XXX General Assembly

Compostela Group of Universities

The role of universities in the era of disruption and innovation

Peruvian University of Applied Sciences - UPC-PERU
(3rd-4th June 2024)

Preliminary programme

Monday, 3rd June 2024

8:00 **Transfer from recommended hotels to Museo Larco.**
AC HOTEL IN MIRAFLORES / HYATT IN SAN ISIDRO.

9:00-10:30 **Cultural activity at Museo Larco.**

10:30-11:45 ***Brunch*** **| Museo Larco.**

12:00 **Transfer from Museo Larco to UPC Campus San Isidro.**

12:30 **Registration of participants | Auditorium Bustamante. UPC Campus San Isidro.**

13:00 **Official opening of the XXX General Assembly of the CGU | Auditorium Bustamante. UPC Campus San Isidro.**
EDWARD ROEKAERT EMBRECHTS, rector of the Peruvian University of Applied Sciences (UPC-PERU).
CARLA MARTINS, president of the Compostela Group of Universities (CGU).

13:10 **Meeting of the general council | Auditorium Bustamante. UPC Campus San Isidro.**

Chair of the session: CARLA MARTINS.

1. **Reading and approval, if appropriate, of the minutes of the former general council meeting (University of Seville, 21st September 2023).**
   CARLA MARTINS, president of the Compostela Group of Universities (CGU).

2. **Report of the president.**
   CARLA MARTINS, president of the Compostela Group of Universities (CGU).

3. **Announcement of the award of honorary titles.**
   CARLA MARTINS, president of the Compostela Group of Universities (GCU).

4. **Memberships.**
   JAIME ANDRÉS CANO SALAZAR, director-general of Corporation for Biological Research - CIB-Medellín.

5. **Report of the executive secretary.**
   MARÍA TERESA CARBALLEIRA RIVERA, executive secretary of the Compostela Group of Universities (CGU).

6. **Financial report.**
   SLAVOMÍR RUDENKO, vice president of the Compostela Group of Universities (CGU).

7. **XXXI General Assembly of the CGU.**
   LUIS MANUEL MORAIS LEITE RAMOS, vice rector of the University of Trás-os-montes and Alto Douro (UTAD).

14:30 **Awarding of prizes of the Research Pitches Contest.**

15:00 **Transfer from UPC Campus San Isidro to recommended hotels.**
AC HOTEL IN MIRAFLORES / HYATT IN SAN ISIDRO.

16:30 **Transfer from the recommended hotels to Municipal Palace of Lima.**
AC HOTEL IN MIRAFLORES / HYATT IN SAN ISIDRO.

18:00 **Presentation ceremony of the XXVIII International Prize Grupo Compostela-Xunta de Galicia | Municipal Palace of Lima.**

19:30 **Walking from Municipal Palace of Lima to National Club.**

20:00 **Gala dinner | National Club.**

00:00 **Transfer from Club Nacional to recommended hotels.**
AC HOTEL IN MIRAFLORES / HYATT IN SAN ISIDRO.

Tuesday, 4th June 2024

COMPOSTELA DIALOGUES IN HIGHER EDUCATION

The role of universities in the era or disruption and innovation

08:30 **Transfer from recommended hotels to UPC Campus Villa.**
AC HOTEL IN MIRAFLORES / HYATT IN SAN ISIDRO.

10:00 **Official opening of the second day | Main Auditorium. UPC Campus Villa.**
EDWARD ROEKAERT EMBRECHTS, rector of the Peruvian University of Applied Sciences (UPC-PERU).
CARLA MARTINS, president of the Compostela Group of Universities (CGU).

Presentation of the Compostela Dialogues in Higher Education.

10:10 **Lecture: "Education as a mechanism for innovation and recovery of the social environment".**
JAIME ANDRÉS CANO SALAZAR, director-general of Corporation for Biological Research - CIB-Medellín.

11:00 **Round table: "Disruptive Artificial Intelligence: Challenge, Obstacle or Opportunity?**

Chair: EDWARD ROEKAERT EMBRECHTS, CEO & rector of the Peruvian University of Applied Sciences (UPC-PERU).

Panellist:
JORGE BOSSIO MONTES DE OCA, director of Digital Learning and Educational Innovation at the Peruvian University of Applied Sciences (UPC-PERU).
FEDERICO ARGERICH, co-founder & CEO of Agia Solutions.
VERÓNICA VIOLETA ROJAS MONTES, director-general of Policies and Regulatory Analysis in Fisheries and Aquaculture of the Peruvian Ministry of Production (PRODUCE).

12:00 **Coffee break | Main Auditorium Square. UPC Campus Villa.**

12:30 **Celebration of the 30th anniversary of the Compostela Group of Universities | Main Auditorium. UPC Campus Villa.**

14:30 **Closure of the XXX General Assembly of the GCU | Main Auditorium. UPC Campus Villa.**

Awarding of the marble shell to the host university.
EDWARD ROEKAERT EMBRECHTS, rector of the Peruvian University of Applied Sciences (UPC-PERU).
CARLA MARTINS, president of the Compostela Group of Universities (CGU).

14:50 **Lunch | Cafeteria Terrace. UPC Campus Villa.**

16:00 **Cocktail | Auditorium Square. UPC Campus Villa.**

Performance of Peruvian dance.
Contemporary musical performance.
ISTVAN TARRÓSY, director of the International Centre of the University of Pécs & DJ.

