Universidad del Rosario

The Rosarista Identity. An Appraisal Towards the knowledge Society (1890 -1991)

Trabajo de Grado

Isabella Loaiza Saa

Bogotá D.C.

2015

Universidad del Rosario

The Rosarista Identity. An Appraisal Towards the knowledge Society (1890 -1991)

Trabajo de Grado

Isabella Loaiza Saa

Tutor: Carlos Eduardo Maldonado

Administración de Empresas

Bogotá D.C.

2015

If one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours.

Henry David Thoreau

Table of Contents

Table of Figures

GLOSSARY

Organizational identity (OI): A historical and continual construction of a set of beliefs and meanings, expectations, thoughts, values and collective memories the members of an organization share. This identity helps members provide answers to questions such as "who are we?", "how are we different from similar organizations?" and "how are we alike?".

Thomism: Philosophical school of thought that follows the work and legacy of Saint Thomas Aquinas, who was a philosopher and theologian. One of his major works is the *Summa Theologica*, which depicts medieval theology at its best and is considered to be very influential to the Catholic Church.

Rosarista identity: The organizational identity of the Colegio Mayor de Nuestra Senora del Rosario, known today as Universidad del Rosario.

Academic Inbreeding: It refers to the recruitment practice where universities hire their own PhD students after graduation, who subsequently remain at the institution to work for their entire careers. This work will use an expanded definition of this concept which will be explained in latter pages.

Resumen

El presente trabajo describe la identidad organizacional de una antigua Universidad Colombiana – Universidad del Rosario – desde 1890 hasta 1991. Esta descripción detallada se realizó con el propósito de hacer preguntas y señalar algunos de los desafíos que esta universidad se encontrará al educar las nuevas generaciones de la nación para la sociedad del conocimiento. Este documento también describe brevemente las características más importantes de la sociedad del conocimiento, así como las características de las universidades que desarrollan sus actividades en ella. También, se hace una síntesis sobre el estado de desarrollo de la sociedad del conocimiento en Colombia. Finalmente, se extraen algunas conclusiones a acerca de las oportunidades de cambio que tendrá la identidad Rosarista para continuar siendo relevante en el siglo XXI.

Palabras Clave

Identidad Organizacional, evolución organizacional, sociedad del conocimiento, Colombia, universidad

Abstract

The present work describes the organizational identity of a longstanding Colombian university – Universidad del Rosario –from the 1890's until 1991. Such detailed description is performed with the aim to pose questions and point to the challenges that this university will face in educating the nation's new generations for a developing knowledge society. The document also briefly outlines the main features of the knowledge society the characteristics of the universities in such society and Colombia´s current state towards it. Finally, some conclusions are drawn on the opportunities of change that the Rosarista identity will have to address in the 21st Century in order to maintain its relevance.

Key Words

Organizational identity, organizational evolution, knowledge society, Colombia, university

INTRODUCTION

"The prime strategy of an organization is the maintenance of its cultural identity in terms of prevailing values. A virtuous circle from the collective experience of success through stabilized values to cohesion and efficiency sustains the continuity of culture. But if the alternatives allowed for by the culture are unsuited to new problems, then the virtuous circle becomes a vicious circle impeding change." (Gagliardi, 1986, pg.117)

In many cases, change is the answer to survival and in the best case; it is an opportunity to excel. We believe that given Colombia´s current circumstances -to which we will come back- the University of Rosario may find itself in the best of cases, only if change aims for core transformation.

This is the case of the University of Rosario, a 360 year old Colombian university, who claims that its organizational identity, the Rosarista identity, is a fundamental pillar in its educational project and it is a source of value added when compared to peer institutions. The only problem is that the meaning of being Rosarista that has lasted over 360 years no longer exists in 2014.

In spite of the University´s discourse and its efforts to impress upon its students such identity, there are, so far, no institutional documents issued by the university's government from the past forty years that contain such definition in terms of values, beliefs, responsibilities, meanings, practices and behavior of the Rosarista identity for the 21st Century. In fact, the current Institutional Educational Project (PEI) and the Institutional Development Plan (PID) that jointly guide the path for the University of Rosario till 2019 state the importance of fostering the Rosarista identity. Nonetheless, these documents make no explicit reference to such concept nor do they attempt to describe it.

To date, the only two existing definitions of the Rosarista identity released by the institutional government are: the original definition conceived by the University's founder in 1653 and a revised version of the original issued in 1972 by University President Antonio Rocha Alvira. Regardless of their historical value such definitions are anachronistic, inapplicable and obsolete in the emerging knowledge society in Colombia.

There is then, as it appears, a void that spans a large period. Such void makes it necessary to redefine the Rosarista identity in terms of the values, beliefs and expectations of the current

societal paradigm. With this new identity, the University will have the opportunity to become a central player in the nation building of Colombia by educating highly skilled citizens with the cultural competencies the knowledge society calls for.

In the first section of this document we will describe the concept of organizational identity and then we will characterize the Rosarista identity since the 1890's until 1991. The following section will revolve around the concept of the knowledge society, the characteristics of the universities in such society and Colombia´s current state towards it. Next, we compare the characteristics of the universities in knowledge societies to the Rosarista identity. Finally, we draw conclusions on our findings in hope of collaborating with the advancement of the knowledge society in Colombia.

As most of the documents produced by and about the University are originally in Spanish, the fragments and quotes that appear in the following pages are the authors' translations of the original text.

CHAPTER 1: Organizational identity

This chapter is built around the concept of organizational identity. Given the prolific literature on the subject it becomes necessary to clarify what is to be understood by organizational identity. We devote the following page to such endeavor. After it has been properly defined, the notion of identities as narratives will be introduced along with a description of the process by which the concept of identity is created. At the end, the difference between organizational identity and similar concepts will be pointed out.

The importance of organizational identity vis-à-vis the University of Rosario roots from the significance that institutional leaders give to such notion. Especially, when they claim that the Rosarista identity grants them a differential value when compared to peers from similar universities.

One of the most notorious definitions of organizational identity (OI), and therefore of vital allusion in the present work, was published in Albert and Whetten's *Organizational Identity* in 1985. In their book, they state that the elements that make up OI must share three attributes; these elements must be *core, distinctive* and *enduring*. However, the aims of this document require a more dynamic definition of OI because, as it will be explained later on, it is precisely the understanding of organizational identity as enduring and fixed that has caused the University's ethos to become obsolete . Therefore, organizational identity is to be understood hereafter as a historical and continual construction (Anteby & Molnart, 2012; Alvesson, Ashcraft & Thomas, 2008) of a set of beliefs and meanings (Foreman & Whetten, 2002; Hsu & Hannan, 2005), expectations, thoughts, values (Albert, Ashforth & Dutton, 2000; Scott & Lane, 2000) and collective memories (Anteby & Molnart, 2012) that provide answer to questions such as "who are we?" , "how are we different from similar organizations?" (Foreman & Whetten, 2002) and "how are we alike?" (Whetten & Mackey, 2002).

Hence, identity serves a cohesive purpose in organizations endowing its members with a sense of oneness (Albert, Ashforth & Dutton, 2000). Some authors, like Ackerman (2000) accurately take OI a step further into the strategic and operational scene, adding to the previous questions other concerns such as "What is our potential for creating value?" and "How do we realize that potential?. In this sense, a coherent organizational identity specifies both what is possible and what is appropriate for the organization (Whetten, 2006).

An important feature of organizational identities, and all collective identities for that matter, is that they "reside" in the collective stories or narratives that organizational members tell each other, write into corporate histories and encode on websites. (Brown, 2006; Chreim, 2005) This suggests that different versions on the organizational identity coexist with one another (Voss, Cable & Voss, 2006), and at the same time, that corporate identity is made up of the sum of these stories (Brown, 2006). Some authors such as Hsu and Hannan (2005), explain the plurality of visions held by members of the same organization in accordance to the individual's conditions inside it. More specifically, they say that rank in internal hierarchy and / or department of work influence the perception that a group of individuals has about what characterizes the organization vis-à-vis similar entities. The relevance of organizational structure as a "source of subunit identities" was also pointed out by Fiol in 1991.

To sum up, the notion of organizational identity as collective identity does not imply strict homogeneity in the beliefs of the members about the organization. In the words of Bordieu: diverse individual habitus are variants of the collective habitus.

The narrative approach enables the study of the organization's identity through the different texts and messages it produces. However, it becomes compulsory to keep in mind that the organizational documents constitute only one version of the OI, in this case, the version of the senior management. This *official* description of the Rosarista identity coexists with other versions of the organizational identity held by the multiple groups that make up the Rosarista community. What is particular about this official description of the Rosarista identity is its normative character, i.e. the fact that it may be imposed upon organizational members by the power and authority of the senior management. Nevertheless, according to Brown (2006) in complex organizations[1], such as the University, no group's predominance is ever total. As a

---

[1] Thompson (1967) describes complex organization as "a set of interdependent parts which together make up a whole in that each contributes something and receives something from the whole, which in turn is interdependent with some larger environment" p. 6. What this means is that organizations are dynamic systems in which its multiple actors and the environment they are in influence one another in the decision making process. The effects of these decisions are not always instant or direct and hence organizational phenomena does not follow a strict or linear cause and effect relation. In turn, organizational members should not view the management of the organization as a one fits all recipe and repeat previous actions in what it seems to be the same type of situation. For more information on complex organizations see: Thietart & Forgues (1995). Chaos Theory and Organization. Organization Science, Vol 6, No.1 p.19-31, Levy,D. (19949 Chaos theory and Strategy: Theory Application and Managerial Implications. Strategic Management Journal. Vol.15, Special Issue: Strategy: Search for a nee paradigms. P.167-178.

result, the official discourse becomes only one source -as important as it may be- for the rest of the versions of the OI.

Despite the fact that there is no one version of the OI that can be considered as more true or real than the others, this concept is essential for understanding the character and behavior of an organization and its members (Gioia et al., 2000).

A dynamic perspective on Organizational Identity

Conceiving identity in a continuous state of flux defies the traditional notion of organizational identity and identity itself. In earlier literature, OI is seen as static and enduring. Currently, identity scholars are embracing the concept of a more dynamic identity (Scott & Lane, 2000; Brown, 2006) that is built by a constant fluid social process (Alvesson, Ashcraft & Thomas, 2008; Schultz et al., 2002, Hatch & Shultz, 2002.). In fact, the resilience of organizational identity is seen as a positive attribute for contemporary organizations, which are expected to change to meet new market conditions. In this matter, Gioia and Thomas (1996) assert that for substantial change to occur within an organization, some basic features of the identity must also change. This transformation in organizations' self-concept is only possible provided that organizations accept that "lessons from the past are not enough to sustain future prosperity" (Brown and Starkey, 2000, p. 102) and that they must engage in organizational learning not only though the acquisition of new information but also by learning to forget. This process is not easy and sometimes it might be hindered by the organization itself as pointed out by Albert and Whetten, (1985b):

> "…Organizational identity is enduring. Previous research indicates that stakeholders develop persistent notions of what their company is which are difficult to change. Internal stakeholders, such as managers and employees, can become strongly attached to activities that define the company because such activities are the basis of their expertise, and thus, their jobs depend on them." P. 215

Identity Construction Process

At this point it's important to point out that we take an interactionist approach on organizational identity, which means that we believe that OI, as any collective identities, is built and negotiated through repeated interactions with other members of the organization (Albert, Ashforth and Dutton, 2000; Cooley, 1902; Stryker, 2007). Some authors such as Cayla and Peñaloza (2012) include all stakeholders (internal and external) in this identity process. In the case of the University of Rosario, external stakeholders play an active role in the identity definition and therefore their views are assed by brand perception studies carried out by the University's marketing department.

In order to fully explain the process through which organizational identity is constructed we will use Pasquale Gagliardi's model.

Gagliardi, a scholar at the Istituto Studi Direzionali in Italy, developed a model to explain the genesis of organizational values in 1986. We found this particular model to be enlightening for it portrays the process by which the Rosarista identity came to be and it also sheds light on the processes that impede the creation of a new organizational identity. Therefore this model aids in the understanding of the institutional phenomenon we aim to comprehend and describe. In his paper, Gagliardi argues that the identity construction process consists of four phases as follows:

1. The initial phase usually takes place in the first stages of the company; however, it may also occur at any point in time in the organizational lifespan. In this phase, a leader, in most cases, the company owner/ founder or a senior executive, uses his "vision" to endow the organization with meaning and give direction to organizational objectives. This vision is based on the leader's experiences, education, expectations and own set of beliefs.

2. If and when the behavior oriented by the belief of the leader achieves the desired results, it will be confirmed by the successful experience and it is likely to be shared by all members of the organization and used as a reference criterion for action.

3. Next, members of the organization reassure these beliefs by the fact that desired results continue to be achieved, and turn their attention away from 'effects' of the practices and concentrate more on identifying itself with the 'cause'. From then on, the organization will act upon the value independently of its result.

4. In the final phase, the value is now shared unquestioningly by all concerned, and it is taken more and more for granted, to the point where members of the organization are no longer consciously aware of it. Nonetheless, this value automatically guides their behavior.

It is our belief, that the University of Rosario us currently undergoing phase four. This would not prove a threat to the University if only the values being taken for granted were still effective drivers of the fulfillment of the University's mission and its performance in the knowledge industry. However this is not the case. The situation is described by Gagliardi himself when he states that "the obsolescence of organization´s distinctive competence [namely, the rosarista identity] is denied and lack of success is blamed on uncontrollable external causes". p.120

Here we don't attempt to deny that "[collective memory] has been posited to be a central, if not the central medium through which identities are constituted" (Anteby & Molnar, 2012, p.7) Nonetheless, we believe that idealization of past success and the lack of questionability of the current identity compromise the organizational ability to learn and change. In other words, it is the idealization which poses a threat, not the very act of remembering or reminding others. This was also referred to in Gagliardi's paper: "idealization of past successes can fully explain why organizations are often unable to unlearn obsolete knowledge in spite of strong disconfirmations. Through idealization process, beliefs become values, the dichotomy 'sacred-profane' replaces the dichotomy 'true-false' and the rational acceptance of beliefs gives way to emotional identification of values" p. 123.

How Organizational Identity Differs From Related Concepts

Organizational identity as understood in this work is not to be confused with related concepts, such as organizational identification, organizational commitment, organizational image or organizational culture even though all of them - except the organizational image-, are related to the attitudes of employees towards their organization.

Organizational identity and organizational identification are the concepts which hold the most intimate relation, since organizational identification is the process throughout which an organizational member "becomes psychologically intertwined with the organization's

identity"(Cole & Bruch, 2006). Hence, identification is a process, and the identity describes the bundle of values, beliefs, etc. to which the individual chooses or not to ascribe to. Another definition where these two concepts are clearly differentiated is one where identification has been described as a purely intellectual process, that is, "a cognitive linking between the definition of the organization and the definition of the self" (Dutton et. al, 1994). In this quote the definition of the organization is the organizational identity, and the act of linking both the OI and the definition of the self is the identification process.

Theoretical and empirical evidence for the distinctiveness of organizational identification, organizational identity and organizational commitment is provided in a paper by Gautam and colleagues in 2004. In this paper, the authors explain that organizational identification and organizational commitment originate from different places; organizational identification develops from a reference point allowing the individual to answer the question "Who am I?", while organizational commitment originates from "exchange based factors". In other words, organizational identification roots in the definition of the self, while organizational commitment, being more transactional, originates from the (monetary or other) gains that the individual may receive from the organization.

In a latter part of the document the authors write, on the difference of organizational identification and organizational commitment: "Finally, for developing a sense of commitment, there has to be actual exchange and affiliation between the individual and coworkers, supervisors, and, thus, the organization. In terms of the social identity approach, no interaction, affiliation, and not even a desire for affiliation in the future is necessary (Dutton et al., 1994). From an identity point of view, one can imagine an employee who is working alone and far away from his or her organization but who is still highly identified with his or her organization." (p.305)

On the other hand, the difference between organizational image and organizational identity, lies in the fact that image is generally associated with outsiders' views of the organization, whereas identity describes the views of members of the organization. As Gioia and Thomas (1996) state: "organizational image is tied to perceptions of how external constituencies view the organization, regardless of whether these views are normative or manipulated." (p.372)

Concerning the difference between organizational identity and organizational culture we cite a fragment of Deslande´s article titled Corporate culture versus Organizational identity: Implications for media management (2001):

> "As Hatch and Schultz have pointed out, "culture contextualizes identity" (2000, p. 25), it is what makes it possible, being in a way the smallest common denominator between members of the organization, without their being necessarily aware of it. From this point of view, organizational culture and identity mutually construct each other. As Godelier (2008) remarks, to a certain extent it is when they think they are talking about culture that managers actually evoke identity. But, on the question of values in particular, identity affirms and promotes where culture can only observe; identity is an interpretation of the cultural values of the organization. Organizational identity can in fact be used to decipher the members' cognitive processes of identification, which grow in relation to how attractive the organization's identity appears to them."

CHAPTER 2: The Rosarista Identity

In this chapter, we will describe the evolution of the identity of the University of Rosario from the 1890's to 2014. Even though the University was founded in the 17th Century, much of the research on its history has focused on the foundational myth and the activities the university carried out during the 1800's. Hence, it is our contention to provide a systematic and insightful study of the dynamics of the organizational identity during the almost unexplored final days of 19th Century, the 20th Century, and the developing 21st Century. We will deliver an objective analysis of the attributes and challenges of the Rosarista identity in the light of the nascent knowledge society and economy in Colombia. This means that we will evade the lyricism to which the university's identity was sometimes subjected to since the times of the colony.

