "historical memory," "social justice," and "community resilience," could be analyzed under Koselleck's approach is identified. This development could expand the applications of conceptual history and strengthen its usefulness for addressing current problems in complex social contexts. Finally, the study highlights the importance of promoting interdisciplinary and collaborative research that integrates local and global perspectives, ensuring a more inclusive and representative analysis of historical and conceptual dynamics in Peru and the Latin American region.

7. FUTURE RESEARCH

Despite the advances and contributions achieved through the application of Koselleck's conceptual history in Peruvian historiography, this research identifies several gaps that suggest possibilities for future studies. First, one of the main limitations observed in the literature is that many studies focus predominantly on political and social concepts associated with topics such as citizenship, nation, and modernity. This trend, while valuable, leaves a significant gap in the analysis of other relevant concepts in areas such as economics, popular culture, and environmental history, all of which could offer additional perspectives on the development and tensions of Peruvian society. The study of economic or environmental concepts from a conceptual history approach could help to better understand the complex interactions between development, sustainability, and social justice in the contemporary Peruvian context.

Another important aspect to be developed in future research is the lack of studies that explore the reception and adaptation of Koselleck's approach in academic communities outside the main research centers in Peru. So far, most studies seem to concentrate on universities and research centers in Lima and other major cities, which limits our understanding of how the conceptual history approach might be being used in other regions. An extension in this direction would allow us to observe whether there are differences in the interpretation and application of Koselleck's theory in communities with distinct cultural and social dynamics, such as in the Andean or Amazonian contexts, where ancestral traditions and concepts play a key role in the construction of local identity. The inclusion of these perspectives can offer a more complete and diverse approach to the reception of conceptual history in Peru.

Furthermore, it is necessary to evaluate the applicability and limitations of conceptual history in recent historical events, such as the internal armed conflict, indigenous social movements, and struggles for human rights in Peru. While Koselleck's approach has been useful in reviewing historical concepts with a long history, its applicability in the analysis of emerging or redefined concepts in recent times remains an open question. Future studies could focus on exploring how concepts such as "memory," "resistance," and "reconciliation" have been used and reinterpreted in the context of recent Peruvian history. Such an approach would allow for an examination of whether Koselleck's framework can be adapted to analyze conceptual evolution in short periods and in contexts of rapid change, such as those experienced in Peru in recent decades.

In addition, the interdisciplinarity of conceptual history presents an opportunity for future studies to consider more integrated collaborations between disciplines. While historians have led the application of this approach, greater participation from sociologists, anthropologists, political scientists, and economists could offer a more enriching vision. Interdisciplinary collaboration would allow for the analysis of conceptual history from a holistic perspective that addresses how concepts evolve not only in historical discourse but also in social, political, and cultural discourse. This could facilitate the development of hybrid methodologies that not only highlight the historical transformations of concepts but also their impact on daily life and current power structures.

Finally, a notable gap in the research is the lack of comparative studies between the development of conceptual history in Peru and its application in other Latin American contexts. Future studies could benefit from analyzing the similarities and differences in the reception of Koselleck's work between Peru and other

countries in the region, such as Chile, Argentina, or Mexico, where there is also growing interest in conceptual history. This comparative perspective would not only broaden the theoretical scope of conceptual history in Latin America but would also allow for the identification of shared patterns and regional particularities that reflect the multiple realities and cultural contexts of the region.

In conclusion, the gaps identified in this research suggest a wide range of opportunities for future explorations. Expanding the focus of conceptual history to less-studied areas, adopting a more diverse regional perspective, addressing recent and emerging concepts, strengthening interdisciplinary collaboration, and conducting comparative studies with other Latin American countries would be fundamental steps to deepen and diversify the application of Koselleck's approach in Peruvian and regional historiography. These lines of research would not only contribute to the development of a more inclusive and diverse historiography but would also strengthen the role of conceptual history as a dynamic and adaptable tool for understanding the evolution of meanings and the construction of identities in societies in constant change.

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