17:30 **Transfer from UPC Campus Villa to recommended hotels.**
AC HOTEL IN MIRAFLORES / HYATT IN SAN ISIDRO.

Wednesday, 5th June 2024 | COMPLEMENTARY ACTIVITY IN CUSCO

SEMINAR ON CULTURAL ROUTES

The cultural itineraries. From the Camino de Santiago to Qhapaq Ñan

15.00-17.30 **Official opening | Museo Inka of the Universidad Nacional San Antonio Abad del Cusco.**

Speakers:

DARÍO VILLANUEVA PRIETO, full professor of Literary Theory and Comparative Literature of the University of Santiago de Compostela and member of the Xacobean Academy.

ISMAEL USCACHI SANTOS, archaeologist and head of the Functional Area of Qhapaq Ñan Project.

MARÍA TERESA CARBALLEIRA RIVERA, full professor of Administrative Law of the University of Santiago de Compostela and member of the Xacobean Academy.

18.00-19.30 **Free tour "Cusco: History, fun facts and Free Tastings".**

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GROUP OF UNIVERSITIES
GRUPO DE UNIVERSIDADES

INVITACIÓN

SEMINARIO DE DEBATE SOBRE RUTAS CULTURALES

Los itinerarios culturales. Del Camino de Santiago a la ruta Qhapaq Ñan

PONENTES:

Don Darío Villanueva Prieto
Catedrático · Universidad de Santiago de Compostela

Don Ismael Uscachi Santos
Arqueólogo · Universidad Nacional de San Antonio Abad delCusco

Doña María Teresa Carballeira Rivera
Catedrática·Universidad de Santiago de Compostela

FECHA: 5 junio, 2024
HORA: 15:00 h

LUGAR: Museo Inka de la Universidad Nacional de San Antonio Abad
(Cuesta del Almirante 103, centro histórico de Cuzco, Perú)

The pilgrimage to Santiago in its cultural dimension: historical roots and development today.

As so often happens, when we want to talk about any subject related to the pilgrimages to Santiago de Compostela, we have to start talking about the *Codex calixtinus*, that extraordinary manuscript also known as *Liber Sancti Jacobi*, which illustrates what was known, or what was wanted to be known, about the cult and the pilgrimages to the tomb of the Apostle St. James.

The manuscript, preserved in the Cathedral, was completed around 1160, probably before 1173, according to a letter from the monk Arnold of Ripoll who made a copy for his monastery. The codex owes its name to Pope Callixtus II, while the compiler of its various parts, of different origin and provenance, is identified, more conventionally than with absolute certainty, with the wandering cleric of Poitevin origin, Aymericus de Picaud.

The compilation, divided into five books, responds to liturgical needs; the desire to strengthen the claims of the diocese of Compostela as an apostolic see; the desire to explain the roots of the Jacobean cult; and, promoting pilgrimage to the tomb of the Apostle.

Above all, it represents the primary source of the process of dissemination and knowledge of the Jacobean phenomenon in the medieval world.

The work had begun to be structured at the behest of Archbishop Gelmirez in the 1930s and constitutes not only a vast repertoire of liturgical, hagiographical and devotional sources but also a vast representation of the society, mentality, spirituality, vices and defects of medieval humankind. Its five books tell us about sermons, miracles and songs, and at the same time about roads, trade, international relations and the political and cultural situation of the time.

For this reason, it is particularly useful to begin this speech on the relationship between culture and the pilgrimage to Santiago de Compostela.

Consideremos, por ejemplo, el papel desempeñado por el cuarto libro del códice, la llamada *Historia Karoli Magni et Rhotolandi,* o *Historia Turpini*, o *Pseudo Turpín*, título que hace referencia a su falsa atribución a Turpín, arzobispo de Reims y paladín de Carlomagno. El texto contiene una auténtica *cronica gestarum* carolingia y muestra la estrecha relación de interdependencia entre la peregrinación compostelana y la cultura francesa.

Let's consider, for instance, the role played by the fourth book of the codex, the so-called *Historia Karoli Magni et Rhotolandi*, or *Historia Turpini*, or *Pseudo Turpin*, a title that refers to its false attribution to Turpin, an archbishop of Rheims and champion of Charlemagne. The text contains

an authentic Carolingian *cronica gestarum* and shows the close relationship between the pilgrimage to Santiago de Compostela and French culture.

According to this narrative, the emperor fought the battle of Roncesvalles to rescue the Saracen-occupied Way of St James and in return, the Apostle protected him and even saved his soul at the moment of his death, fighting the devil, as we see in this beautiful miniature.

The beginning of Charlemagne's assistance in Spain is attributed to a dream. The so-called "Charlemagne's dream" is probably the result of a refined and skilful political process by the order of Cluny, which wanted to unify James and Charlemagne in a single context. The "dream", which was the Cluniac dream of a united Europe between the Slavic and Muslim worlds, depicts an emperor absorbed in contemplation of the Milky Way as a symbol of the Way of St James that was to be liberated. A theme that elegant codices, beautiful miniatures and popular legends will spread throughout Europe.

A beautiful miniature from the Codex illustrates the episode, described in clear and limpid Latin:

> *Caminus stellarum quem in celo vidisti hoc significat quod tu cum magno exercitu ad expugnandam gentem paganorum perfidam et liberandum iter meum et tellurem et ad visitandam basilicam et sarcofagum meum ab his horis usque ad Galleciam iturus es, et post te omnes populi a mari usque ad mare peregrinantes, veniam delictorum suorum a domino impetrantes illuc ituri sunt, narrantes laudes domini et virtutes eius et mirabilia eius que fecit.*

Charlemagne and Santiago appear as two hinges, united in a process of reciprocal self-dignification, to which the order of Cluny adds a laborious plot of strategic foundations of monasteries, royal marriages, diplomatic contacts between the episcopal see of Santiago and Burgundy, based on the fact that the *Liber Sancti Jacobi* is attributed to the Burgundian and Cluniac Calisto II and that his brother Raymond had been Count of Galicia.