We claim that during the 124 year period considered in this work, the Rosarista identity underwent four stages, namely: Tradition and Thomism (1890-1929), Stasis (1930 – 1984), Incipient Research (1985 -1991), and University in Progress (1992 – 2014). We identified the traits that characterized the first stage and then studied their evolution throughout the following periods. Needless to say that given the dynamic approach taken on OI, we expected to see some of these traits disappear almost completely while new traits emerge.

Once such trace on the attributes has been performed, we will compare them to the characteristics of the universities in the knowledge society, with the aim of examining the potential of the Rosarista identity for bestowing upon the younger generation of Rosaristas the necessary skill and mind sets to compete in the knowledge society.

The evidence collected on the first period –Tradition and Thomism –allowed us to characterize the Rosarista identity in the following manner: Catholic, medieval, patriarchal, conservative, deeply rooted in the Spanish aristocratic mindset, intimately intertwined with political power, and with a pronounced inclination to the philosophy of the Conservative political party. We also found that, many of the members displayed an inflexible attitude towards change, a strong attachment to the bygones of the national and organizational history, and a tendency to have a reduced scientific output which contrasts sharply with the prolific literary production of its members. These traits reinforce each other through both the strong and weak ties they share.

Figure 1 illustrates the traits we have just described above and the strength of the ties among the different organizational features.
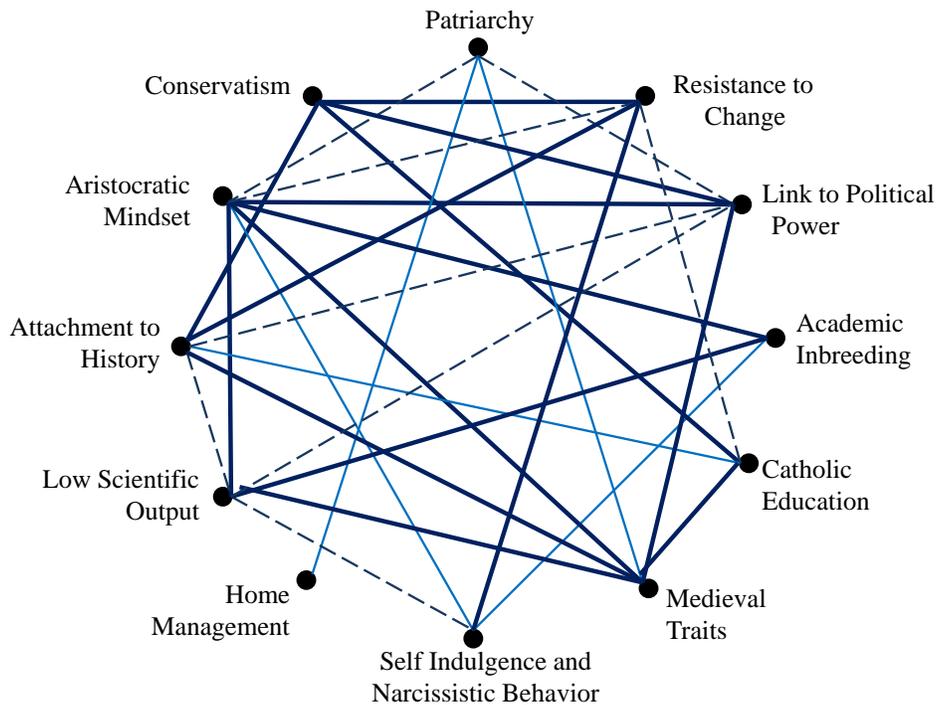
Figure 1. Ties between the Rosarista identity traits. In this figure, each black dot represents one of the traits that describe the Rosarista identity. The different lines show the variation in strength of the ties between the features. The dotted line represents a weak tie between the variables, the thin continuous line represents a mildly strong tie and the dark, thick line represents a very strong tie. If there is no line that connects two traits, the relationship between them two can be disregarded.

Source: Author's own work.

Rosarista Identity Traits: Definitions

The following definitions describe what it is to be understood for every trait found in the Rosarista identity. Any element or interpretation absent from these definitions should not be considered for the present study. If any other trait were to develop in further stages of the Rosarista OI, such trait will be defined within that stage's literature and it will also be found in the glossary at the beginning of the present work.

Medieval Traits: This trait encompasses the use of the scholastic method and curricula; the practice of regarding Thomas Aquinas and his interpreters as the sole or true source of knowledge; and the use of Latin or Ancient Greek among organizational members in the spoken and written form.

Catholic Education: This feature describes the catholic beliefs under which the Colegio educated its members. Colombia has had a long and steady relationship with the Catholic religion.

Attachment to History: This trait of the Rosarista identity describes the willingness of the Colegio to find its main reason of relevance within its own history, whilst interpreting itself as major player of the history of the nation. Additionally, this trait refers to the continuous desire of some members of the Colegio to praise the generations of Rosaristas before them, and the shared notion of a glorious past.

This trait manifests in constant verbal, written and symbolic references to the following:

- The relevance of the foundational myth (the *noble* Spanish roots of the Colegio and to Friar Cristobal de Torres) as a landmark in the life and worldview at el Rosario.
- The alumni and professors who became national heroes in the war of Independence
- The remembrance of prominent alumni and former professors

Link to Political Power: The OI identity trait *Link to Political Power* describes the close relationship between University members and high-rank political posts. It also includes the pride that organizational members display and prestige due to the fact that that many high officials (presidents, judges, congressmen, etc.) of the Republic have been educated is one serious motive of respect and prestige at El Rosario.

Even though most of the highest bureaucratic positions of the state have been occupied by members of the Rosarista community, the lack of records and reliable documentation made the task of listing all of them very complex. Thus, the analysis of this feature will only include the names of University members which held the First Office as either elected presidents or individuals who took over the presidency temporarily. The periods for which these organizational members served in office range from a week to a full four year period.

Besides, it will be noted that the members of the Directive Board ("Consiliarios") and some other members have held political responsibilities – at least form in those cases where there are evidences.

Collecting data on Colombia's presidents who had ever had any connection to the Colegio Mayor proved to be a much easier task. The University has devoted a small study hall to these salient members, namely Presidents Hall, and has hanged all the pictures of the presidents who were ever linked to the Colegio.

Aristocratic Mindset: This feature describes a shared belief among University members that they are part of a small privileged upper class. As such, they set themselves apart from the rest of society through rituals, clothing and a particular way of behaving. During a long period having a prestigious family name was considered a motive for pride.

Academic Inbreeding: In organizational literature, Academic Inbreeding refers to the "recruitment practice where universities hire their own PhD students after graduation, who subsequently remain at the institution to work for their entire careers", (Berelson quoted by Horta, 2012: 2). However, recently a broader concept of Academic Inbreeding assumes that educational level attained is not critical as long as the academic is hired straight after concluding his or her studies and becoming an academic at the same graduating university. This notwithstanding, both definitions allude to the principle of immobility among faculty members.

Indeed, many authors have found a negative correlation between academic inbreeding and scientific productivity. For instance, Inanc and Tuncer (2011) found that holding all other factors constant, such as salaries, university location, and academic department, inbred faculty members have 89% lower h-index compared to non-inbred scholars and that the "inbreeding" variable is significant at a 1% level. Further, Horta et al (2010) found that inbred academics publish on average fewer research outputs oriented towards international literature than non-inbred academics – 15% in the case of the Mexican higher education system and 11% in the case of the Portuguese system. Accordingly, Sivak and Yudkevich (2012) found that inbred faculty tends to publish more in local non peer reviewed journals –Journals established by the same university or by a faculty within another university – in comparison their non-inbred colleagues.

Other authors such as Cruz-Castro and Saenz –Menendez (2010) have fond that there is no significant difference among these two groups of scholars in Spain, which according to Sivak and Yudkevich (2012) has the highest percentage of inbreeding, with 69% – considering only PhDs –in Europe.

The present study will consider the expanded version of such notion mentioned above, and it will include the following, too:

- The employment of alumni in administrative positions
- The practice of granting different posts to someone who already works for the Colegio, (which alludes to the notion of immobility) and

- The use of documents and knowledge produced by organizational members, and the disregard of regarding outside sources

Narcissistic Tendencies: In organizational theory, a narcissistic organization is one that is internally focused and displays self-absorbed identity dynamics. It is often considered a dysfunctional identity that emerges when external images play no significant role in the process of identity construction and it responds exclusively or nearly exclusively to the organization itself (Hatch & Schultz, 2002).

Accordingly, Hunter (2013) argues that such organizations will display a strong sense of self importance and will have a need to be admired. Therefore, the organization will "seek to capitalize on opportunities to show greatness" (Hunter, 2013, p.55).

In the case of the University of Rosario, this feature manifests in three ways, namely:

- The continuous overstatement of the Colegio's accomplishments
- The participation of the Colegio in such events is overblown
- The dismissal (conscious or not) of the acknowledgement of a third party success if it is not linked to the Colegio whatsoever
- The dismissal (conscious or not) of opinions and events that challenge the Rosarista worldview

This trait is strongly linked to the feature *Reluctance to Change* as shown in Figure 1. According to Hunter (2013)"there is a reluctance to change strategies even if they are not working as the narcissist views this as a sign of weakness and failure" (p.54). Hence, many organizational members seem to privilege the status quo regardless of its relevance for the national context.

Reluctance to change: This trait refers to the willingness of organizational members to maintain the status quo regardless of the national environment, or international dynamics.

Patriarchy: The organizational identity feature identified as Patriarchy describes the predominance of men in the Rosarista Community and their privileged position before women in senior management positions.

Low Scientific Output: El Colegio Mayor was devoted for most of its history to educate clerks-to-be, as mentioned above. Hence, the importance of science – reflection, critique, innovation -, was hindered and displaced to secondary places. Only in the last ten years, science rose to a more privileged stand. This manifests in the following:

- New academic programs were created as late as 1990s

- Master programs and Ph.D. programs are the outcome of recent political decisions

- The creation of robust academic networks was never reckoned before the 1990s

- No international policies were implemented before 1990s

- Besides the institutional magazine no journals existed in the history of El Rosario that have high international standards

- In accordance to the history of educational policies in Colombia, the highest educational profile was as a "professional"

Conservatism: This trait refers to the Colegio's ideological affiliation to the Conservative political party. Therefore, this trait is not limited to the belonging of organizational members to the party; it also encompasses the shared ideals to the ideals which both the party and the university defend. There has been a subtle quarrel between the conservative tends and more liberal tendencies or affiliation.

Home Management: This feature refers to the way in which the Rosarista community manages the University –which is very similar to the way in which a family household would be administered; namely as in-house preferences, the call for filial and brotherly love, and the like. "The children of El Colegio" is an expression much used in its history.

Methodological and Documentation Issues

It should be said from the outset that we believe it is imperative to list and analyze some considerations regarding the empirical character of the data we recovered, in order to point out the limitations of the information obtained.

Firstly, we would like to highlight that this set of data – as any other one – cannot be presented as if it had a meaning of its own. That is to say, the analysis drawn from it is closely bound to the researchers' interpretation. Hence, it goes without saying that the description and conclusions we extracted from this data regarding the Rosarista identity are based upon our interpretation. We are aware that such interpretation may arouse deep passions or cause discontent and disapproval among some organizational members. Essentially, for being radically different from the vast majority of interpretations made in recent years. Nonetheless, it should be clearly pointed out that the study anchors in the very data collected.

Secondly, we are obliged to recognize that we encountered many obstacles during the data mining process, mainly because of the inexistence of many documents spanning long periods, and the discrepancies among the different sources of information, especially regarding – but not limited to –dates. In each step, we shall show the gaps, pros and cons concerning the data.

The multiple sources we reviewed on the concept of organizational identity are mainly scientific articles from indexed journals. In contrast, the sources we used to describe the Rosarista identity are predominantly documents issued by the University itself such as institutional policies, statistical reports, letters from the senior management and books produced by the members of the Rosarista community whose scientific structure still awaits a deeper evaluation. Furthermore, we used news briefs from national newspapers, brand research reports and rankings of the University's scientific output elaborated by Scimago, as well.

The Institutional Magazine

The institutional magazine called *Revista Colegio Mayor de Nuestra Señora del Rosario* (Our Lady of the Rosary Magazine) (RCMNSR), stands out as the main source of information. Founded in 1905, it offers an uninterrupted array of information over the last 110 years. This continuity allowed us to study the evolution of the Rosarista identity throughout the evolution of its contents. After all, press – despite the bias of particular interests- has been the "thermometer" of society as well as the vehicle of expression of the ideological currents that navigate through it (Silva, 2004).

An important remark, however, is to be made here. The magazine (RCMNSR) lacks a continuous or consistent editorial guideline along the time, and its periodicity is far from being regular. Thus, since 1905 till the late 1950s it was a monthly publication. Then during about a decade, its publication was random and unstable. Afterwards it became a quarterly publication. Since the beginnings of the 21st Century it became a yearly publication, except for year 2010 when it was published twice. As a consequence, the importance of events, the evaluation of the Rosario's institutional life, and the impact is uneven.

The University transformed the original library from colonial times into a Historical Archive (AHUR), where the old books, documents and records are kept and classified. This

Archive holds many precious texts because of their antiquity – some date back to late 1500s –, and the very fact that they are signed by the king of Spain and possess the royal seal. Invaluable books can also be found, such as the nine incunables or incunabula, which are books printed in Europe before the year 1501. During most part of the 20th Century it was believed that the Colegio's Historical Archive held eleven of these books, however, in the early years of the 21st Century, researchers at the Archive found there were only nine. Nonetheless, nine incunables still make the University of Rosario the University with the highest number of incunables in the nation.

All in all, the team at the AHUR provided us with the printed samples of the Institutional Magazine since the first issue. They also allowed us to revise their databases in the quest to find the information on the magazine. Despite their collaboration with this study, no exhaustive database of this information was available. Hence, we made it our task to compile these contents in a digital database[2] which contains all the content printed in the magazine from its first to its last issue to-date. That notwithstanding, there are 606 issues printed (i.e. physical) and but four non-consecutive issues were not found in the records. As of yet, there is no explanation as to why they are missing or any evidence of their location.

In the database we have included the title, author, date of publication, page numbers, description, volume and issue of each printed magazine. We have additionally included a code to categorize each article or document regarding every topic. The magazine does include articles, poetry, official declarations, university regulations, obituaries, pictures and photos, speeches and panegyrics.

The categories we use were determined to enable the study of the variables we wished to analyze in the Rosarista Identity, and they do not correspond necessarily to the items or sections of the magazine. Each component of the magazine can be placed in at least one category, but as it happened on various occasions, the document could be placed in two or more categories at the same time. Thereafter, the sum of the articles in each category is far greater than the number of articles printed in the magazine[3]. The categories and corresponding codes used are shown on Figure 2. The definitions for each category can be found in Appendix I.

---

[2] It took approximately 2.500 hours to complete the database that contains 7.249 entries. The University assigned four students who together devoted 180 hour to this endeavor.

[3] There were 8.006 category codes assigned to the 7.249 articles in the database.
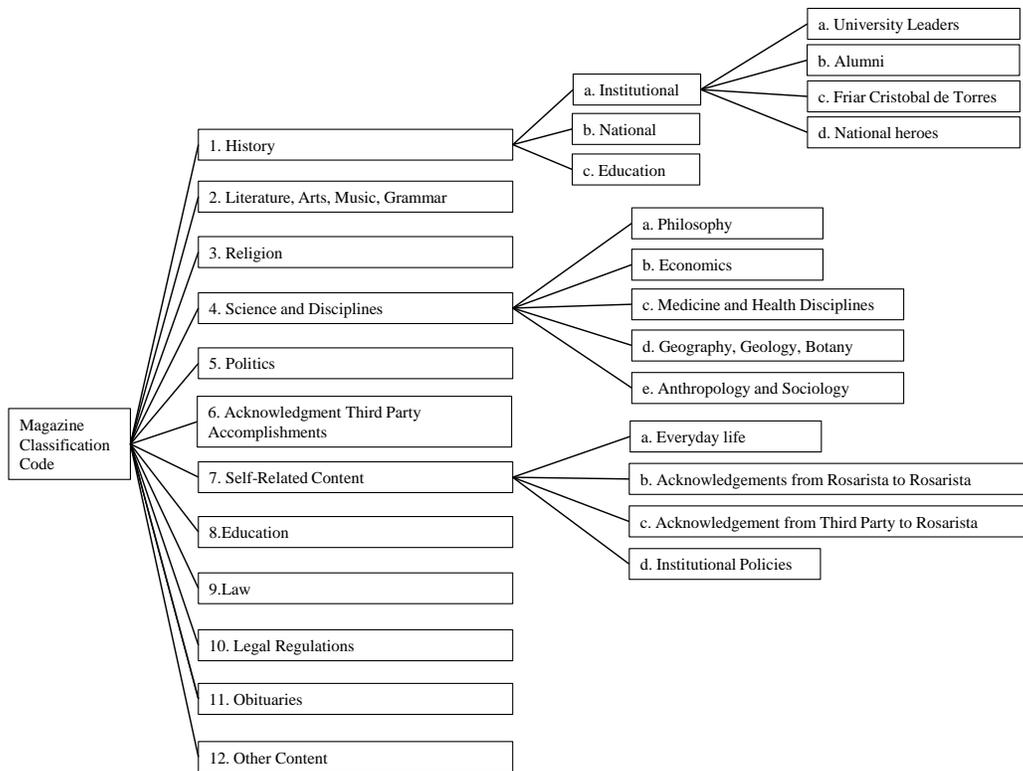
Figure 2. Magazine Classification Tree Each main category was assigned a number from 1 to 12. The sub – categories we assigned letters that followed the main category number in the database. That way, an article on the history of University Leaders would be represented by the code 1aa and an article congratulating a former student on his recent accomplishments would be represented with the code 7b.