A procedure that undoubtedly contributed to projecting the Compostelan pilgrimage into an increasingly wider cultural circuit, as is evident in Franco-Venetian literature, in which the *Entrée de Espagne* and the *Prise de Pampelune* show how the Carolingian epic had become a powerful means of importing Compostelan themes into Italy as well.

A beautiful miniature from the Codex illustrates the episode, described in clear and limpid Latin.

The entire *Codex Calixtinus* promotes this action, which is particularly recognisable in the many artistic and literary expressions on the theme of Compostela, spread throughout Europe. We see this even more explicitly in the second book, which contains the twenty-two miracles considered exemplary and more dense in content and meaning.

This book, expressly intended for promotion abroad, is undoubtedly the text of the Calixtinus that has had the greatest importance in the propagation of the image of St. James, influencing not only devotional aspects but also art, literature and theatre.

To understand its effectiveness and the role it played, it would be enough to follow the development of one of the most famous miracles in this book. I refer to the miracle known as the miracle of "Santiago, the gallows and the rooster".

The story is well known: the Liber places it in 1090 in the city of Toulouse. Pilgrims stop at an inn, where the innkeeper falsely denounces the youngest as a thief. The boy is hanged but is kept alive by the providential intervention of the Apostle.

Subsequently, the miracle is located in Santo Domingo de la Calzada and is enriched with a new episode of great scenic effect: the parents of the young man ask the judge who had him hanged to take him down from the scaffold because he is still alive. A second spectacular miracle overcomes the magistrate's disbelief: the roosters he is eating regain their feathers and start to screech on the table.

The story was very successful and spread throughout Europe. From Portugal to Germany, from France and Central Europe to Italy, where recent systematic research has highlighted 73 representations in art.

Let us look at some of the images: the first refers to the Pilgrims' Oratory in Assisi and expresses the main phases of the story with the characteristics of 15th-century Italian painting: on the right the hanging, on the left the miracle of the roosters. The second, in Brixen, clearly shows the influence of the German school, while the third, in Sicily, shows the hand of the island's silversmiths, strongly influenced by the Spanish presence.

In addition to the pilgrimage routes, the whole of Europe is marked by a large number of works of art that are closely linked to the pilgrimage and the cult of St. James.

The great exhibitions organised in Gande in 1985 on “Saint-Jacques de Compostelle. Mille ans de pelèrinage européen”, in Santiago de Compostela in 1993 on “Camino de Santiago, Camino de Europa”, to the most recent ones such as the exhibition organised in 2021 in the National Library of Madrid by Professor Darío Villanueva on “Las huellas del Camino”, clearly show how the Jacobean tradition has left deep traces in the main European artistic expressions.

This is clearly indicated by the stained glass windows of the great French cathedrals, full of references to the pilgrimage to Santiago de Compostela, the austere German churches dedicated to St. James, such as Regensburg, with its splendid façade, or Winnenden, with its imposing Jacobean altarpiece, the silver altar in Pistoia, the church of San Giacomo dell'Orio in Venice, the Arca di San Giacomo in Messina, the hospital complex of San Jacopo d'Altopascio, the pilgrims' oratory in Assisi, the Eremitani chapel in Padua with Mantegna's frescoes in Italy, the hospitals, the confraternities, the guilds of the Hanseatic cities, the numerous chapels in the Balkan world, among others.

The same holds true for literature.

We find explicit references to the pilgrimage to Santiago de Compostela in the soft tones of Provençal lyric poetry, in the Galician and Portuguese *cancioneiros galaicos de ensueño y lejanía*, in occasional allusions in the *Cantar de Mio Cid*, in Berceo, in the *Poema de Fernán González*, in the *Partidas* of King Alfonso X the Wise, who also takes up many Jacobean themes in the *Cantigas de Santa María*.

Compostelan material also appears in the traditional *Romancero*.

How can we forget the moving romance of the *Alma peregrina*, which says:

En camino de Santiago
iba un alma peregrina
Una noche tan oscura
que ni una estrella lucía
Por donde el alma pasaba
La tierra se estremecía.

The same emotion is produced by the first verses of a later romance, in Galician, collected by Manuel Murguía, which is inspired by the pilgrimage to Santiago of the Duke of Aquitaine who died in the cathedral itself:

A ond'irá aquel romeiro, meu romeiro a dond'irá?
Camiño de Compostela, non sei s'alí chegará.
Os pés leva cheos de sangue, e non pode máis andar;
Mal pocado, ¡probe vello! non sei s'alí chegará.
Ten longas e brancas barbas, ollos de doçe mirar.
Ollos gazos, leonados, verdes com'auga d'o mar.

Santiago is present in the literature of the Golden Age. We find him in *Don Quixote*, where Cervantes defines him as "one of the bravest saints and knights that the world had and that heaven has now"; in Quevedo's *Su espada por Santiago* in which he passionately defends the *Patronato de Santiago*; in Tirso de Molina's *Romera de Santiago*; in the amusing and picaresque narrative of Torres de Villaroel's journey to Compostela; in the amusing and picaresque story of the journey to Compostela by Torres de Villaroel; and, it is not extinguished even in more recent times, when we read in García Lorca's Libros de Poemas delightful lyric written on 25 July, the great feast of the Apostle St. James.

Dónde va el peregrino celeste
Por el claro sendero infinito

Va a la aurora que brilla en el fondo
En caballo blanco como el cielo

Lorca anticipates a theme that Gerardo Diego would take up again in *Ángeles de Compostela:* the stone cathedral is transfigured into a daring dream of celestial whirlpools in which the wind, the dew, the water and the stones of Galicia mingle with ethereal angelic choirs.

Another expression closely linked to the Jacobean culture is the birth of the so-called Compostelan odepooric literature. It is made up of travel memoirs, diaries, guidebooks, Tagebucher, Itineraires, and reports that flourished in all the languages of Europe from the 14th to the 18th century. They often have many editions, such as the *Wallfartsbuch* (Strasbourg 1495) by Künig von Vach, or the Viaggio in Ponente a San Giacomo di Galitia e Finisterrae by Domenico Laffi, published in Bologna in several editions between 1673 and 1726, or are profusely illustrated, such as *Die Pilgerfahrt* (1496-1506) by the Rhenish knight Harnold von Harff, or the *Viaggio a San Giacomo di Galizia* (Naples 1745) by Nicola Albani, who illustrated his manuscript with watercolours, drawings and engravings depicting the various stages and adventures of the journey.

Sometimes, as in Lorenzo Magalotti's official narrative of the journey of Prince Cosimo dei Medici, the text is accompanied by rich illustrations, among the most beautiful of those depicting 17th-century Spain.

Outside Europe, it was the Spanish who spread the cult of St James. In the Latin American world, his figure is omnipresent. More than three thousand place names attest to its spread. Here in Peru, we find dozens of towns and villages dedicated to St. James and a rich artistic heritage that the Cusco school of painting enriches and exalts.

Extremely interesting are the phenomena of transculturation between his image and the pre-Hispanic divinities throughout Latin America. This is not a simple form of syncretism, but the birth of a new reality in which different roots and cultures converge. In Peru, Santiago is easily identified with Illapa, god of thunder, lightning, storms and rain, which he takes from the river of stars that crosses the sky, an image that in Europe and in the Compostela tradition is none other than what we call the Milky Way.

The result of this encounter is the birth of a valuable tangible and intangible cultural heritage, of which the festivities in honour of St. James, also called Taita Shanti, in Huancayo and the Mantaro valley, declared a national cultural heritage, are a very clear example, but not the only one, since throughout Peru the celebrations and festivals dedicated to St. James show the survival of those deep rivers of tradition, soul and popular sensitivity to which José María Arguedas alludes.

It must be said that the close relationship between Santiago and culture is not only manifested in the ancient and historical period of the pilgrimage to Santiago and to the areas where

the Spanish presence was strongest but also becomes a factor and a dynamising element explicitly pursued in the renaissance of pilgrimages today.

In addition to the religious dimension, the cultural factor is to be emphasised. Particular emphasis is placed on the enhancement of the numerous works of art along the pilgrimage routes and on the defence and protection of the landscape. At the same time, the educational nature of the pilgrimage to Santiago is considered fundamental, with the values of exchange, solidarity, cooperation, dialogue, encounter, sustainability, etc.

The Compostela Group of universities was born in this climate. It took up this legacy of human and cultural values and, with its prestige and activities, contributed to spreading it throughout the world.

With the revival of the Jacobean pilgrimages, it has been considered necessary from the beginning to support them with studies and research on all their expressions, an action that not only wanted to provide knowledge on the phenomenon but also to support the increasingly necessary interventions of the institutions to regulate a pilgrimage that was growing impetuously and influencing many realities of today's life. It is no longer - but it must be made clear that it has never been - simply a religious question, but a phenomenon that concerns the politics, economics, sociology, anthropology and culture of vast sectors of society.

Undoubtedly a very important date for understanding the process of interrelation between Santiago and culture is 23 October 1987. It is a key date; a turning point. On that occasion in Santiago de Compostela, in front of a large number of mayors, international, national and local authorities, presidents of *Asociaciones de amigos del Camino de Santiago*, directors of Jacobean Study Centres, researchers and pilgrims, the so-called *Déclaration de Saint-Jacques de Compostelle*, promoted by the Council of Europe, was formally and publicly read. It was the document that concluded a long series of meetings, contacts and international agreements that defined the meaning and character of all the Compostela routes, which were awarded the ambitious title of *Itinerario cultural europeo* (European cultural itinerary) for the first time.

It was an important document because it was the first to be granted by the Council of Europe and it outlined the general coordinates of a method that would also be useful for the definition of the cultural routes that would follow.

One of the most interesting aspects was the methodology used to arrive at the Santiago Declaration, which was adopted for its implementation. First of all, a committee of experts was formed to prepare the document and to draw a general map of the main Compostela routes in Europe.

We were very clear from the beginning that a cultural itinerary is a cultural itinerary if it has serious scientific backing. The mere political will and direct interests of some public, private or religious entity are not enough; there must be a serious historical justification guaranteed by independent and internationally renowned experts that allows the recovery and revitalisation - if it

exists - of this itinerary. If the nature and character of an itinerary are not clarified from the outset, it will be very difficult to reawaken a historical memory where it does not exist, or where it has left no appreciable traces.