Source: Author's own work.

The categories sketched out help visualize which type of contents were the most recurrent in the Rosarista literature and how they reflect the most salient traits pertaining the Rosarista identity.

Several categories were used to describe each one of the variables that allow characterize the University OI. Figure 3 shows which categories are associated with each of the traits analyzed in the Rosarista Identity. However, it is important to point out that the content of the magazine is not the only evidence we have used to support our arguments. Other sources are provided that contribute to shed better lights on OI.
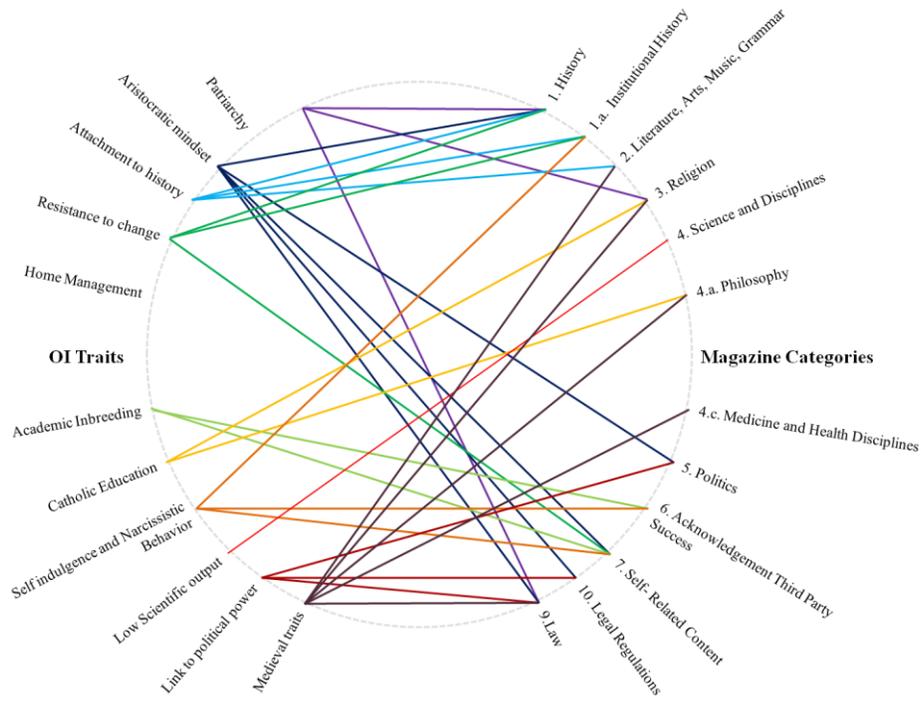
Figure 3. Association between magazine categories and OI traits.

Source: Author's own work

Historical Synopsis: The Founding of the *Birthplace of the Republic*[4] and the Neo-Granadino Context

In order to familiarize the reader with the context and conditions under which the Rosarista identity came to be, in the following pages we summarize the University's founding and the national environment from the 17th to the 19th Centuries. After the historical synopsis, we begin the analysis of the Rosarista identity in accordance to both institutional and external milestones which had an impact on the identity itself.

In 1645 a Dominican monk, Cristobal de Torres y Motones, arrived at the Nuevo Reino de Nueva Granada (New Kingdom of Granada), one of the Spanish settlements in the New World. Sent by King Philip IV of Spain, he was to become the Archbishop of the city of Santa Fe which was set up as the capital of the Nuevo Reino de Granada.

At the time, The Nuevo Reino de Granada had no external demand of its products, and a difficult geography with high and long chains of mountains fragmented the physical and political

---

[4] In the historical jargon at UR it is officially and regularly said in Spanish: "la cuna de la república" – literally the cradle of the republic. We dare translate the expression by the birthplace of the republic.

geography. As a consequence, it is no surprise the country lacked the economic dynamism of its neighboring colonies, mainly Mexico and Peru. Even though it could not be considered culturally lagged, it did not produce as salient contributions to arts and literature as Mexico and Peru did (Bushnell, 2013). In spite of Mexico's and Peru's contributions, *La Madre España* (Mother Spain) did not imprint upon its colonies an ambiance that could foster science or innovation. Religion was to be the predominant source of meaning about nature and society. After all, science and innovation did not thrive in Spain. In the words of Kenneth Clark (1969):

> " …when one asks what Spain has done to enlarge the human mind and pull mankind a few steps up the hill, the answer is less than clear. Don Quixote, the Great Saints, the Jesuits in South America? Otherwise she has simply remained Spain…" p. 14

Unlike the rest of Europe, Spain was never to undergo into a Renaissance, Illustration or any other cultural movements that had a cultural impact in life. Hence, the Hispanic heritage and its medieval orthodoxy had a profound impact on the Rosarista identity as it is shown further on in this chapter.

During the colonial period, there was practically no established education system in the Nuevo Reino de Granada, as formal education services were "inexistent in rural areas and… inaccessible to the working class everywhere" (Bushnell, 2013). There was only one university controlled by the Jesuits –The Pontifical Javeriana University - which was meant to teach theology and law to the elite class. Hence, Friar Cristobal de Torres y Motones requested permission from the King of Spain to establish a school in the likeness of the Colegio Mayor de Salamanca in the colony, namely a "Colegio Mayor" devoted to educate the clerks-to-be.

The Colegio set up by friar Cristobal was to function in the Dominican convent Nuestra Señora del Rosario (Our Lady of the Rosary), from where it gets its name, with an initial fund of a hundred thousand pesos granted in public scripture by the Archbishop himself (Restrepo Zea, 1991; Hernandez de Alba, 1938). On December 18th 1653 the Colegio Mayor de Nuestra Señora del Rosario was inaugurated with the mission to become a "…congregation of people of age, chosen to make distinguished men out of them, illustrators of the Republic with their great letters and the posts that they will deserve with them"[5] (De Torres, 1653).

---

[5] "congregación de personas mayores, escogidas para sacar en ellas varones insignes, illustradores de la republica con sus grandes letras y con los puestos que merecerán con ellas, siendo en todo el dechado del culto divino y de las buenas costumbres, conforme al estado de la profesión."

Even though the Colegio del Rosario did not hold a University status – because it could not grant a professional diploma – it became the site where young Spanish immigrants and American born Spaniards – namely "criollos" (Creole people) – were educated and trained for bureaucratic and official affairs (Guillén, 2002). Such specific task resembles the social service performed by medieval universities in Europe which enrolled "… growing numbers of young aristocrats …who entered… in preparation for high offices" (Scott, 2012, p.11). Therefore, the Archbishop's school became a center of power in the incipient Colombian society. Maria Clara Guillén, the University's former Historical Archive Director, even goes on to say that the Colegio del Rosario was not only a center of power, but rather, *the* center of power in the early Colombian society:

> "Archbishop Fonseca and Salamanca's Colegio Mayor and the other four Colegios Mayores became the ideal instrument for joining the group of officials who would hold bureaucratic positions in both the government and the Church, sheltered and protected by the Crown. Enrolling in a Colegio Mayor was the most reliable way to obtain a bureaucratic position, which is why they became centers of power. This is the standard that was transplanted into the Nuevo Reino de Granada, with its most significant exemplar, Colegio Mayor del Rosario, being that, it was so stipulated in the license issued by Felipe IV on December 31st 1651 …   (Guillén, 2002, paragraph 6).[6]

The Colegio Mayor, as all medieval universities, only enrolled students who proved the purity of their blood and were able certify their Nobility. However, it should be noted that the nobility of the creole was quite different than the original one in Spain for Spanish people. Many times, proving Spanish ancestors, hence blood nobility, and the ogwnership of properties in the colonies was considered the insufficient for Spanish Court. These "Informaciones" [7] (information) notwithstanding, being awarded a *beca rosarista*[8] demanded further requirements.

---

[6]"El Colegio Mayor del Arzobispo Fonseca y Salamanca y los otros cuatro Colegios Mayores se constituyeron en el instrumento ideal para entrar a formar parte del grupo de funcionarios que ocuparían los cargos burocráticos tanto en el gobierno como en la iglesia amparados y protegidos por la Corona. Ingresar a un colegio mayor era el camino más seguro para conseguir un cargo burocrático, por lo que se convirtieron en centros de poder. Y este fue el modelo que se trasplantó al Nuevo Reino de Granada con su exponente más representativo, el Colegio Mayor del Rosario, ya que, desde la licencia expedida por Felipe IV el 31 de diciembre de 1651, así lo estipuló…"

[7] "Informaciones" was the name given to the documents that students used to prove their nobility. These often included the names and last names of both parents and grandparents as well as the posts they occupied. Sometimes they would also call upon a witness or two that confirm their noble heritage.

[8] The traditional uniform of the rosarista students was a black robe and a white *beca* with the school's logo embroidery, which consisted of Calatrava's cross encircled by a rosary with the cross on top. The *beca* was a piece

Even after the formal requisite was abolish, the tradition still remained for a long while. Blood lineage was a significant element of social order and the structuring of the colonial mindset in Hispanic America along with the "notion of nobility". According to Silva, "… Nobility was a central feature almost unchallenged in a very closed and consistent ideology"[9] (Silva, 2004: 84). However, the Spanish nobility "…descendant of the Conquistadores or later Spanish immigrants differed from the rest of the population more for their arrogance and vanity than by their luxurious lifestyle"[10] (Bushnell, 2013, p. 48).

This notwithstanding, the alleged American nobility repeatedly contended to set itself apart by the rituality of etiquette and public displays of preeminence, "as indicated by the large and ridiculous disputes that where held on a daily basis in order to maintain such courtly ways"[11] (Silva, 2004, p. 88). Renan Silva exemplifies such disputes in the struggle between the two colonial schools namely, Colegio San Bartolomé and Colegio del Rosario for over half a century over which was the most distinguished organization. The conflict was finally settled by a royal decree in November 1704[12] which granted both institutions with equal prestige and honors. Nevertheless, the spirit of these disputes for greatness endured well into the 19th Century embedded in the Rosarista identity as it will be shown latter on.

The notion of Nobility had some other implications in the Nuevo Reino de Granada. Such as the one that Silva (2004) characterizes as a certain "disregard of productive material work" which takes shape in the distinction between noble tasks and vile tasks – a distinction that is rooted back in the medieval times between liberal arts and non-liberal ones. Military positions

---

of fabric about a meter long which was to be worn over the robe folded in two over the chest. For more information on the institutional uniform or details on the daily lives of students of the Colegio Mayor del Rosario during the XVII century see Guillén de Iriarte, Maria Clara (2006). *Los estudiantes del Colegio Mayor de Nuestra Señora del Rosario 1826-1842*. Centro Editorial Rosarista, Bogotá, Colombia.

[9] "… la noción de nobleza fue un aspecto central casi que indiscutido de una ideología muy cerrada y de fuerte consistencia en cuanto a su papel de legitimadora del orden social"

[10]: " …una clase alta descendientes de los conquistadores o de posteriores inmigrantes españoles y que se diferenciaba del resto de la población más por su engreimiento y vanidad que por el lujo de de su estilo de vida"

[11] "…como señalan los grandes e irrisorios combates que por el mantenimiento de tales formas cortesanas se conocían día a día."

[12] For more informartion see: Hernandez de Alba, Guillermo (1973), Documentos para la historia de la educación en Colombia, Cédula definitiva del litigio universitario sobre igualdad de preeminencias del Colegio Seminario de San Bartolomé con el Colegio Mayor del Rosario, y concesión al Colegio Máximo de la Compañía de Jesús, de Santa Fe, de la facultad de otorgar grados universitarios. Vol. 2. P. 400

and bureaucratic posts were often considered to be noble, hence only to be performed by the elite. In contrast, the lower classes of society, who had to earn their daily living, had to perform jobs perceived as vile such as merchants, artisans, masons and farmers. Even though some critiques have been documented on the apparent apathy towards work, such as the one made by the Spaniard Diego Martin Tanco in his *Speech to promote population*[13], it seems that it was a wide spread convention among the high and middle classes. Moreover, the disregard towards manual intensive labor was allegedly especially strong in the groups of university students in Santa Fe, who according to Silva (2004) "were the ones that best exemplified that peculiar attitude towards work expressed in wandering, certain debauchery and a never-ending idleness" [14] (p. 92).

As it could be expected from this behavior, the Colegio Mayor did not produce any contributions to arts or science, except the ones produced by the Botanic Expedition led scholar José Celestino Mutis which, as a matter of fact, did not depend directly from the Colegio Mayor.

Science endured the consequences of the Hispanic mindset and was hindered by it. After all, it "…suffered the same stigma as bourgeois technical professions" (Jaramillo Uribe, 2001, p. 20). "Its encouragement also involved plebeian virtues that were incompatible with the noble lifestyle…"[15] (Jaramillo Uribe, 2001 p. 21). Hence, it is no surprise that Rufino Jose Cuervo, a notable 19th Century scholar, an advocate of the Spanish tradition, criticized this particular attitude towards work and scientific development. In fact, Cuervo laments the low scientific output in Spanish books and grieves not being able to recommend the University of Salamanca as an academic destination in Europe. Such asseverations on the low scientific output of the University of Salamanca are especially important to the Colegio Mayor del Rosario since it was created in the likeness of the Spanish University.

> "I am sorry, and unable to remedy, that if any in America wishes to be acquainted with the scientific and literary progress, from grammar to medicine, astronomy or theology, do not think to

---

[13] The speech, originally named" Discurso para el fomento de la población" was given in Santa fe de Bogotá in 1808.

[14] "Parece ser que los grupos de escolares universitarios santafereños fueron quienes major tipificaron esa peculiar relación son el trabajo expresada en vagabundeo, cierto libertinaje y una eterna holganza."

[15] "… el que las ciencias naturales sufrieran también el estigma soportado por las profesiones técnicas burguesas. También su cultivo implicaba virtudes plebeyas, incompatibles con el género de vida noble" p. 21

look to Spanish books, and if he has the necessary resources to relocate to European Universities, do not choose the ones in Madrid or Salamanca" p. 274

The Colegio del Rosario, like any other Latin American University that was established between the 16th and 17th Centuries, was highly influenced by the Spanish medieval university model. Such influence was manifest in three ways: First, medieval universities "…were subject to the authority of popes, monarchs, local bishops, dukes or municipalities depending upon the country and century" (Scott, 2012 p.7.) The Colegio Mayor was, indeed, subordinated to the Spanish Crown during the Colonial period and still later on, till the beginnings of the Republican era. Later it became subordinated to the President of the nation until to-date. It was also subject to the ecclesiastical power; particularly the Archbishop of Santa Fe was assigned as honorary patron of the Colegio and years after, the presidents of the University would be catholic priests for almost a century.

Second, the Colegio Mayor used a "medieval teaching methodology" which was:

"…based on the lactio and disputatio and contents derived from the Trivium and Cuadrivium. Arts (philosophy), theology and cannons were the basis of the curriculum which was heavily influenced by ergotism and whose authority was founded on the holy fathers the church, particularly, Saint Thomas Aquinas." (Ramirez, 2008, p. 18)[16].

In 1561, King Philip IV of Spain – the University's patron and protector – issued a decree that declared that the Colegio del Rosario was to teach law, medicine and doctor Angelicus' doctrine[17]. This decree, together with an intense influence of the Dominican Order, made the Colegio del Rosario the main defender of scholastic Thomism. In fact, professors were obliged to swear their adscription to the teachings of Thomas Aquinas by the Constitutions of the Colegio:

"Firstly, all persons which in any way belong to this Colegio, must swear to conform to the doctrine of St. Thomas, except the subject concerns the ineffable Conception of Our Lady ...". (*Constitutions*, folio 13. Título V. Constitución I: De los catedráticos).[18]

---

[16] "… basada en la lectio y disputatio y en los contenidos derivados del plan de estudios del trívium y cuadrivium. Las artes (la filosofía), la teología y los cánones fueron la base del plan de estudios dominados por el ergotismo y el principio de autoridad fundado en los santos padres de la iglesia, en particular, Santo Tomás."

[17] Ver por Real Cédula de 21 de diciembre de 1561, el monarca confirma el Instituto y dispone se lea en él "[...]la doctrina de Santo Tomás, la Jurisprudencia y Medicina[...]".

[18] "*De primera instancia constituimos que todas las personas de cualquier manera pertenecientes a este Colegio, juren de ajustarse con la doctrina de Santo Tomás, excepto en lo que pertenece a la materia de la Concepción inefable de nuestra Señora…*". (*Constituciones*, folio 13. Título V. Constitución I: De los catedráticos).

Furthermore, in some offial documents dating back to the foundation of the organization, the Colegio is refered to as *"Mayor de Santo Tomás de Aquino"* (Documentos Notariales sobre Fundación, folio 13 R) and *"Mayor de Señor Santo Tomás de Aquino"* (Ibid., folios 13 V y 14 R).

Not surprisingly, the majority of books found in the Colegio's Archive were either authored by the Saint, Aristotle or critics and reflections on Thomism. (See Appendix 1).