The *Declaration* of the Council of Europe was followed in the 1990s by a fortunate aggregation of forces, competencies and wills that favoured the growth and development of the pilgrimages to Santiago de Compostela. In this process we must highlight the promotion of the Church, the desire of the European Union to seek common cultural bases, the political will of the Spanish Government and of the autonomous communities affected by the Pilgrims' Routes to Santiago, especially Galicia, the support of serious and articulated scientific research, the attention of the media, the activity of the centres of Jacobean studies, the work of the associations of Friends of the Way of Saint James and the ever-increasing presence of an enormous mass of pilgrims spread throughout the world that nourished a public opinion that was committed and listened to by the institutions.

Without this synergy, which was sometimes coordinated, sometimes parallel, and in some cases even had different points of view, the great resurgence of the pilgrimage to Santiago would not have been possible.

An attitude and a vitality that have produced magazines, congresses, exhibitions and even libraries and archives, offering an enormous contribution to the maintenance of the ancient and recent Jacobean memory and to the dissemination of a correct approach to the question.

A further step was the recognition by UNESCO, which in 1993 declared the Way of St. James, in all its expressions and values, a World Heritage Site. The Institution took up what was practically already happening on the routes: that is to say that from an initially religious phenomenon, it had become a European cultural space, recognised by the Declaration of Santiago in 1987, and that the growing number of pilgrims from all corners of the world had turned it into a worldwide and global dimension.

The University of Santiago de Compostela has played a very significant role in the process of elaboration and scientific knowledge of Compostela's problems, training and contributing a large number of illustrious researchers who have marked and continue to mark the research on Jacobean themes, such as in recent times, among others, Manuel Díaz y Díaz, Serafín Moralejo, Fernando López Alsina, Carlos Villanueva, Ofelia Rey, Manuel Castiñeiras, Francisco Singul, Domingo González Lobo, Darío Villanueva and Miguel Taín, who is now running the prestigious institutional Chair *del Santiago de Compostela y de las Peregrinaciones* at the University of Santiago de Compostela, a very active centre now of international reference. I consider it my duty to thank the rector of the University of Santiago de Compostela and professor Taín for this irreplaceable scientific reality.

We should not forget one important aspect. The interest in the Pilgrim's Way, the declarations of the Council of Europe and Unesco, the commitment of Icomos, the pressure of pilgrims' associations and scientific research have led to the legal protection at the physical, landscape and monumental level of a heritage that was otherwise in danger of being lost.

I would like to point out that protection in the Middle Ages, for example in the *Partidas* of King Alfonso X the Wise, was addressed at the figure of the pilgrim, the person to whom privileges, exemptions and rights were attributed, whereas in the modern world it is mainly concerned with the tangible and intangible heritage that pilgrimages have produced, the pilgrim being considered sufficiently defended by the general laws of the State.

I would like to end with the voice of one of the highest summits of Compostela culture: I am referring to Dante Alighieri, who mentions Santiago several times in his works.

In the symbolic architecture of the *Divina comedia,* the author places it in Canto 25 of *Paraiso*, among the spirits that form part of Christ's triumph in the Heaven of the Fixed Stars. In this context, Santiago symbolically and allegorically represents Hope.

With this word I would like to close my speech: the hope that through each one of us, through our studies, through our commitment, through the activity of entities such as the Compostela Group of universities, we can offer a contribution to the creation of a better world, founded on the values that, born on the Way of St. James, bring us together today in this wonderful city of Lima.

by professor Paolo Caucci von Saucken
(Municipality of Lima, Peru, 3 June 2024).

** English translation of the speech delivered by the prize winner of the XXVIII International Prize Grupo Compostela-Xunta de Galicia during the presentation ceremony held in the framework of the XXX General Assembly of the Compostela Group of Universities (Peruvian University of Applied Sciences, Lima, Peru, 3rd-4th June 2024).*

CELEBRATION OF THE 30TH ANNIVERSARY OF THE COMPOSTELA GROUP OF UNIVERSITIES

Peruvian University of Applied Sciences

Lima, 4th June 2024

Presentation of the title of the Honorary President of the Compostela Group of Universities

Speech by DARÍO VILLANUEVA

Madam President of the Compostela Group of Universities, Carla Martíns;
Rector magnificent of the Peruvian University of Applied Sciences, Edward Roekaert Embrechts;
Rector magnificent of the University of Santiago de Compostela, Antonio López Díaz;
Rector magnificent; vice rectors; María Teresa Carballeira Rivera, executive secretary and other members of the Compostela Group; ladies and gentlemen:

After fifty-two years of dedication to university teaching, research and management, a couple of months ago I received the joyful news that the executive committee of the Compostela Group of Universities had agreed to appoint me as its honorary president during the commemoration of its thirtieth anniversary.

I immediately replied to the president, Dr Carla Martins, accepting such a high distinction with gratitude towards her, the executive committee and the entire Compostela Group, whose creation thirty years ago was one of the most ambitious and gratifying undertakings that I had to undertake at the beginning of my first period as rector of the University of Santiago de Compostela, which was then beginning to commemorate the fifth centenary of its foundation.

When I look back on this very gratifying occasion, I have in mind all the people who contributed to the Group's establishment both in Spain and in the rest of Europe, and now fortunately also in America, without whose help such an achievement would have been unattainable. Several of them are with us today, as is the case of Dr. Manuel Freire-Garabal Núñez, without whom we would not have reached this point and with whom I have a strong friendship forged within the Group itself. Nor shall I forget to mention that it was my predecessor in the rectorship in Santiago de Compostela, the

historian Ramón Villares Paz, who began to dream of a university network with the name of our *alma mater*, which today, three decades later, is a solid entity that is not content with merely recalling the achievements of its past, but rather, to paraphrase the great Portuguese poet Fernando Pessoa, nostalgia for the future that will lead to new achievements for the benefit of education, science and culture, as well as contributing to coexistence and mutual knowledge among the peoples served by the Group's universities.

My status as a humanist, as a philologist dedicated to comparative literature, to the study of what Goethe liked to call *Weltliteratur*, the "literature of the world" by the beneficial and fruitful idea so strongly encouraged by the great poet and Nobel Prize winner Thomas Stearns Eliot, has already emerged in my words: Literature as a territory without frontiers, neither spatial nor temporal, so that once the differences between languages are overcome, all poets of any period and any origin are our contemporaries, and in a certain sense also our compatriots. But equally, Eliot, in his theory on the definition of culture, includes the proposition that European universities should not be purely national institutions, even if nations embrace and finance them, but should have common ideals and obligations to each other. And also in 1994, Jürgen Habermas proclaimed the need to shape a common cultural mentality and public opinion in Europe, a task in which the decisive role that universities can play is obvious. That spirit was guiding us in 1994 when our story of happy encounters began.

So please forgive me, ladies and gentlemen, if in order to comfort myself as I utter these brief words born of the emotion and gratitude that overwhelm me, I turn precisely to the protection of literature itself, invoking Pessoa or Eliot. And I will also do so by recalling Spain's greatest writer, Miguel de Cervantes.

Throughout my life, I have found myself, like Sancho Panza, sent to administer islands, such as being rector or director of the Royal Spanish Academy. And I have always borne in mind the advice Don Quixote gave his squire in such a situation: "You must set your eyes on who you are, trying to know yourself, which is the most difficult knowledge that can be imagined. From knowing yourself will come not to swell you up like the frog who wanted to make himself equal to the ox".

And on this path of self-knowledge, which guides us towards humility, I am also enlightened by a sentence that is formulated towards the end of Don Quixote: "That all is mockery, but to study and study more, and to have favour and fortune; and when a man least thinks, he finds himself with a rod in his hand or a mitre on his head". I sincerely believe that these words are perfectly applicable to my case. Studying has been my constant endeavour. And the rod and the mitre, symbols of authoritas and executive and spiritual potestas, represent for me today the same as the title of the honorary president that the Compostela Group bestows on me. But I do not and will not forget the favour and the good fortune that have brought me to this point. The generous favour that the authorities representing the Group have done me, and the good fortune of having been in the right place at the right time, that unforgettable year of 1994.

In this respect, I am very mindful of my words at the inaugural conference on 2 September of that year. I began by acknowledging that there were few opportunities for a humble university student like me to address such a warm and select audience, made up of sixty-nine universities from seventeen European countries, and on the occasion of such an important meeting as the one that brought us all together in our city of Galician Finisterre, which knew so much about ecumenical welcome and had listened sympathetically since the remote Middle Ages to the voices and accents of all the peoples of Europe.

He also recalled how in early September 1495 a notary and alderman from Compostela, Lope Gómez de Marzoa, had created, with the help of the Benedictines, a Grammar School which, after some difficulties, would give way to the so-called *Estudio Viejo* (Old Study) and, already in 1504, to the first *Estudio general compostelano* (General contemporary study). He thus recognised that the beginnings of our University had been, of course, very humble, with the fertile smallness of the seed that will produce a centenary tree, but from that first date the university miracle that King Alfonso X the Wise defined in the 13th century as "a gathering of teachers and students that is made in some place with the will and the understanding to learn knowledge" became a reality in Compostela.

I took the opportunity, as could not be otherwise, to stress that the meeting spoke for itself and that the Europe of the Universities was on the way. The reticence

aroused by that reasonable utopia turned into a Project. The European unity is usually summed up in a phrase wielded as a lapidary and irrefutable slogan, which needs no further explanation: the Europe of the merchants. This means that the European community was born as a market and will never cease to be so, since the only reality with sufficient force to articulate it is money, much more powerful, it is argued, than ideas, culture and the very sense of history. It is also argued that in these non-monetary areas, the differences between states and nations are insurmountable so that only the naïve are capable of believing in the future of a united Europe.

However, I counter-argued that since the 1940s, the pioneers of the primitive community "functional units" - Monnet, Schuman, Spaak... - had been feeding a dream of unsuspected political transcendence with coal and steel. Before them, an illustrious Galician, Salvador de Madariaga, also dreamt of the birth of a "Zoll-Union", an area of free exchange which, like the Trojan horse, would conceal in its bosom the seed of a renewed common cultural and political identity.

In that founding year of 1994, what had been a dream in Europe torn apart by two world wars was no longer just a dream. And it fulfilled the great challenge represented by the stumbling blocks of a possible common university system. The European dimension of Santiago throughout its history and the future of our five hundred-year-old University, which we wanted to be supportive and open, demanded from us special attention to any initiative that would promote the Europeanist feeling in higher education centres of our continent, the creation of our university networks and the obtaining of resources for these purposes. All our universities in the Compostela Group would rightly deserve a place at the forefront of this movement, already foreseen a quarter of a century ago by another great Europeanist intellectual, the Swiss Denis de Rougemont, when he established the following equation: if the Europe of culture is the result of continental currents that started from local spotlights, as in the Middle Ages precisely universities such as Bologna, Oxford, Salamanca, Coimbra or Krakow were, political Europe will one day be an equally continental federation born of nationalities and regions.