Yet, one more aspect of the medieval university model pervading the Colegio Mayor del Rosario was the tradition that one important stance of institutional government was the student's run – in the form of Student Fellows (*"Colegiales"*) that still prevails to-date[19]. Such a tradition was mainly predominant in the Southern European universities, which after a few years was replaced by more northern rules.

The tradition was only discontinued during the time serving office of two of the most influential presidents of the University, both priests of the Catholic Church. The first, Rafael Maria Carrasquilla, who presided the Colegio Mayor between 1890 and 1930 and the second, Jose Vicente Castro Silva who lead the organization between 1930 and 1968. Altogether, nearly 80 years of government.

The influence of the Catholic Church on the education of the Nuevo Reino the Granada was undeniable since it provided most of the services available at the time for many of the Spanish and *mestizo* communities. The fact that during the Spanish reign the Catholic church owned 5% of rural and urban lands in the Spanish settlement, and that one of every 750 inhabitants was a member of the church, is evidence of the Church's power and influence over the colonial society (Bushnell, 2013). And even though such a strong influence is consistent in all Hispanic colonies, Bushnell argues that the Church's power was much greater in the Reino de Nueva Granada than in many other colonies.

The University was procured with a chapel named Capilla de la Bordadita, where ecclesiastic services were and still are celebrated regularly. The chapel, originally St. Thomas´Chapel, was later re-named after the piece of art "La Virgen de la Bordadita" (the

---

[19] The University's Institutional Educational Proyect (PEI) publsihed in April 2010 refers to this matter stating that the University falls under the category of Universitas Scholarium, where students are widley involved in the government and management of the institution. See Universidad del Rosario (2010) *Proyecto Educativo Institucional.* Editorial Universidad del Rosario. Bogotá, Colombia. p.7.

Embroidery Virgin) which, to some members of the Rosarista community, is said to have been given as gift to Friar Cristobal de Torres by Queen Margaret of Austria20. Whether this is true or not, it is not part of the aims of the present study. However, the very fact that the Bordadita became an icon of the Rosarista identity and that as recently as 197221 and the 1990's it was a recurrent topic in the institutional magazine is a salient feature in the framework of the Rosario identity. Furthermore, since the establishment of the University the figure of the chaplain has remained untouched and in the 21st Century it is one of the very few universities that still keep this medieval heritage alive – a peculiar trait provided that it is allegedly a laic University.

During the days of Spaniards in America, teaching was merely an exercise of repetition rather than a means of knowledge transfer - "…Only repetition, not explanation (I. L.) was the motto. In most cases, philosophy was limited to being the servant of theology with no intention of originality22 (Ramirez, 2008, p.18) and it was rather meant to be an instrument for evangelism while "the scholastic disputations had nothing to do with what the American colonies were living" (Ramirez, 2008, p.18) .

The main triggers of the movement that sought to gain independence from the Spanish Crown were the lack of practical skills for an unproductive economy, the enmity between *criollos* and Europeans, and the geographical isolation.

The Colegio Mayor del Rosario claims that the encouragement and assistance that its members provided for such movement is "widely acknowledged in national history". Inasmuch as theirs it was "a very particular assistance given that the Colegio Mayor was the only colonial institution to have been formally involved in the Independence"[23] (UR, 2010, p. 4). Don Antonio Gallardo, the University's president at the time, signed the *Acta de Independencia* (Act

---

[20] The earliest evidence of this assertion found in the research for the current work is in the institutional magazine *Revista Colegio Mayor de Nuestra Señora del Rosario*, Vol. 1, No. 8, 1905, p. 467-471. It was later confirmed by Rafael M. Carrasquilla, one of the university's most prominent presidents, in two articles in the same magazine. The first, published in 1914 can be found in Vol. 10, No. 97, p. 385-391 and the second published in 1917 can be found in Vol. 13, No. 129, p. 513-522.

[21] The article published in the institutional magazine in 1972 by the university's chaplain called "La Capillla de la Bordadita en la vida del Rosario" can be found in Vol. 66, No. 491, p. 53-57.

[22] Traducción de la cita : " Solo se repite, no se explica, era la consigna. En la mayoría de los casos la filosofía se limitó a ser el presupuesto y la "sierva" de la teología sin ninguna intención de originalidad. El estudio de la filosofía tiene una finalidad catequética, mientras que, las disputaciones escolásticas nada tenían que ver con lo que estaban viviendo las colonias americanas."
[23] "Esta participación fue muy particular, puesto que el Colegio Mayor fue la única institución colonial que se involucró en la independencia"

of Independence) on July 20th 1810. Several other members of the Rosarista community supported the Independence movement such as Camilo Torres y Tenorio, Francisco Jose de Caldas, Pedro Fermín de Vargas, Manuel Rodríguez Torices and Atanasio Girardot. Due to the University's participation in this historical event, it claims that it is the *Cuna de la República[24]*, literally, the *Birthplace of the Republic.* The recurrence of this participation and memory in all major organizations events and documents is a clear sign of what can safely be called as self-indulgence and narcissistic behavior – one of the traits identified herewith. For, the only texts that can be found with such attributions to the University are produced by the University itself.

Framed within the historical processes of independence all over the Americas, the 19th Century brought political upheaval to the nascent country. While the first half of the Century was characterized by liberal, positivist, and utilitarian ideas in the quest to minimize the State and embrace capitalist values in order to achieve economic growth, the second half brought back Spanish tradition and religious dogma.

During the early years of the 1800's the elite of the Republic was inspired by the transformations in the British society, and in their hope to mimic their economic progress they looked to Bentham[25] and Spencer as key authors that could replace the importance of Thomas Aquinas. Thus, slavery was abolished, universal suffrage was established and the government income was largely reduced. Since the economy depended greatly on tobacco monopoly.

Liberals privileged natural and applied sciences at all levels of education and drove the Church out of the classrooms. They believed that it was mainly through science that they could guarantee enhanced material production, the increase in goods and services, the exploitation of

---

[24] The Colegio Mayor del Rosario is referred to as the Birthplace of the Republic in the following documents, the first one authored by former president of the University, the second one authored by a diplomat and professor at the University, the third is the Official University Website and the fourth and fifth are books authored by members of the Rosarista community and published by the University's Press. The documents are as follows: Jiménez, Jenaro (1919) La Cuna de la República, Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 14, No.132, p. 94-97., Gómez Restrepo, Antonio (1960) El Colegio del Rosario, Cuna de la República. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 55, No. 452, p. 281-284., Universidad del Rosario, El Modelo Educativo del Colegio Mayor del Rosario durante los siglos XVII y XVIII, en : http://www.urosario.edu.co/La-Universidad/Informacion-General/Historia/El-Modelo-Educativo-del-Colegio-Mayor-del-Rosario/#.Us3fqfTuLdQ, Fajardo, L.E., Villaveces, J. Cañón, C. Historória (2003). Económica de las haciendas del Colegio Mayor del Rosario 1700-1870. Editorial Universidad del Rosario, Bogotá, Colombia.

[25] According to Guerrero Vinueza (2001), Benthamism was vehemently embraced by intellectuals and by the reigning elite.

the riches of the soil and a boost in economy, trade and industry. In general, they believed that science could guarantee the progress of mankind and society (Guerrero Vinueza, 2001).

However, the prevalence of the liberal ideas in Colombian territory came to an end by the 1880's, when conservatism, tradition and a return to Catholic pillars rose to power with the help of President Rafael Nuñez and Miguel Antonio Caro. The period known as La Regeneración (the Regeneration) had begun, and it would last until 1930.

During this period, the Church regained control over education and the suffrage was limited once again. The constitution was replaced to enable the government to regain the power it lost by the liberals' federation. Miguel Antonio Caro, "a scholar of the classics, inflexible defender of traditional Catholic values and fervent admirer of the Spanish colonial heritage" (Bushnell, 2013, p. 209) was the main maker of the new centralist constitution. Together with five of his colleagues – Rufino José Cuervo, José Manuel Marroquín, Miguel Abadía Mendez, Marco Fidel Suarez and Jose María Vergara y Vergara- Caro would rule the country; through grammar. They linked political power intimately to literature and the mastery of language, insomuch, that Caro and his colleagues became known as the political grammarians. "grammar, mastery of the law and the mysteries of language was a very important component of the conservative hegemony that lasted from 1885 to1930, whose effects persisted until very recently." (Malcolm Deas, Año, p. 28) Furthermore, the country was literally devoted to the Sacred Heart.

Consequently, they founded the Academia Colombiana de la Lengua (The Colombian Academy of Language) in 1872, that was aimed at being an advisory body for the government in "…all matters relating to the promotion of literature and the conservation and refinement of the national language, which is Spanish"26 (Congress of Colombia, 1927). However, the Colombian Academy did much more than that, for it became a center of power. Caro, Marroquín, Abadía Mendez and Suárez became presidents of Colombia.

---

[26] "…todo lo relativo al fomento de la literatura y la conservación y perfeccionamiento de la lengua nacional, que es la castellana o española."

Analysis of the Rosarista Identity

The periods in which we dived the stages of the Rosarista identity do not correspond to national events or epochs depicted in history books. Nor are they meant to match the presidential periods at the University. Rather, the division of they emerged from the milestones that had a strong impact on the identity. The stages of the Rosarista identity their corresponding milestones and the dates during which each stage took place are shown in Figure 4.

University in Progress
(1992-2014)
Creation of the National Science and Technology System

Incipient Research
(1984-1991)
Earliest evidence of articulate research inciative

Stasis
(1930-1983)
Begining of the Liberal Republic

Tradition and Thomism
(1890-1929)
Arrival of Rafael María Carrasquilla as president of UR
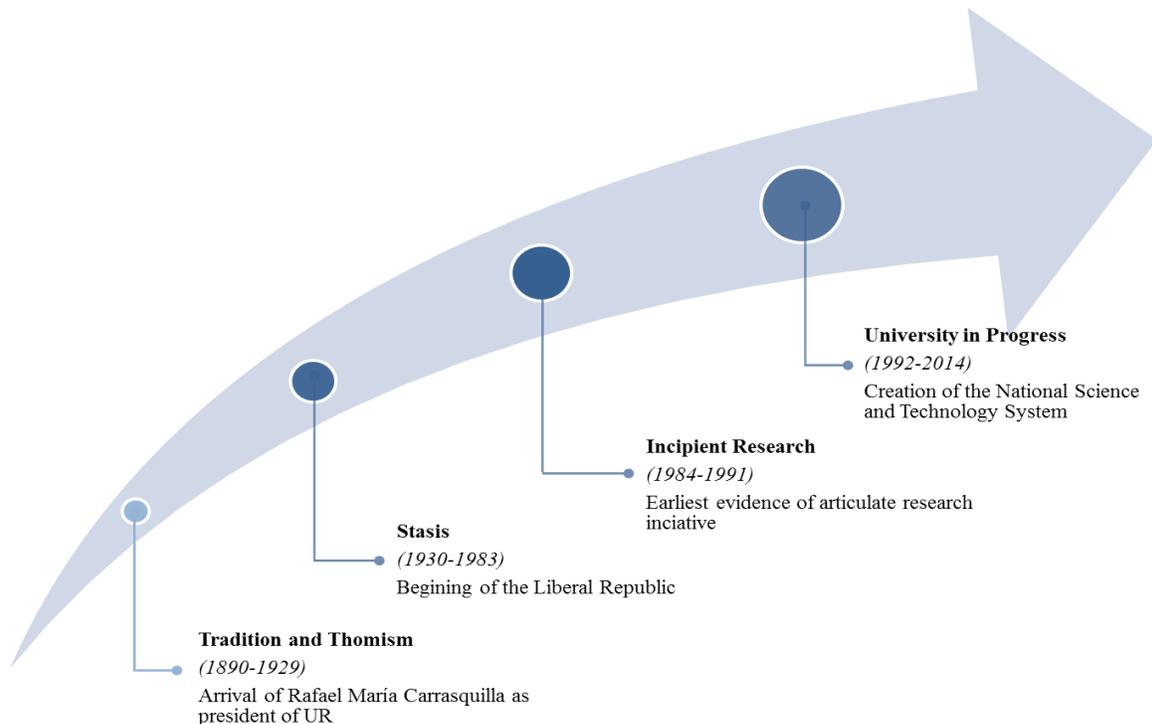
Figure 4. Stages of the Rosarista identity (1890 - 2014). This figure shows the different stages that the Rosarista identity has undergone in the last 115 years. The work at hand only seeks to describe the first stages namely Tradition and Thomism, Stasis and Incipient Research, while only posing several questions in regard to the challenges that the Rosarista identity will have to come across in Colombia's current developing knowledge society.

Source: Author's own work.

In the work at hand, we have identified four stages of the Rosarista identity during the period studied (1890-1991) herein. We named each stage after the most salient traits or characteristics in that stage, hence the four stages in the analysis are as follows: Tradition and Thomism (1890-1929), Stasis (1930-1983), Incipient Research (1984-1991) and University in Progress (1992-2014).

The first stage, *Tradition and Thomism* lasted for approximately 40 years and it displays an OI highly influenced by the national context as well as the milestone which marks its development: the appointment of priest Rafael María Carrasquilla as University President.

The second stage which we have named *Stasis* is the longest stage of the four; it lasted for 53 years. The milestone which influenced the Rosarista identity throughout these years does not come from an internal process, but an external one: the beginning of the historical period La República Liberal (The Liberal Republic). As the name conveys, the changes in the Rosarista identity in this stages were very moderate and it could basically be considered a prolongation of the previous stage.

The *Incipient Research* stage describes the identity of a University in transition. During this phase, we found the earliest attempts articulate a research initiative: the CIEC. This is the earliest evidence we could find of an organizational structure exclusively dedicated to such endeavor. Given that it is a transitory stage; it is the shortest of the four, expanding over a 7 year span.

The fourth and current stage, we have called University in Progress in order to highlight the never ending process of continuous renewal of any University. This stage is marked by the creation of the National Science and Technology System –Colciencias – in 1991. This system gave rise to a significant amount of reforms in Colombia's Higher Education System, and therefore, the University of Rosario as well.

During each stage we analyzed the evolution of each of the traits that appear at the beginning of the chapter in Figure 1. Since we assumed a dynamic perspective on identity, the study will show that some of these traits will vary in intensity and some may emerge or disappear along the different stages. It is also important to note that no judgment will be introduced during the historical analysis, and that only the facts will be presented. Finally, we would like to highlight that the traits which describe the Rosarista identity are deeply intertwined with the national environment, for they did not develop in a social vacuum.

Tradition and Thomism (1890-1929)

This first stage of the Rosarista identity takes place in the historical epoch called *La Regeneración* (the Regeneration). The Regeneration's political project aimed at bringing back

the Spanish tradition and a profound inflexible Catholicism. During this time, the Rosarista identity perfectly reflects the ideals accepted in the national context and in turn it helps to reinforce these ideals in the Colombian mindset.

It would be impossible to deny that in any of the stages analyzed in the present work, the national context has played a role in shaping of the Rosarista identity – especially if one considers the growingly diffuse boundaries between organizations and society. Nevertheless, during this period the Rosarista identity and the national identity are most intimately intertwined. Indeed, both, the Rosarista and the national identity reinforce each other, and they are both influenced by the *Academia Colombiana de la Lengua* and their Hispanic Heritage. Given that several members of the *Academia Colombiana*[27] were professors at the Colegio Mayor, these two organizations influence each other as well. Figure 5 illustrates the mutual interaction between the national identity or context, the Academia Colombia, the Colegio Mayor del Rosario and their Hispanic heritage during the stage *Tradition and Thomism*.

Colombia is administrated from Bogota, and centralism constitutes by and large the most salient feature in the nation. Therefore, a sharp distance between Bogotá and "the Province" is a characteristic that was to root deeply in the life of the government and the university.

Due to such close relationships between the actors already mentioned, which in part characterized the Rosarista identity at this stage, the milestone that marks this period is equally influential in all of the aforementioned organizations. This milestone is the life and work of catholic priest Rafael María Carrasquilla. He was appointed president of the Colegio in 1890 by Carlos Holguín, President of Colombia (Valderrama Andrade, 1985), and he remained in office for forty years until his death in 1930. This makes him is to date the longest standing president at the University. Carrasquilla had a long life career at the *Academia de la Lengua* as well, for he stared as a member and he later became the president for over twenty years. He also served as Ministry of Public Instruction and became acquainted with the political leaders of the Colombian society.

---

[27] The terms Academia Colombiana de la Lengua, Academia Colombiana and Colombian Academy will be used interchangeably through the study.
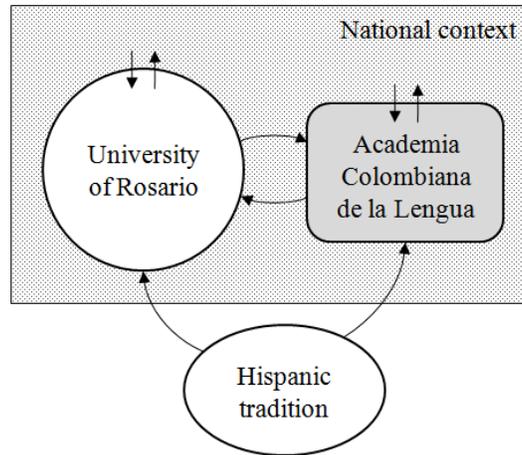
Figure 5. Rosarista identity and National Context Interaction Cycle. This figure shows the influences between the Rosarista identity, the national context and the Academia de la Lengua. As many of the founders of the Academia de la Lengua were professors at the University, and Carrasquilla eventually became the president of the Academia, the relationship between these two organizations grew very close.