This Group was born in Compostela shortly before the entry into force on 1 November 1993 of the Maastricht Treaty on the European Union. Although economic

and monetary aspects were predominant, it also included the objective of contributing to quality education and training and to development of the culture of the Member States. The Socrates programme was thus designed to "consolidate the spirit of citizenship in a democratic society based on solidarity, drawing on Europe's cultural heritage". In addition to exchanges and mobility, the programme proposed the development of joint transnational projects and, above all, the creation of university networks as essential instruments for achieving this. But the great success of the Compostela Group of Universities now lies in taking its project beyond the current political and territorial limits of the European Union.

The Group continues to meet the objectives set out in the minutes of its first international conference and enshrined in its statutes thirty years ago. It continues to work to strengthen the channels of communication between higher education institutions, making use of the means provided by new technologies. It must also continue to take advantage of the possibilities of its network to set up a genuine university forum for the study and discussion of the major issues of concern in Europe today, both those that affect it directly at this crucial moment in its history and those that affect humanity as a whole in this turbulent first third of the century. And by keeping alive old traditions of academic pilgrimage, I am sure it will continue to encourage the exchange of experience and research, and the mobility of students, professors and university administrators.

As already noted, something momentous has happened in recent years of which I am particularly proud, not because I have had any direct influence on the achievement I am about to refer to, but because as a promoter in its day of the first journey of the Compostela Group of Universities, I continue to feel part of its successes. Indeed, since the end of my mandate as rector of the USC in 2002, I am simply one more professor, who in 2025 will conclude his last active period as emeritus. I therefore express myself with the utmost freedom, and just as I give my opinion on the Group's trajectory during this period, the ideas that I express in the remainder of my speech are my sole responsibility.

The Compostela Group, which was born as a network of European Universities, has taken the necessary step to integrate sister institutions on the other side of the ocean,

such as the Peruvian University of Applied Sciences, which is so hospitably welcoming us.

The Latin name that identifies us, *universitas*, etymologically has two different meanings. What is true is that at the birth of the first universities - our oldest, that of Bologna, dates, as we know, from 1088 – its meaning was that of the university as a corporation or guild, as the "town council of teachers and students", as defined in the code of the *Partidas* of Alfonso X the Wise. But for us today, in the spirit of the re-founded Compostela Group, the *universitas* of the Latins operates in its meaning of *universality*, of a space of knowledge without frontiers.

This is the spirit that gives life to a network of almost seventy centres in twenty-four different countries, including many of the Europeans who founded the Group thirty years ago, plus universities in Brazil, Mexico, El Salvador, Panama, the Dominican Republic and Peru, which is our host country.

My career now spans a chronological arc of half a century, and the experience I have acquired led me to the conviction that all the universities on the five continents I have visited share an unmistakable family atmosphere. They are truly universal guilds, without detriment, of course, to the genuine peculiarities of each one of them.

However, under the inspiration of what the Way of St. James has meant in the old continent since the Middle Ages, the logical European links are still in forcé. And, the American dimension is a milestone that we should congratulate ourselves on.

Likewise, without the slightest hint of boasting, I will not refrain from arguing that just as Santiago de Compostela is the unbeatable reference point for the project of a European university network, Galicia also offers unbeatable prospects in the projection towards America for at least two reasons.

Galicia is the Finisterre of Europe; the first port to receive the news that Columbus had encountered the New World was Baiona, where the Pinta caravel landed on 28th February 1493, two weeks before the Admiral arrived in the Niña at Palos de Moguer. But more interesting to me is the fact that after the independence of the Spanish-American republics, we Galicians, who are an emigrant people, "made the Americas", leaving our country to join Mexican, Uruguayan, Argentinian, Venezuelan

or Cuban societies. My grandfather Darío Prieto Piñeiro was one of them at the beginning of the 20th century, and when I was a child he used to tell me about the wonders of Havana where he had become a man before returning.

To this first reason for the American predestination of the Compostela Group that I have just stated with emotion, I will add another specifically focused on Brazil (and, of course, Portugal). The original neo-Latin romance of our land is Galician, the brother of Portuguese, to the extent that they were the same language until history separated the fate of the Iberian kingdoms in the Middle Ages. But Galician-Portuguese is a reality that is still valid today due to the common origin of both languages. A year ago, one of the great Brazilian writers, Nélida Piñón, born there as the daughter of Galician emigrants, left us. Her odyssey of hard-working emigrants was captured in a great novel entitled *A República dos Sonhos*.

Nélida Piñón was president of the Brazilian Academy of Letters, the Portuguese counterpart of the Roya Spanish Academy, which I have also had the honour of presiding. At the same time, I was for four years president of the Association of Spanish Language Academies, composed of twenty-four institutions among which, in addition to ours, are those of all the American republics, including that of the United States and the Commonwealth of Puerto Rico, that of the Philippines, that of Equatorial Guinea and the National Academy of Ladino or Judeo-Spanish in Israel, the latter two created during my term of office.

For this academic reason, I have been an unrepentant traveller throughout the Americas. But I have also done so for university reasons. Peru generously awarded me two honorary doctorates, from the National University San Luis Gonzaga in Ica and the Ricardo Palma University in Lima. Argentina did the same for the National University of Cuyo in Mendoza and the University of Business and Social Sciences in Buenos Aires. In Honduras, I was also awarded a doctorate by the National Pedagogical University Francisco Morazán and the National Autonomous University, an honour I was also awarded by the National Autonomous University of Nicaragua, as well as by the Universidad Técnica Particular de Loja in Ecuador. In 1996 I had already been

appointed honorary professor at the Faculty of Social Sciences and Humanities of the Pontificia Universidad Católica Madre y Maestra in the Dominican Republic.

Our European and American study centres, under the unifying umbrella of the Compostela Group, share the same values: cooperation, inclusion and respect for diversity, internationalisation, openness, multiculturalism, sustainable development, transparency and accountability. All of them are inspired by the enlightened principle that Humanity is universal because it reaches and includes all of us beyond our singularities. This indeclinable notion of a universal human condition is justified in these precise words of the Polish writer and Nobel Prize winner Wisława Szymborska: *Half embraced, / smiling, / we will seek sanity, / even though we are so different / like two drops of pure water.*

Finally, Ms president, Mr rector, please allow me to express an old university man's concern at this time of inevitable changes that our post-modern society is undergoing and which will not fail to affect all the universities of the Group.

For some time now, there has been an increasing number of statements of all kinds, including those coming from government bodies, which establish three missions for the university: *education; research; and transfer of knowledge and technology*.

Curiously, there are also three missions for the university that the philosopher José Ortega y Gasset defines in one of the most influential texts in Spanish university thought in the 20th century. I am referring to his book, precisely entitled *Misión de la Universidad* (Mission of the University), which he published in 1930. As the author himself justifies in the prologue, the book was born as a result of a conference on "university reform issues" that the University School Federation (Federación Universitaria Escolar-FUE) of Madrid, which represented the vanguard of the student movement in those moments before the proclamation of the Republic, had asked him to give. Interestingly, the philosopher concludes his proposal with an unequivocal Europeanist invocation, stating that if the requirements he had previously set out were met, *"then the University will once again be what it was in its best hour: a promoting principle of European history"*.

In this booklet, Ortega writes that university education *"appears to us to be made up of these three functions: I. Transmission of culture. II. Teaching of professions.*

III. Scientific research and education of new men of science". But further on, in Chapter V, entitled "Culture and Science", Ortega justifies the reason for the pre-eminence he has given to the transmission of culture among the functions of the University. Because he is convinced of *"the historical importance of returning to the University its central task of 'enlightening' man, of teaching him the full culture of the times, of discovering for him with clarity and precision the gigantic present world, where his life has to fit to be authentic".* For him, culture is *"the system of ideas from which time [each epoch or historical moment] lives".*

It is surprising, to say the least, that of the three missions mentioned by Ortega y Gasset, two coincide exactly with what has been postulated lately: the teaching of professions, and the research and training of scientists. But, above all, I am surprised (to say the least) and at the same time displeased that Ortega's primary mission, the transmission of culture, is now disappearing in favour of the transfer of knowledge and technology.

The inclusion of the latter function is more than justified and no one would object to it. It would be a sad paradox if, in the "knowledge society" in which we are already immersed, universities, which are true "knowledge factories", were to remain on the sidelines, self-absorbed, without transferring it to society to enrich it (not only materially). But why so drastically and unjustifiably suppress the transmission of culture as well, and does our 21st century society not also claim to be an "information society"? What more valuable content than cultural content could feed this flow of information? It is well understood that, for this purpose, we all agree today on the sum of what Lord Snow called "the two cultures": the humanistic and the scientific. This integrating culture, which will help us to understand our society and our 21st century, also has incomparable cultivation in universities, and it would be a waste if it were not transferred at the same time as technology. If one will result in the economic enrichment of society, the other will produce the same benefit in terms of immaterial wealth, but no less appreciable for that.

This function of the university as a creator and transmitter of culture, far from losing its relevance amid of Postmodernity, takes on special significance if we take into account the objective data that point to a progressive and paradoxical deculturation of

our societies. Weak thinking, the discrediting if not the denial of truths, the disdain for memory and the weakening of educational content, scientific denialism and new forms of superstition, the hubbub of undocumented voices and arbitrary opinions spread around the world through social networks, post-truth and disinformation, these and other manifestations of the trampling of Reason demand more than ever that universities, whose number has increased considerably throughout the world and which include more and more citizens, reactivate to the maximum their role as producers of new cultural contributions and disseminators of the enormous tradition that History has been decanted in East and West, in North and South.

Faced with this worrying situation, we cannot remain deaf and blind without raising and debating the contradiction that exists between, on the one hand, the abandonment of an integral intellectual, scientific and humanistic education in favour of a premature mercantilist specialisation of students and, on the other, the evidence that the evolution of knowledge and of society itself leads us inexorably towards lifelong learning.

Nevertheless, after having missed the Enlightenment train in the Century of Lights and having happily boarded the Science train in the following century, it would be more serious at the height of our times if the university were to advance along the wrong path that would definitively turn it into a *Post-University*, and continue to contribute, as it has unfortunately done for the last fifty years, to an unjustifiable trampling of *Reason* with its surrender to Herbert Marcuse's "repressive tolerance", promoter of that form of postmodern censorship called political correctness.

I am convinced that the Compostela Group of Universities will be an irreducible bastion in the next thirty years in the defence of this third or fourth, as we prefer, mission of the University: Culture, always at the service of enlightened Reason.

Thank you for your attention, ladies and gentlemen.

Francisco Villanueva Prieto

(Lima, Peru, 4th June 2024)