Source: Author's own work

As an influential and powerful man, Carrasquilla inspired contradictory opinions among the historians of Colombia, even while he was alive. For instance, historian Jaime Jaramillo Uribe (1987) describes him as a "rigid" and "dogmatic" man, whose life work aimed at strengthening orthodoxy of the Church rather than creating original philosophical work. In contrast, many of his disciples have described him as a "wise mixture of Roman patrician, Spanish Noble and Republican hero, a holy patriarch of the early Christian centuries, a prince of the Church, a *cachaco*[28] with enviable ancestry and a diplomatic man". (Saldarriaga Vélez, 2007). In spite of such conflicting views over the priest's work, most authors agree on the fact that Carrasquilla was among the most salient advocates of scholastic Thomism.

Medieval Traits

As a result of Carrasquilla's influence over the Colegio Mayor, the Thomistic worldview became the most significant trait of the Rosarista OI during this period, and already existing medieval practices and beliefs in the Rosarista identity, such as the use of Latin and Ancient Greek, and the Scholastic method for teaching were exacerbated to a considerable extent.

---

[28] Cachaco is the informal word used to describe a person born in Bogotá. The official way to refer to such an individual is bogotano.

During the time he served as president, the priest turned the Colegio Mayor del Rosario in the most important center of Neo-Thomism and classical studies in the country (Rivas Sacconi, 1993). As a result, he became one of the main ideologists of neo-scholastics in Colombia (Ramirez, 2008; Guerrero Vinueza, 2001; Jaramillo Uribe, 1987; Valderrama Andrade, 1985). Moreover, one of his disciples and University Board Member, Francisco Renjifo, granted Carrasquilla the appellation *Republican Balmes*[29] in his work *La filosofía en Colombia* (1931) (Philosophy in Colombia)[30]. He was also sometimes referred to as the *Colombian Mercier* (Saldarriaga Vélez, 2007) for Cardinal Joseph Mercier[31], who authored the renowned *Philosophy Course*, in which he indented to reconcile scholastics and modern science.

Even though the original Constitutions given to the Colegio del Rosario by the Archbishop of Santa Fe dictated that the students should consider St. Thomas Aquinas as their only master and guide (Torres, 1654), it was Carrasquilla who put Thomas Aquinas at the center of the Rosarista worldview during this period. He declared that teaching secular students the doctrine of Thomas Aquinas was – in current terms –the surplus of the Colegio del Rosario:

> "Every School, in addition to the common goal of educating, has to have a special feature that distinguishes it from the other establishments of its kind. In the Colegio del Rosario, that peculiar feature – as Mr. Torres states clearly - is to teach to secular men … the doctrine of St. Thomas Aquinas".[32]

In the year 1910, twenty years after he was appointed, the *Revue Neoscholastique de Philosophie* –founded by Cardinal Mercier –printed an article titled *A neo-thomistic center in Colombia* about the Colegio del Rosario (Valderrama Andrade, 1985). Valderrama recovered the following fragment of the article which exemplifies the predominance of scholastics and Thomistic in the Colegio:

---

[29] James Balmes or Jaime Luciano Balmes in Spanish (1810-1838) was a Spanish philosopher and theologian who was a moderate defender of the monarchy.

[30] See Renjifo, F.M. (1931) "La Filosofía en Colombia". *Revista Colegio Mayor de Nuestra Señora del Rosario*. Vol.26, No. 257, p.402-420.

[31] Désiré Félicien-François-Joseph Mercier was a Cardinal of the Catholic Church. He was appointed president of the University of Louvain and is known because of his attempt to reconcile Kantian philosophy with the teachings from Thomas Aquinas.

[32] Todo Colegio, amén del fin común de educar, tiene alguno especial que lo distingue de los otros establecimientos de su especie. En el Colegio del Rosario, el objeto peculiar — claro lo dice el señor Torres — es enseñar a los seculares — a diferencia de los religiosos — la doctrina filosófica de Santo Tomás.

"Among the institutes that have embraced with ardor the task of spreading the Thomistic influence is one that, despite it deserving great attention, is still not well known in Europe: we speak of the Colegio Mayor de Nuestra Señora del Rosario in Bogota."[33]

Carrasquilla inspired many of the members of the Rosarista community to become enamored of the teachings of St. Thomas and of the Spanish philosopher Jaime Balmes[34]. One salient example of a devoted disciple is Francisco Rejifo who published a paper in 1906 called *Santo Tomas ante la Ciencia Moderna* (St. Thomas and Modern Science). In his work, Renjifo synthesizes the worldview of St. Thomas Aquinas and then draws conclusions in which the Saint is seen as the predecessor of modern science. Such work portrays the classic work performed by neo-Thomists.

Student fellow Luis Maria Mora also displays a radical thomistic mindset in his work – *Apuntes sobre Balmes* (Notes on Balmes) –which he dedicated to Carrasquilla. In his dissertation, Mora raises the question whether Balmes was a Thomist or not (Valderrama Andrade, 1985). His dissertation was published originally as a book but it was sold out and no copies were found during our research at the University's Historical Archive. However, the fact that it was printed in the institutional magazine ten years after it was first released as a book, allowed us to recover a fragment in which – we argue – Mora concludes that Balmes was indeed Thomist.

"…no serious disciple of Dr. Aquinas follows only the method with which he expounded his doctrine, but remains aloof from bright path traced by his genius. Nor cease to be his follower ... who did admire, love and follow the lofty thoughts Doctor of the Middle Ages." (Mora, 1897)

Another of the students at the Colegio, Samuel Ramirez, also exemplifies the doctrinarian authority of St. Thomas when in his dissertation titled *La filosofía positivista* (The Positivist Philosophy) he criticizes the positivist philosophy and concludes that "St. Thomas Aquinas is better than any other modern philosophy." (Valderrama Andrade, 1958).

Additionally, the Institutional Magazine published an article in 1915 by foreign correspondent –and later also honorary student fellow – Joseph Louis Perrier. In his text, Perrier argues that Colombia is an exceptional example of a scholastic nation:

---

[33] "Entre aquellos institutos que se han dado a la ardua tarea de difundir el la influencia Tomisma hay uno que, a pesar de merecer gran atención, es poco conocido en Europa: hablamos del Colegio Mayor de Nuestra Señora del Rosario en Bogotá".

"The Republic of Colombia deserves an honorary place in the history of scholastic movement. Other countries have contributed with much voluminous pieces, but in which other nation has scholasticism been officially adopted as the perfect representative of the national spirit? In which other nation has Thomistic philosophy been taught at every school and official education departments?" (1915: 100)[35]

Furthermore, in this predominantly medieval stage of the Rosarista identity, Latin and ancient Greek – which were the languages used in medieval universities –were at the heart of the academic activities at the Colegio Mayor del Rosario.

To start, Carrasquilla encouraged students to practice and refine their mastery of these languages through several publications in the institutional magazine[36], and he frequently used Latin in his speeches at the University. Other organizational members used Latin or highlighted the importance of Latin in their speeches too. This is the case of Miguel Abadía Mendez, who in 1919 defended the study of classics and Latin as a necessary means for a complete and proper comprehension of the Spanish language. He did so in his speech of acceptance as a new member of the *Academia Colombiana de la Lengua* before his peers and the members of the upper Colombian classes.

Secondly, Latin and Ancient Greek were taught to all students at the Colegio. Given that these classes were of superlative importance to the Rosarista Community, Abadía Mendez, professor and future president of Colombia, published a book in 1893 called "*Nociones de Prosodia Latina*" (Notions of Latin Prosody) which was to be used as a text for the Latin courses at the Colegio (Rivas Sacconi, 1993). Twenty-seven years after the publication of Abadia Mnedez's book, there is still evidence that Latin was being taught in the classrooms of the Colegio Mayor, because in November 1920 the Syllabus for the Latin course was published in the institutional magazine. Two years later, we also found and a revised version of this Syllabus in the same source, on the issue of April 1922.

---

[35] "La república de Colombia merece un puesto de honor en la historia del movimiento escolástico. Otros países han contribuido con obras más voluminosas, pero ¿en qué otra nación se ha adoptado oficialmente el escolasticismo como a representante perfecto del espíritu nacional? ¿En qué otra nación se ha enseñado la filosofía tomística en todos los colegios y facultades oficiales?"

[36] In 1909 the magazine published a latin text from 1657 with explicit instructions for students to use the text as practice. In 1914 the Magazine published an article by Rufino José Cuervo on the metrics in hexameters. In 1917 the magazine published an article on the correct pronunciation of greek.

Additionally, several professors published books and other works on Latin grammar and the proper translation to Spanish. For instance, Roberto Cortazar, published a book titled *Nuevo traductor, arreglado conforme un método racional y progresivo* (New translator, arranged according to a rational and progressive method) in 1912 and Carlos Cortés Lee did considerable work in epigraphy. However it should be noted that the command of both Latin and Greek was not solid enough but they ought to use them in the open speeches and teachings out of a sense of tradition and prestige. Yet, it was artificial due to low command.

Finally, seventy-one documents in the organizational magazine regarding Thomas Aquinas, Jaime Balmes, Cardinal Mercier, the University of Louvain, Latin and Spanish grammar as well as many documents either completely written or containing fragments in Latin and Ancient Greek were found during this period.

In sum, the intellectual atmosphere at the Colegio del Rosario portrayed the happenings and dynamics of a Medieval University. As Ramirez (2008) states, in this period the didactic of the Colombian Higher Education System could be portrayed in the following maxim: "Everyone does everything at the same time and in the same way". Failing to do so was a transgression of the established divine order. As a result, repetition not creativity or critical thinking was the basis of education.

Catholic Education

The religious education of the Rosarista community is a prominent feature of the Rosarista identity during the period considered. Even though it cannot be taken as an exclusive attribute of the Rosarista identity since it reflects a broader, national context, it must not be excluded from our analysis, either.

Provided the length and depth of the dedication with which the members of the Colegio del Rosario studied the teachings of Thomas Aquinas, the Catholic nature of the Rosarista Community comes clearer to the fore. However, we would like to introduce other data to better support our argument.

First and foremost, it is important to highlight that the Rosaristas had their own Virgin, namely the *Virgen de la Bordadita*, which was mentioned above in the historical synopsis. This

Virgin was the patroness of the Cloister [37] hence, the Rosarista community celebrated each year in the month of October[38] the *Fiesta de la Bordadita* (The Holidays of the Embroided Virgin). During these holydays several ecclesiastical services were performed and public speeches and prayers praising and thanking this virgin[39] took place around campus.

Indeed, in the first issue of the magazine in 1905 a student of the Colegio wrote a chronicle on the importance of the month of October for the Rosarista community where he explicitly points out the importance of the *Virgen de la Bordadita*. We can read:

> "The month of October, devoted by the Church to the cult of Our Lady of the Rosary is for the Colegio which bears its name, a month of celebration and feasts… by which the great love for our august patroness is demonstrated."(Escobar Roa, 1905, p. 575)[40].

Second, the students had a specific moment of the day devoted to prayer and they were expected to attend mass daily. There was, as it happened, a social control over this practice, which was originally stipulated in Rafael Carrasquilla's new version of the *Constitutions*. The priest believed that some of the norms confined in the original Constitutions of 1653 needed to be updated in order to adapt more gracefully to his time – whence he modified some of its fragments. The modifications were published in the first issue of the institutional magazine in order to enable all members of the community to read the new constitutions. Under the Title IV devoted to the obligations of the Colegiales –from now on student fellows –Carrasquilla writes the following:

---

[37] See: "Tradiciones del Rosario"(1917)) Revista Colegio Mayor de Nuestra Señora del Rosario. Vol.13, No.128, p.463.

[38] See: "El mes del Rosario"(1919) Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 14, No.139, p.513-522.

[39] See the following documents in the Revista Colegio Mayor de Nuestra Señora del Rosario: "La fiesta del Colegio del Rosario" (1919) Vol.14, No.140, p.599, "Oración pronunciada en la fiesta de la Bordadita" Vol. 14, No.140, p.600-612. "La fiesta de la Bordadita" (1920) Vol 15, No. 150, p. 577-579, "Oración pronunciada en la fiesta de la Bordadita"(1921) Vol.16, No.160, p.621-632. "Sermón predicado en la fiesta de la Bordadita"(1922) Vol. 17 No.170, p.599-615. "Fiesta de la Bordadita" (1923) Vol.18 No.180, p.613-614. "Oración pronunciada en la fiesta de la Bordadita" (1924) Vol. 19, No.190, p.583-594. "Sermón predicado en la fiesta de la Bordadita" (1926) Vo. 21, No.210 p.590-603. "Sermón predicado en la fiesta de la Bordadita" (1927) Vo.23, No.221, p.7-14.

[40] "El mes de octubre, consagrado por la iglesia al culto de Nuestra Señora del Rosario es para el colegio de su nombre mes de solemnidades y festejos...en los cuales ostenta sobre todo el gran amor a nuestra augusta patrona." Escobar Roa (1905). Revista Colegio Mayor de Nuestra Señora del Rosario, Vol. 1, No. 9, p. 575.

"Keep in force the practices of daily attendance to mass, praying Our Lady's rosary in the evenings and beginning all lectures and lessons with an *Ave Maria* and the invocation of *Sedes Sapientice, ora pro nobis* (The Site of Wisdom, pray for us)." (Carrasquilla, 1905, p.187)

In addition to such practices, the Colegio hosted other ecclesiastical activities such as two spiritual retreats – some of them which were mandatory[41] –, and the Eucharistic National Congress that took place in 1912.

Finally, it is important to point out that there are 405 documents in the institutional magazine under the category "Religion" – all pertaining naturally to the Catholic religion during the stage *Tradition and Thomism*. This means that the religious content accounts for 12,35% of the total content in the magazine.

Attachment to history

During this period the quest to revive the Spanish tradition – led by Rafael Carrasquilla and Miguel Antonio Caro, among others – and pay tribute to the actors that played an important role in the Colegio's upbringing is reinforced by a broader national context, as well as by the founders of the *Academia Colombiana*. As it was mentioned in previous pages, most of the founders and members of The Academy were professors at the Colegio as well as statesmen – Rafael Carrasquilla was both president of the University and President of the Academy for forty and twenty years respectively and served as Minister of Public Instruction, José Manuel Marroquín was President of the University and President of Colombia, Miguel Antonio Caro was president of Colombia, founder of the Academy and professor at the Colegio, just to name a few. Through their lectures and their political posts these men spread their ideas about the necessity to recover the Hispanic roots and the purity of the Spanish language. According to Deas (2008), these men known as political grammarians sought "for old things, decontaminated and essentially Spanish". To them:

"the enemy was not the Americanism – Caro, Cuervo and Marroquín defended Americanisms in their due time – but rather it was the Neologism, Gallicism, the recent importation from other languages" (Deas, 2008, p.50)[42]

---

[41] See: Rosales, Jose Miguel (1909). "Crónica del Colegio". Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 5, No.50, p.603-611.

Deas refers mainly to the growing importance of French and English in Colombia during the 19th Century. Although the government established an education plan that included both English and French, the Catholic Church considered the work of many French authors subversive (Gonzalez, 2010).

We argue that such attachment to history represents an attempt to maintain in force the notion of Nobility and the social hierarchy from colonial times because by the early 19th Century, nobility titles no longer existed in Colombia. As a consequence, the upper class created symbolic differences to distinguish themselves from the bourgeois, namely through ancestry and the correct use of language. Through this analysis it becomes clear that the feature *Attachment to History* is intimately tied the features *Aristocratic Mindset* and *Narcissistic Tendencies,* as having noble origins is a an opportunity to show greatness and superiority. These ties between the traits are portrayed in Figure 1.

One of the ways in which the feature *Attachment to History* manifested in the Rosarista community was the continuous reminder in the collective psyche of Friar Cristobal de Torres and his peninsular origins. During the period *Tradition and Thomism*, the Rosarista community produced numerous written, verbal and symbolic references to Friar Cristobal de Torres including biographic sketches and poetry about, and dedicated to, him. Likewise, the institutional magazine published his birth certificate in 1919 [43].

One of the first texts that appear in the Magazine praising Cristóbal de Torres was authored by Provost Jenaro Jiménez under the title "Tribute to Archbishop Friar Cristóbal de Torres". In this entry Jiménez declares that the Colegio is forever in debt with its founder:

> "The gratitude, with which we must remember the illustrious Mr. Don Friar Cristóbal De Torres, makes everything done in his praise, everything done to honor his memory, seem like a small tribute of justice." (1906: 263).[44]

---

[42] "El enemigo no era el Americanismo – Caro, Cuervo y Marroquin defendieron el americanismo en su debido tiempo – era el neologismo, el galicismo, la importación reciente de otros idiomas"

[43]Rueda, F. (1919). Nacimiento de Fray Cristobal de Torres. RCMNSR, Vol. 12, No.112, p.96-97.

[44] "Tras la gratitud con que hemos de recordar al ilustrísimo Sr. Don fray Cristóbal de Torres, que todo cuanto se diga en alabanza suya, todo cuanto se haga en honrar su memoria, nos ha de parecer pequeño tributo de justicia." Jiménez, J. Tributo a Fray Cristobal. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 2, No. 15, p. 263-265.

This notwithstanding, the most important effort to immortalize the Colegio's devotion to Friar Cristóbal de Torres as of yet, was accomplished in 1909, when the Rosarista community decided to "enthusiastically embrace the thought of glorifying our founder"[45] by placing a five meter monument with his statue at the center of the Colegio's main hall. Given that the Colegio did not have the necessary resources to carry out such endeavor, the commission in charge sent out several letters and notices to current students, alumni and professors asking for funds. The list of donors and documents concerning the statue were published in the institutional magazine. The statue was inaugurated in 1909, in a ceremony to which both the President of Colombia and the Archbishop attended. Nicolás Esguerra, a prominent member of the Rosarista Community, was honored by making the central speech. The speech was also published in the magazine that same year. In his dissertation, Esguerra declares that the Founder was among the most precious gifts and smartest men that Spain granted Colombia. In his words: "Master Friar Cristóbal de Torres was without any doubt the most illustrious man that Mother Spain sent to the Nuevo Reino de Granada…we shall thank her for sending us such precious gift, as a prelate so wise, so virtuous, so modest as Mr. Torres"[46].

The reminiscence of the alumni and professors who became national heroes in the war of Independence is also an important part of the trait we have identified as *Attachment to History*. The names, and only those who shared even the faintest link to the Colegio del Rosario, constantly appear in institutional documents and speeches, too. Francisco José de Caldas, Atanasio Girardot, Camilo Torres, Jorge Tadeo Lozano, Manuel Rodriguez Torices, Andrés Rosillo, José Joaquín Camacho and D'Eluhyar and –to a lesser degree − Policarpa Salavarrieta are frequently called upon in the collective psyche at the Colegio. In other occasions, when their names are not mentioned individually, university members only mention the "national heroes" and "founding fathers".

---

[45] "… y expresando el entusiasmo que el pensamiento de glorificar a nuestro Fundador les inspiraba" in Revista Colegio Mayor de Nuestra Señora del Rosario. Vol.4, p. 57.

[46] Esguerra, N.(1909). Discurso del Colegial Nicolás Esguerra en la inauguración de la estatua de Fray Cristobal. RCMNSR. Vol. 5, No. 49. p.557. "Fue el Maestro Fray Cristobal de Torres el más ilustre sin duda de los varones que la madre patria envió al Nuevo Reino de Granada…debemos agradecerle el muy precioso que nos hizo, enviándonos a un prelado tan sabio, tan virtuoso y tan modesto como el Sr. Torres."

In 1910, a century after Colombia gained its independence from the Spanish Crown, the University dedicated a whole issue of the magazine to the national heroes that were once part of the Rosarista Community. The inscription in the front page of this edition reads:

"In honor of the founders of the Republic,

The wise men, the heroes and martyrs

Who gave us a homeland and freedom.

The management of the Magazine

On the occasion of the first century of Colombia's independence

And in the name of the University President

The Board, the professors and students of the Colegio Mayor del Rosario,

Intellectual cradle of the national heroes,

Devotes this issue to them as a testimony of

Reverence and gratitude."[47]

One more reference to the connection of the Rosario to some national heroes that is worth highlighting was made by a professor in a speech in 1919. The professor was asked to give a speech in Costa Rica describing the Colegio Mayor del Rosario. His dissertation was published in the Magazine RCMNSR. The following text where he points out the importance of the Colegio in regards to the war of Independence is conspicuous:

"This is the Alma Mater where the founding fathers and martyrs [of the nation] clarified their intelligence with the wise teachings of Thomistic philosophy… in this prized sanctuary... where ... under the name of El Rosario, the same which granted courage and strength to the eponymous children of the homeland until they reached the gallows" (Trujillo Arroyo, 1919)[48]

---

[47] "En honor de los fundadores de la República
 sabios, héroes y mártires
Que nos dieron la patria y libertad
Los directores de esta revista con ocasión
 del primer centenario de la independencia de Colombia
 a nombre del rector Conciliarías, catedráticos
y alumnos del colegio mayor de nuestra señora del Rosario
cuna intelectual de los próceres el presente número
como testimonio de veneración y gratitud
consagran y dedican." Revista Colegio Mayor de Nuestra Señora del Rosario (1910), Vol. XX, No. XX. P.
[48] "…Alma Mater donde sus próceres y mártires esclarecieron su inteligencia con las sabias enseñanzas de la filosofía tomista… en este santuario venerado, donde bajo la advocación del Rosario, la misma que dio valor y fuerza hasta el patíbulo a los hijos epónimos de la patria" p.489-490.

Yet another example of the efforts of organizational members to highlight their connection to national heroes is present in the following extract from an entry published in the institutional magazine:

"Those who in the battlefield won freedom and independence for us all, those who in times of grief offered their precious lives, the founders of the republic, the ones that later ruled it, were almost all the children of the Colegio"[49]. (Jimenez, 1906:264)

In occasions the mention of the national heroes is simply absent from the text, and only the connection of the Colegio to the war of Independence is pointed out. In such cases organizational members call the Colegio the "birthplace of the Republic" and the site "where homeland heroes are worshiped"[50]. The conclusion that follows is that the connection between these heroes and the Colegio is what the Rosarista identity seeks to highlight and is proud of, and therefore it becomes a source of self-definition to the Rosarista community.

Furthermore, continuous reminiscence of individuals who were once part of the Colegio is that it also materializes in tangible objects. As with the Founder's statue, organizational members installed a marble plaque in honor of Francisco José de Caldas at the top of the main staircase in the Cloister. The plaque has an inscription that describes both Caldas' greatness and his several links to the organization. The inscription immortalizes the link between the Colegio and the founding fathers of the nation. Such inscription reads:

"Through this staircase

Francisco José de Caldas

Decorum of science

Exemplar of Christian virtues

Student Fellow, Professor and Board Member

Of this Colegio Mayor,

Descended from his prison to the gallows

Only to ascend to immortality on October 29th, 1819"

---

[49] "Los quien los campos de batalla nos conquistaron la libertad e independencia, los que en épocas de luto nos ofrendaron sus preciosas vidas, los fundadores de la república, los que más tarde la rigieron fueron casi todos hijos del colegio".

[50] Zarante, Rafael.(1921) "Apuntes históricos" Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 16, No.57, p.427

The Rosarista community was also pleased to possess and preserve ordinary objects that belonged to former members. That is the case of Camilo Torres' Old Testament which was given to the Colegio by Monsignor Carlos Cortés Lee many years after Torres' death. This event was depicted in an entry in the institutional magazine titled *Una reliquia de Don Camilo Torres* (A Relic from Don Camilo Torres). The note claims that the antique book belonged to the "egregious alumnus Don Camilo Torres", it also describes in detail the contents and notes in the copy[51].

The attachment to history is not limited to the Colegio's old history, it also includes –to a lesser degree – the honoring of more recent organizational members. Juan Manuel Rudas[52], Jose Antonio Montalvo, Juan Agustín Uricochea[53] and Rafael María Carrasquilla himself are also constantly praised. To this end, the institutional magazine started publishing a section called Galería de los hijos del Colegio (Galery of the Colegio's sons), which consisted of a document that spread a couple of pages about the virtues of a single alumnus per edition.

 this stage of the Rosarista identity, we found 391 entries in the institutional magazine relating to national history, national heroes, prominent alumni and professors, Friar Cristobal de Torres and the history of the University in general. These documents account for 11.91% of the total content during this period.

In sum, references to national heroes and content praising former organizational members appeared in the magazine at least once in every volume for an uninterruptedly.

Link to Political Power

This trait dates back to colonial times when the Colegio was the place where the alleged aristocrats were trained for high offices. Therefore, the connection between power and the Colegio has been present in early organizational history. However, as the analysis will show, this trait is in decay and as a consequence, this feature is strongest during the first stage, *Tradition and Thomism*.

---

[51] (1922)Una reliquia de Don Camilo Torres. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol.17, No.169, p.569-571.

[52] Carrasquilla, R.M. (1911) Galaería de hijos del Colegio: Juan Manuel Rudas. RCMNSR, Vol. 7, No.66, p.321-330.

[53] Esguerra, N. (1907) Galería de hijos del Colegio: Juan Agustín Uricochea. RCMNSR, Vol.3, No.24. p. 253-259.

Between 1890 and 1929, seventeen men occupied the presidential office and seven of them were Rosaristas. Together, these men spent nineteen years, four months and seven days in power. That is, they account for 48.37%[54] of the years in the period analyzed. This percentage demonstrates the solid link between political power and the Colegio. Further, some of these presidents continued their regular activities at the Colegio during their time in office, "Abadía, for example, carried on dictating his lectures on law early in the morning, during his presidential period" (Deas, 2008,p. 31).

It is also important to point out that most of these organizational members that occupied the most powerful political post in the country were alumnus. This sheds light on the strong tie (See Figure 1) between this trait of the Rosarista identity and the *Medieval traits* described before because the medieval university merely served as a training service for future bureaucrats.

Figure 6 illustrates the names of the seven organizational members who served as Colombia's Presidents and were linked to the Colegio during the 40 year-stage *Tradition and Thomism.* Their names are arranged in four different sets which describe their connection to the University. In this stage, such connections are of four different types: Alumni, Professors, Provosts and University President.
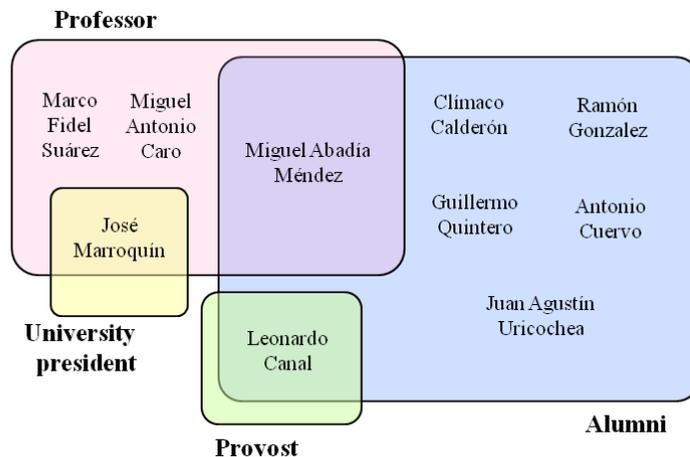
Figure 6. The Rosarista Presidents (1890-1929). This figure illustrates the names of University members who served as Colombia's Presidents between 1890 and 1929. Their names are arranged in 4 different sets which describe their connection to the University. In this stage, such connections are of four different types: Alumni, Professors, Provosts and university President. The names of organizational members who held more than one position in the University in their lifetime appear in the intersection between the different sets to which they belong.

Source: Author's own work.

[54] Nineteen years, four months and ten days are the equivalent of 7.062 days spent as presidents of Colombia. The forty years in the stage Tradition and Thomism are equivalent to 14.600 days. If you divide 7.062 over 14.600 the result is 48.37%.

Even though the seven names shown in the figure were very active in the political site, the most notable connection to power in the Rosarista community was Miguel Antonio Caro, who was not an alumnus himself. Caro was the main ideologist of the political project – *La Regeneración* - that frames the Rosarista identity during this stage, and he defended Carrasquilla´s medieval belief: "the rule of law is better established if the divine origin of the law is accepted."[55]

Caro and his colleagues, Marco Fidel Suarez, José Manuel Marroquín and Miguel Abadía Méndez –who were all professors at the University – shared an exceptional situation which extended their influence and power in Colombia's history even further. Aside from the obvious power which follows the occupation of a presidential charge, they were members of the *Academia Colombiana de la Lengua* and professors of philosophy at the Colegio. As previously stated in the historical synopsis, the *Academia Colombiana* became the official source of the national discourse and national reality. As a consequence, the organization which was set up to be the guardian of proper and literate Spanish became a center of power. Through their positions in such organization and their lectures at the Colegio, these men shaped the thought of a whole generation of Colombians and most importantly, Colombian political leaders.

Even though the political careers of other members of the Academia Colombiana were not as thriving as their presidential colleagues', they held several public posts and exerted their power in a more symbolic manner. Veragara y Veragara and José Rufino Cuervo were the architects of many documents and dictionaries that defined what was to be understood as correct Spanish and helped create a link between literacy and mastery of the language and political power. According to Deas (2008):

> "Caro… is the heir of the old bureaucracy of the Spanish Empire, such as the Cuervo, the Marroquín, the Vergara. These families were accustomed to power ... it did not seem to them the least bit, unusual or improbable that it be exercised by literate men. .. for literates, for bureaucrats, language, the correct language is a significant part of the government. The Spanish bureaucracy was one of the largest the world has ever seen and it is not surprising that the descendants of those bureaucrats did not forget it. That is why, for them language and power should remain inseparable." (2008:32)

---

[55]"La soberanía de la ley queda mejor establecida si se acepta el origen divino de la misma" RCMNSR, Vol. 3, No. 32, 1927.

Figure 7 shows the names and pictures of these prominent members of the Colombian Academy during this stage of the Rosarista identity. Their corresponding public posts and their connection to the Colegio del Rosario are also indicated.

Miguel Antonio Caro
(1843-1909)
President of Colombia
Vicepresident of Colombia

Professor of Basic Philosophy

José Manuel Marroquín
(1827-1908)
President of Colombia
Cofundador de la academia de la lengua

University President
Professor of Philosophy and Literature

Miguel Abadía Mendez
(1867-1947)
President of Colombia

Professor
Alumnus

Marco Fidel Suarez
(1855-1927)
President of Colombia

Professor of International Public Law

Rufino José Cuervo
(1844-1911)

Professor of Latin and Philosophy

José María Vergara y Vergara
(1831-1872)

*Alumnus **

Figure 7. Selected members of the Academia Colombiana and their relationship to the Colegio (1890 - 1929). This illustration shows the pictures, names, political positions and link to the Colegio del Rosario of some of the mos prominent members of the Academia Colombiana. *He did not complete is studies at the Colegio.

Source: Author's own work.

It is important to highlight that while serving as President of the Colegio, Rafael Carrasquilla held the position of Minister of Public Instruction for one year, and became president of the Academia Colombiana de la Lengua from 1910 till his death in 1930.

Finally, in 1924 Carrasquilla wrote an article for the magazine RCMNSR where he lists the members of the community who were Ministers of Public Instruction during the conservative rein. There were eleven members, including himself, namely: José Ignacio Trujillo, Librorio Zerda, Rafael M. Carrasquilla, Miguel Abadía Méndez, Diego Rafael de Guzmán, Emilio

Ferrero, José María González Valencia, Antonio Gómez Restrepo, Eduardo Restrepo Saenz and Alberto Portocarreño.

As a result of the evidence presented in previous pages it is possible to argue that the link to political power was one of the most salient traits of the Rosarista identity during the first stage analyzed herein: *Tradition and Thomism.*

Aristocratic Mindset

Since the Colegio's beginnings a set of certificates called *Informaciones* –which included written statements on the purity of blood and proof of noble ancestry – were required to enroll in the organization. This prerequisite remained in force well over 150 years till the first half of the 19th Century. In May 19th, 1820 the Executive, through the Ministry of Interior, confirmed that the Colegios –Rosario and San Bartolomé – were required to keep in force their established constitutions and therefore, aspiring students still had to present the *Informaciones*[56].

In the book *Nobleza e Hidalguía* by former Archive Director Maria Clara Guillén (1994), the very last evidence that these *Informaciones* were solicited to students was found in 1834. However, we found evidence in the first volume of the magazine in 1905 that might suggest otherwise. Firstly, in the first issue of the Magazine, Carrasquilla published a document explaining why he reformed the original Constitutions given to the Colegio by its founder. In this document, he asks if in order to follow the Constitutions left by the Founder "shall we acknowledge the King of Spain as our patron?" or "Shall we still demand Nobility Certificates from our students?". The priest concludes that not in vain did many *criollos* lose their lives to free them from the Spaniards and as a consequence he argues that demanding students for such certificates of nobility in the 20th Century is anachronistic.

In spite of this, in 1905 the institutional regulation *Acuerdo no.1*[57] published in the Magazine mentions that the Board had reviewed the *Informaciones* that the aspiring students turned in to the Colegio for consideration. In a like manner, the Minute of the Board meeting that

---

[56] Archivo General de la Nacion (AGN), República, Instrucción Pública, (1827), tomo 134, folios 668-671.

[57] Acuerdo No.1 (1905), Revista Colegio Mayor de Nuestra Señora del Rosario. Vol.1, No. 1, p.18

took place on Feburary 7th 1910, indicates that the *Informaciones* presented by the applicants to the *beca* were properly analyzed by the Board[58].

The quest to find evidence on what these *Informaciones* consisted of, and therefore, determine if they contained similar documents to those before 1834, was not successful. After searching in all of Historical Archive's available databases the documents did not turn up. Even though not all the information and existing documents and books in the Colegio's Archive appear in these databases, they comprise the majority of documents.

Albeit we encountered a documentation problem in respect to the *Informaciones*, there is other evidence that suggests the prevalence of an aristocratic mindset among the Rosarista community. Firstly, the uniform worn by the *Colegiales* suggested their economic solvency and their social status. As explained in previous pages of this study, the uniform consisted of an *Hopa*, or cape, and a *Beca*, which was a piece of fabric worn over the chest. Members of the Rosarista community wore a white beca, students from the Colegio San Bartolomé wore a red beca and students from the Colegio-University Santo Tomás wore a blue one. Well into the 19th Century, the President of the Colegio Mayor recommended that the uniform be changed for a jacket, vest, pants and black hat and white tie, in accordance to what the common citizens used in special occasions. Nevertheless, the board dismissed this recommendation arguing that the *hopa* granted the students the necessary composure and respectability when seen in public[59].

Academic Inbreeding

The first piece of evidence of *Academic Inbreeding* in the Colegio is the recruitment of alumnus as professors or administrative staff. Such practice is stipulated in the *Constitution* X, it reads:

> "…Only student fellows and convictores[60] can be professors because we wish to place among secular individuals the wisdom of St. Thomas Aquinas…"[61] (Constituciones, 1985)

---

[58] Acta de Consiliatura: Provosión de Becas (1910), Revista Colegio Mayor de Nuestra Señora del Rosario. Vol.6 No. 52, p.95

[59] Guillén, María Clara (2007). Pasajes de la vida estudiantil en el siglo XIX bogotano. Biblioteca virtual Luis ángel Arango, originally published in Revista Credencial Historia. Ed.214, Bogotá, Colombia.

[60] Students who were not student fellows but were given the privilge t olive in the Colegio as it was an In –house.

[61] "…y después de ello sólo pueden ser catedráticos los colegiales y convictores; porque deseamos sacar acá afuera y poner en seculares la consumada sabiduría de Santo Tomás" p. 26

Additionally, we recovered the names of all the professors at the Colegio Mayor during a twenty three year span from periodic reports published in the Magazine RCMNSR. Such reports – prepared by Carrasquilla for the Ministry of Education – were not published with a constant periodicity; therefore there are some gaps in the data that was gathered. The reports from which the information was retrieved were published in the years 1906, 1912, 1915, 1917, 1920, 1923, 1926 and 1929. Even though these dates are not evenly distributed throughout the forty years of the stage *Tradition and Thomism*, the set of data allows the identification of a trend. The detailed lists by years can be found in Appendix 4.

During these years the percentage of inbreeding – which is determined by the number of professors who were alumni over the number of total professors – ranges from 46.43% to 73.68%. An important remark should be made, however. In the years analyzed, the faculty remains pretty much the same, and the data suggests that alumnus who become professors stayed in the Colegio for longer periods of time, in most cases until their retirement or death. That is the case of Francisco M. Rengifo, Ángel María Saenz, Antonio Gómez Restrepo, Nicaso Anzola, Antonio Otero Herrera and Carlos Ucrós. Other alumni such as Luis María Mora and Manuel Botero do not spend their whole careers at the Colegio but were indeed hired right after their graduation and spent long periods of time ranging from ten to fourteen years as professors before departing to other endeavors.

There is also the case of professors such as Rafael Carrasquilla himself, Alfredo Azula or Juan C. Trujillo, who did not graduate from the Colegio but once they got engaged to it they remained for their lifetime. As previously noted Carrasquilla spent forty years until his death teaching and managing the Colegio. From the evidence collected in the reports, both Juan C. Trujillo and Alfredo Azula became professors before 1906, but as we have no exact date for their arrival at the Colegio we can only certify that they worked as professors during the twenty-three year span. This may not fit into the traditional definition of inbreeding because they did not obtain their diploma at the Colegio, but as noted at the beginning of this chapter, immobility - which is clearly manifested in these behaviors – lies at the core of the concept of inbreeding.

Furthermore, we compiled a list of all the professors that appear in the reports and calculated that 51, 25% of them were alumnus, as shown in Figure 7. Considering that Inanc and Tuncer (2011) found that the "inbreeding variable" is significant starting in a 1% level, 51.25% clearly shows an Inbreeding trait of the Rosarista identity.
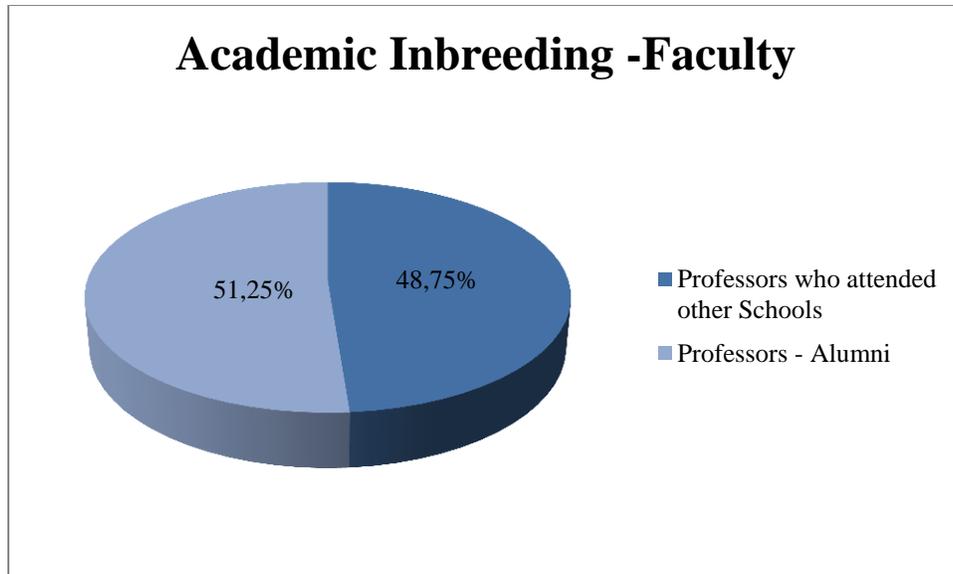
Figure 8. Percentage of Academic Inbreeding (1890-1929) This figure shows that the percentage of academic inbreeding at the Colegio during the stage Tradition and Thomism was over 50%. Due to the fact that several authors sate the effects of academic inbreeding start between 1% and 10%, it is possible to contend that the Colegio was probably seeing some of those effects.

Source: Author's own work.

Narcissistic Tendencies

As described at the beginning of this chapter, the Narcissistic aspect of the Rosarista identity manifests is in four ways, namely:

- The continuous overstatement of the Colegio's accomplishments or its participation in them.
- The self-absorption of organizational members.
- The dismissal (conscious or not) of the acknowledgement of a third party success which is not linked to the Colegio whatsoever.
- The dismissal (conscious or not) of opinions and events that challenge the Rosarista worldview.

The continuous overstatement of the Colegio's accomplishments in order to achieve admiration dates back to colonial times. Indeed, this trait may even go back further a couple of centuries, as is not exclusive to the Colegio Mayor del Rosario. Perhaps, the existence of this organizational identity trait may have been influenced, or it may have been inherited –as many other aspects of the organizational identity – from its predecessors institutions in Spain.

According to Delgado:

"Indeed since the 16th Century the qualities of the Colegiales Mayores have been overvalued, as if the belonging to these institutions guaranteed the individual's ability for the posts with greatest responsibility. It is even true that this circumstance may have helped in the creation of the so called "caste spirit" of the Colegiales…that Defourneaux might even qualify as a pathological hypertrophy of the sense of honor"[62] (1993: 256)

After such statement is possible to comprehend that the self-involved tendencies of the Rosarista identity are no exclusive to this organization. Nonetheless, this does not lessen the effects of the trait for and in the Rosarista community. An example of such behavior that dates back to the Colony is the dispute with the Colegio San Bartolomé over which was the most preeminent organization as it was mentioned in the historical synopsis. With that in mind, we may now proceed to the analysis of this organizational identity trait in the period at hand.

During the stage *Tradition and Thomism* the manifestations of this identity trait are depicted in the adoption of the appellation "birthplace of the Republic" by organizational members when referring to the Colegio. As Hatch and Schultz (2002) point out, cultural manifestation from members are mistaken for outside images and reinforce identity traits. In the case of the Colegio, the current study could only find such appellation in documents issued by the Colegio itself. Nonetheless, organizational members refer to the Colegio as "Birthplace of the Republic" as if it was a term widely used by society outside the organizational walls.

Yet another manifestation of the overstatement of the Colegio's accomplishments is evident in several short passages found in entries of the institutional Magazine. In the first one, the author argues that the history of the Colegio Mayor del Rosario is the history of Colombia itself:

"El Colegio Mayor del Rosario… wished to provide a laurel to the glorification of the happenings that Colombia celebrates on this day; because the history of the Colegio is the history of the Republic"[63] (Trujillo Arroyo, 1919: 489)

---

[62] "Es cierto que ya desde el siglo XVI se supra valoraban las calidades de los colegiales mayores como si el pertenecer a estas instituciones avalara al individuo para los oficios de mayor responsabilidad. Es cierto, incluso, que esta circunstancia acoadyuara al nacimiento del llamado espiritu de casta colegial... que Defourneaux llegaria a calificar como hipertrofia casi patologica del sentido del honor" Delgado, B. (1993) Historia de la educación en Espana y en America. Volumen 2. Ediciones Morata.
[63] "El Colegio Mayor del Rosario… ha querido aportar su ramo de laurel en la glorificación de los hechos faustos que Colombia celebra en este día; porque su historia es la misma de la República"

In a latter part of the same article, the professor states that it was in the name of the Colegio that the national heroes were able to stand the torture and the anxiety until they reached the gallows:

> "This is the Alma Mater where the founding fathers and martyrs [of the nation] clarified their intelligence with the wise teachings of Thomistic philosophy… in this prized sanctuary... where ... under the name of El Rosario, the same which granted courage and strength to the eponymous children of the homeland until they reached the gallows" (Trujillo Arroyo, 1919: 490)[64]

In other passage recovered from the institutional Magazine, the author suggests it was the Colegio who inspired the national heroes to strive to gain independence from Spain:

> "Soaked in the spirit of the Constitutions of the Colegio, they acquired the ideas of a nation independent of foreign power, a nation of brothers, in the likeness of the one they were already part of in the Cloister". (Jiménez, 1906: 265)[65]

Meanwhile, historians such as Bushnell or Jaramillo Uribe delcare that it was the inequality between *criollos* and Spaniards that fueled the Independece War.

In regard to the self-absorption of organizational members and the oblivion of the outside world, the institutional Magazine stands out as the primary source. During these forty years the magazine published 1092 entries about the Colegio. That is to say that self-related content was by far the most recurrent topic in the magazine, which accounted for 33.26% of the total content. In contrast, articles which fell under the category *Acknowledgement of Third Party Achievement* represented only 2.50% of the content. This type of behavior portrays the Narcissistic tendencies of the Rosarista identity.

Figure 8 illustrates the content of the magazine by category in the stage *Tradition and Thomism*. In this figure, the proportion of the category *Self − Related* content is clearly enormous in comparison to the other categories, especially if one takes into account the very fact that categories such as *Politics, Other Content and Acknowledgement of Third Party*

---

[64] "…Alma Mater donde sus próceres y mártires esclarecieron su inteligencia con las sabias enseñanzas de la filosofía tomista… en este santuario venerado, donde bajo la advocación del Rosario, la misma que dio valor y fuerza hasta el patíbulo a los hijos epónimos de la patria" p.489-490.

[65] "Empapados del espíritu de las constituciones del Colegio, adquirieron la idea de una nación independiente del poder extranjero, una nación de hermanos, semejante a la formaban ya en el claustro." Jiménez, J. Tributo a Fray Cristobal. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 2, No. 15, p. 263-265.

Achievement had to be blown up 12% more their original size in order to make them readable to the naked eye.

Figure 9. Content of Institutional Magazine (1890 - 1929) This figure clearly illustrates how large was the percentage of content relating to the Colegio itself in comparison to the other categories. Literature, National History and Religion are other categories of significant size.

Source: Author's own work.

Reluctance to Change

Even though during the research for this study there was no explicit reference found among organizational members that may signal to a negative attitude towards change, their reluctance to change may be deduced from other organizational traits which convey such attitude towards change.

In Figure 1, this feature is strongly linked to the trait *Attachment to History*, which reveals an organization which is unable to break its ties with past, rather it tries to maintain such past alive in day to day activities. Accordingly, the *Narcistic Tendencies* of the OI are strongly tied to the *Reluctance to Change* (see Figure 1) as well, because as Hunter (2013) argues, a narcissistic organization will not be able to acknowledge that the strategy with which it is being managed needs to change, for this would be perceived as a weakness or a sign of failure.

Furthermore, the trait is also deeply linked with the feature identified as *Academic Inbreeding* for two reasons. First, as former alumni now hold positions as professors they will reproduce the knowledge they learned in their time as pupils and given that many of them stayed in the Colegio for a lifelong career they were unable to compare and contrast ideas, and learn from different experiences which would be acquired outside the Colegio. And second, as Inanc and Tuncer (2011) point out, Academic inbreeding "prevents faculty appointments being made

on a [exclusive] merit basis", therefore professors may not be as motivated to produce different ideas or use different methodologies as this is not likely to have an impact on their promotions or salary.

Also, the willingness to maintain the status quo and the defense of tradition lie at the heart of the political ideology of the Conservative Party. As it will be explained later on in this chapter, Miguel Antonio Caro and Rafael Carrasquilla created the fundamental pillars of this political affiliation. For now, it's important to highlight that as his legacy, Caro left Colombia:

> "…with a closed and locked up culture, that did not dare to look outside its own tradition, in which the Catholic church led the trail of its development, trail which followed the opposite direction if the modern ideas" (Sierra Mejía, 2002: 28)

The trait *Reluctance to Change* is too connected to the trait *Aristocratic Mindset* to some extent. This link does not suggest that the upper class or aristocracy believes that every change was a turn for the worse or that change is bad per se. It rather refers to the upper class' desire to keep in place those beliefs which perpetuate the social order from which they benefit. However, in a society where social hierarchy was built on the basis of symbolic differences rather than economical means –the nobility in the Nuevo Reino de Granada was not nearly as rich as their equals in Europe and many of them belonged to impoverished noble families who came to America in the quest to find riches – the privileged layers of society continuously struggled to maintain such weak social order. As a consequence, the aristocracy often refused change out of fear of losing their privileged position.

Additionally, the use of the Scholastic Method conveys a static worldview, reason why this feature is moderately linked to the *Medieval Traits* of the Rosarista identity. Hirschberger (1970) describes these tendencies of Scholastics a century before the period *Tradition and Thomism.* Needless to say, that if such tendencies were present one hundred years before the period at hand, by the 19th Century they had already become embedded in Scholastics. Hirschberger's text reads:

> "In the second phase of the 17th Century and throughout the 18th, the general picture offered by Scholastics is that of an overly static and languid life, of didactic repetition, of courses and Comments. The sign of decay arises from the immobility of that teaching method too self-

sufficient and self-confident, from its impermeability to the outside and the negative tone of its polemic dialogue with the new "(1970:450)[66].

Finally, the Rosarista Community's *Reluctance to Change* is also linked to the *Catholic Education* that was accustomed at the Colegio. This is because the Catholic Church adopted a defensive and confrontational attitude towards the Modern Age, and the doctrine of Thomas Aquinas was considered the only "safe doctrine", any other knowledge aside from that was immediately dismissed. Furthermore, in Colombia, the Church in general defended the ideals of the Conservative Party, and members of the Liberal party were considered sinners and sometimes heretics. In such ambiance with a high degree of social control and psychological pressure, not many individuals dared to challenge the existing mindset which ultimately led to a period of stagnation.

In conclusion, in spite the fact that no evidence was found which explicitly points to a reluctance of change, this attitude towards the natural evolution of organization can be reckoned from the other traits of the Rosarista identity.

Patriarchy

During this stage, patriarchy was the norm in the Rosarista community; women were not allowed to enroll as students, let alone professors. As the Board and other staff positions were granted to active students, there was no room for women in such positions either.

Low Scientific Output

The scientific production of the Rosarista Community is a manifestation of the identity of the Colegio because it portrays the Hispanic and Catholic values which prevailed during this stage.

Indeed, this feature has been characterized as *Low Scientific Output* because of the dearth, low quality and obsolescence of the knowledge produced and used in the Colegio Mayor. These manifestations were not exclusive to the Colegio nor was the suspicious attitude of its members –

---

[66] "En la segunda vertiente del siglo XVII y a lo largo del XVIII, el cuadro general que ofrece la Escolástica es el de una vida excesivamente estática y lánguida, en una repetición didáctica, muchas veces rutinaria, de Cursos y Comentarios. El signo de decadencia va más sobre la inmovilidad de esa enseñanza de signo demasiado suficiente y segura de sí, su impermeabilidad para lo de fuera y los tonos negativos de su diálogo polémico con lo nuevo"

not all, of course –towards the findings and developments of modern science being produced in Europe outside religion.

This attitude, as noted before, was influenced by the catholic conservative national context, the professors who pertained to the Conservative party, *the Academia Colombiana de la Lengua* and Rafael Carrasquilla –who was also a conservative and a member of the Academy. Carrasquilla "wanted to free the concept of science from the positivist ideologies, and recover the Christian notion that respected God as the fundamental origin of reality, and religion as the basis of all knowledge"[67] (Sierra Mejía, 2002: 282) In his work *La Ciencia Moderna* (Modern Science), he writes the following: "When religion and physics agree, it is better for both; when they do not, it is worse for physics."[68] (Carrasquilla, 1882, p.32).

The skepticism towards modern science was rooted in the belief that any ideas that contradicted religious dogma were heresy, and the Aristocratic mindset which held a disregard for hard work and attributed social prestige only to those in political or public offices. It was also fostered by the desire to keep the Spanish tradition alive –even if "Spain had retrieved itself from the processes of creation of modern culture and therefore of scientific and literary production" (Sierra Mejía, 2002:29). The eternal repetition, and in many cases the "deteriorated or wrong repetition" of the teachings of Thomas Aquinas and the Colegio's practice of *Academic Inbreeding* played an important role in the low scientific output as well. In sum, the quality and quantity of the scientific activities held at the Colegio during this stage were intimately linked to the societal influences and the other identity traits of the Rosarista identity.

The low scientific output can also be attributed to the preservation of the structure of a medieval university, which taught law, theology and philosophy.

The medley of social circumstances and influences which led the Colegio to have a rather apathetic demeanor towards science are reflected in the content of the institutional magazine. The documents relating to science account for 5.67% of the overall content, and among these entries almost half are accounted for in philosophical dissertations. Medicine and economics are responsible only for 1.52% of the documents in the magazine, and entries on botany, geology and physics are simply absent.

---

[67] "Carrasquilla quería liberar el concepto de ciencia de los extravíos positivistas, y recuperar una noción cristiana que se respetara a Dios como fundamento de la realidad y a la religión como base de todo conocimiento."

[68] "Cuando la religión y la física están de acuerdo, mejor para ambas; cuando están descordes, peor para la física"

<u>Conservatism</u>

In order to describe this trait it is important to mention once more the historical circumstances which frame this stage, namely: *La Regeneración*. This is because this political project - led by the Conservative party – sought to use religion as a means to cohesion the fragmented population of Colombia due to highly marked social classes, and as well as a means to control the population by considering political affiliation to liberal ideas a sin. Therefore, the aforementioned trait Catholic Education is of special importance to the reinforcement of this organizational trait.

Leading the crusade of demonizing liberal beliefs was, of course, President Rafael Maria Carrasquilla, alongside with two bishops who were fervent believers in the doctrine of Thomas Aquinas (Figueroa Salamanca, n.d.). So strong were his accusations against liberal views, that some authors consider him as one of the main players in the crafting of the ideology of the Conservative agenda along with Miguel Antonio Caro (Urrego Ardila, 2002).

To further promote conservative political views among the Rosarista Community, Carrasquilla managed to bring together the most salient representatives of the Conservative movement under the roof of the educational institution to serve as faculty for his students. During the time he served as president, the great majority of professors at the Colegio ascribed to the Conservative Party and even occupied high ranks within it (Ortiz, 2003).
Some of these men were Jose Antonio Montalvo, Marco Fidel Suarez, Miguel Abadía Mendez and Miguel Antonio Caro just to name a few.

<u>Home Management</u>

This organizational identity trait describes the way in which the Rosarista Community, especially senior management, administered the Colegio and themselves more like a house hold than a University.

Firstly, the *Constituciones* of the Colegio dictated that the fifteen Student Fellows were to be granted a free education and that during their stay at the Colegio their food, shelter, books and uniform was to be provided by the Colegio.

During the stage *Tradition and Thomism*, this practice was still in force. Furthermore, the Colegio -which had been turned into a boarding school- not only became a home to the Colegiales but also to the Convictores –these we students that were not student fellows and

therefore had to pay for their education and food but were able to live in the Colegio. Several professors lived in the Colegio as well. Additionally, the Colegio had a very small number of students that never even reached a three digit number. This promoted the cohesion of the community and the developing of fraternal bonds among its members.

Evidence of such way of administration can be found in the institutional magazine in an article authored by Carrasquilla:

"The Colegio del Rosario is not a university, nor is it a part of it. It is not what in France is called *Liceo* or what in Germany is called *gimnasio* either. It is a Colegio Mayor, like the ones associated to the Oxford Institute, without implying that this Colegio resembles them. It seems as the characteristics of a Colegio Mayor are the following:

1. The Colegio is a new home for the youth that cannot be suddenly thrown into the whirling world, without the risk of losing their way.

2. It is to be comprised of in-house students. Who has never called *my home* to the establishment that he frequently visits but does inhabit?

3. The idea of a home implies for a child to have shelter, bread and clothes for free. In the Colegios, the students that live by the school's means are the ones from the house…" [69]

Secondly, Rafael Carrasquilla often referred to the students and alumni as "the children of the Colegio" and even named a series of articles on the institutional magazine after this expression as previously mentioned.

Finally, the motto *Nota et Vetera* adopted by RMC derives from the evangelist Mathew, according to the Syllabus of the Course *Taller de Cultura Rosarista*: "Every doctor well

---

[69] "El colegio del Rosario no es una universidad, ni parte integrante de ella; ni es tampoco lo que llaman en Francia *liceo*, y en Alemania *gimnasio*. Es un colegio universitario, como los que viven a la sombra del Instituto de Oxford, sin identificarse con él… nos parece hallar, en lo que llamamos Colegio Mayor, las características siguientes:

1. El Colegio es el nuevo hogar para los jóvenes que no pueden lanzarse de repente al toberllino del mundo, sin riesgo de perderse.
2. Ha de componerse de alumnos internos. ¿Quién ha llamado nunca *mi casa* al local que frecuenta, pero donde no vive?
3. La idea de hogar implica para un niño el tener gratuitamente techo, pan y vestido. En los colegios, los que se sostienen a costa del instituto, son los de la casa…"

instructed in all concerning the kingdom of the heavens resembles a father who pulls out from his treasure the old and the new" (Universidad del Rosario, 2010)

In conclusion, given the evidence presented the Rosarista identity is made up of all the traits mentioned at the beginning of the chapter during the stage Tradition and Thomism. The traits *Catholic Education*, *Medieval traits*, *Patriarchy*, *Low scientific output*, *Conservatism* and *Link to Political Power* are especially strong during these years.

Stasis (1930-1983)

The second stage which the Rosarista identity underwent in the 20th Century is the fifty-four year period we have identified as *Stasis*. As its name conveys, during this phase the Rosarista identity reached a state very close to stability and no extreme change occurred. Rather, the evolution of the Rosarista identity in this period was extremely low paced, and at times it may be considered lagged in comparison to the national context. The beginning of this stage is marked by both, the death of Carrasquilla in the early days of 1930 and the beginning of the Colombian historical period known as *La República Liberal* (The Liberal Republic).

For the first four to five years of *Stasis*, the Rosarista identity was basically a prolongation of the identity described in the previous period –*Tradition and Thomism*. This behavior somewhat reflects the national circumstances, considering that the first president to rise to power after the Conservative Hegemony came to an end in 1930 was a moderate liberal. President Olaya Herrera had held an important political rank in the previous administration, therefore very few short-term changes were to be expected in the country's public policy (Bushnell, 2013). It was only until the Enrique Olaya administration was over, and Alfonso Lopez Pumarejo became president in 1934, that Colombia began its modernizing crusade to open its decaying economy to the world. Soon after Pumarejo's *Revolución en Marcha* (Marching Revolution) started to change the national arena, the Rosarista identity began to lag behind.

While the country was undergoing political and economic turmoil, the daily life at the Colegio elapsed as it had during the last forty years. After the death of Carrasquilla, provost and priest Jenaro Jiménez took over the Colegio's presidency until José Vicente Castro Silva –a professor at the Colegio and likewise, a priest –was appointed as President in August 1930.

Castro Silva is remembered by the Rosarista community by his eloquence and his elocutions at the end of every school year. He was reelected every three years as University President for a thirty-eight year span until his death in 1968 (Guillén, 2003). He was buried in the Chapel of *La Bordadita* at the Colegio: the same one he helped to restore in 1956. After his passing, Provost Marco Tulio Cruz –who was also a member of the Church –took over the Colegio's leadership until Antonio Rocha Alvira, the first secular president after almost seventy-nine years, was elected on September 21st, 1968(Guillén, 2003).

In spite the fact that Rocha did not belong to the clergy, he was a devoted catholic with deep respect for tradition. Specially the tradition of the Colegio since he had been part of the Rosarista community for over fifty years. His many jobs held at the Colegio will be discussed on latter pages under the *Academic Inbreeding* trait.

The fact that the all the men that came to occupy the presidency at the Colegio during this stage did so for such long periods of time, and the fact that many had belonged to the community since their childhood helped perpetrate the traits of the Rosarista identity in a changing national environment. Such stability in the organizational identity is exhibited by the trends identified among the different topics in the institutional magazine. Nine out of the twelve categories in which the content was classified present little or no change in comparison to the content in the stage *Tradition and Thomism*. These trends are illustrated in Figure 10.

Medieval Traits

The medieval traits of the Rosarsita OI which had been magnified in the previous stage, endured well into the last years of this second period, even if they were not as salient as they had been in the past.

Tomas Aquinas' philosophy was still taught at the Colegio Mayor, and Student Fellows still had to swear loyalty to the Saint during the ceremony in which they accepted their new positions as part of the organizational government. In fact, during his speech in the ceremony of 1967 student Mario Jaramillo Mejía called upon his peers to strengthen the link between them

and the Thomistic doctrine. According to Jaramillo Mejia "as Rosaristas, we must strive to get closer to the Doctrine of St. Thomas, so as to reassert our catholic faith…"[70]
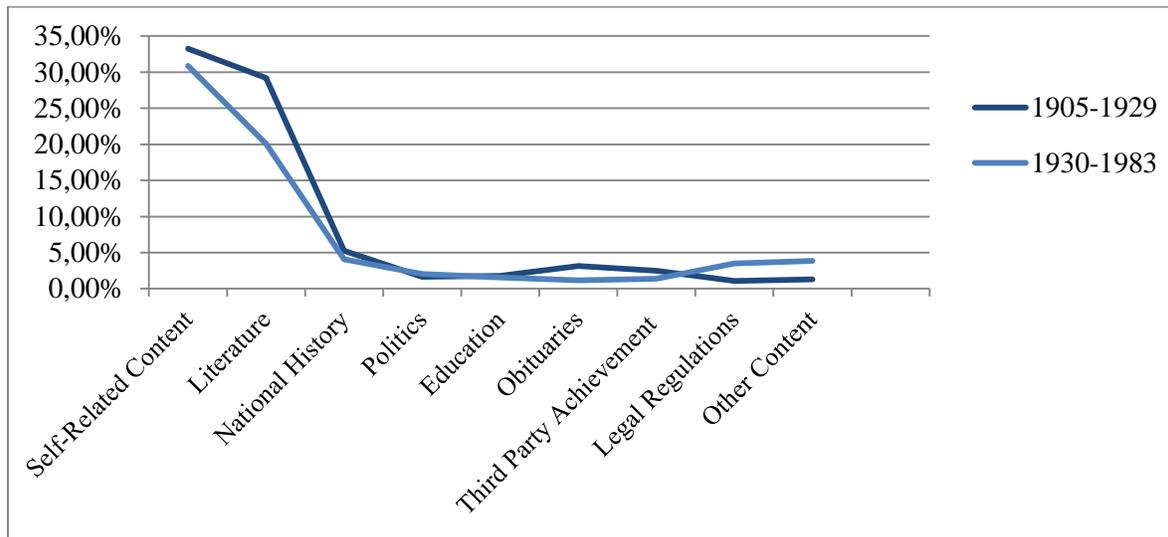
Figure 10. Trends of institutional magazine content Stasis vs Tradition and Thomism. This figure illustrates the trends of the nine of the twelve categories under which the content of the institutional magazine was categorized. In both periods, the Self-Related content is the most common topic with over 30% of the overall content. Literature displays the biggest variation of the nine with almost 30% in the stage Tradition and Thomism and approximately 20% in Stasis. However, it is important to note that despite the large variation, Literature is still the second most recurrent topic in both periods analyzed. The remaining seven categories display little or no significant variation between the two stages of the Rosarista identity.

Source: Author's own work

Five years after such speech was pronounced before the Rosarista Community, the then president of the Colegio Mayor, Antonio Rocha Alvira wrote an article for the institutional magazine where he attempted to describe the "substance of the Colegio del Rosario". In his document the former University President stated the following:

> "The essence and background of the [University's] founding in 1653, was reinforced and ratified in 1892, remained untouched in 1930, with the nation's consent and for the tranquility of the children of the Colegio who... stand in guard to watch over their spiritual and cultural home, there are still two amongst its many aims that remain: the promotion of the catholic faith and doctrine, and the cultivation …. of Thomas Aquinas' philosophy." [71]

---

[70] "Como rosaristas debemos acercarnos a las doctrinas de Santo Tomás, con el fin de reiterar nuestra fe católica…". Jaramillo Mejia, M. (1967). *Palabras sobre la tradición y renovación rosarista*. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol.61, No. 475, p.157-158.

[71] "Fondo y sustancia de la fundación de 1653, reforzada y ratificada en 1892, intocada en 1930, con el concurso de toda la nación y para tranquilidad de los hijos del Colegio que… montan guardia para vigilar su hogar espiritual y

Furthermore, in that same issue the magazine published another article authored by alumnus and Professor Juan Lozano y Lozano, where he asserts that the Colegio Mayor del Rosario is *the* University of Colombia by antonomasia, it's alma mater and the institution who has shaped the national spirit. In such dissertation, Lozano endorses the Colegio's devotion to Thomism. He writes:

"Philosophy is fine. But the philosophy of Saint Thomas, a medieval monk? This late into the 20th century, with trips to the moon; cities with ten to fifteen million inhabitants, the atomic bomb, hippies and Marxists? Yes, Thomas Aquinas' philosophy for our times and for the times to come. … Thomas Aquinas is the philosopher of Catholicism and Catholicism is the most vast and important moral and cultural movement in the modern age, born with Christ's crucifixion. Being and unfading genius, he understood and summarized the knowledge of his time, and applied the Aristotelian methods to the writings and the doctrine of Christ. That is how he shaped an unassailable universal thought. In spite of his mistakes and the limitations of science and mentality in his era, and above the schematizations of the Aristotelian logic, not only did he build a doctrine of perfect coherence and luminous cohesion, he also intuited the developments of subsequent societies; today we find he covers, explains and leads the whole sphere of modernity". [72]

With such evidence of a fully rooted belief in Thomism, it seems that the modernizing forces of the Liberal Republic were unable to break this long standing tradition at the Colegio. It did, however, manage to minimize the importance of Latin and Ancient Greek for the Rosarista community. In part, such decay in the use of these languages may be attributed to the closing of the doctoral studies in philosophy, but then again, such event may be attributed to the influences of the liberal ideas of the new administration. These newfound ideals sought to promote

cultural, son dos entre sus finalidades: el fomento de la doctrina y fe católica, y el cultivo… de la filosofía de Tomas de Aquino." Rocha Alvira, A.(1972) *La guerra de las instituciones*. Revista Colegio Mayor de Nuestra Señora del Rosario.Vol. 72, No. 490, p. 7-9.

[72] "Está bien la filosofía. Pero filosofía de Santo Tomás, un monje medieval? A estas horas del siglo XX, con viajes a la luna; ciudades de y quince millones de habitantes, bomba atómica, hippies y marxistas? Si, filosofía de Santo Tomás a estas horas y en las venideras… Santo Tomás es el filósofo del catolicismo y el catolicismos es el movimiento moral y cultural más vasto e importante de la edad moderna, nacido con la crucifixión de Cristo. Fue él un genio inmarcesible, que captó y resumió todo el conocimiento de su tiempo y aplicó los criterios y métodos aristotélicos al estudio de la Escrituras y a la doctrina de Cristo. Formó así una fortaleza inexpugnable del pensamiento universal. Por encima de sus errores y las limitaciones de la ciencia y de la mentalidad de su época, y por encima de las esquematizaciones de la lógica aristotélica, no solo construyo un cuerpo de doctrina o de perfecta coherencia y unidad luminosa, sino que intuyó los desarrollos del pensamiento de las sociedad subsiguientes; y hoy nos encontramos con que abarca y explica y dirige el entero ámbito de la modernidad". Lozano y Lozano, J. (1972) *La Universidad de Colombia*. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 72, No. 490, p. 35-42.

utilitarian and wealth creating jobs, professions such as engineering and economics were favored in an attempt to boost the poor national economy.

Nonetheless, President Castro Silva is remembered in Colombian history for his Latin Epigraphy, and traces of Latin are still detectable through several articles in the institutional magazine.

Additionally, some organizational members decided to help make a case in favor of the decaying use of Latin. For example, Dario Echandia published an article in the Revista de Indias (The Magazine of the Indies) in 1944, in which he stated the following (Rivas Sacconi on Echandia, 1993):

> "Latin is no longer an international language and 20th Century men no longer know how to use this complex and delicate instrument. They would rather use as universal languages, those forms of speech which are still alive and have reached a broader diffusion. This means that humane languages have lost their pragmatic value, but what they have lost in their utilitarian value they have gained as a means of culture and harmonizing the spirit"[73]

In conclusion, the *Medieval Traits* in the Rosarista identity were watered-down during the period *Stasis* in comparison to the previous stage. However, they were still embedded in the Rosarista worldview, and this contrasted sharply with the modernizing endeavors pursued in that time in the national arena.

Catholic Education

The Catholic instruction imparted to students at the Colegio endured well into this stage, for not only were the Colegio's President and Provost members of the Church, but the Archbishop of Bogotá was its Honorary Patron, and the *Virgen de la Bordadita* was still considered its Patroness. Therefore, the traditional *Holidays of La Bordadita* which were celebrated in the month of October were still held at the Colegio. Such holidays were celebrated

---

[73] "El latín ya no es una lengua internacional y los hombres del siglo XX ya no saben manejar ese instrumento complejo y delicado y prefieren utilizar, como lenguas universales, aquellos idiomas vivos que han alcanzado más amplia difusión. Esto quiere decir que las letras humanas han dejado de tener un valor pragmático; pero lo que han perdido en el orden utilitario las ha realzado como medio de cultura y afinamiento del espíritu". Rivas Sacconi, J. El Latín en Colombia. P. 291-301.

with the usual public speeches and ecclesiastical services for the students. There is evidence of such celebrations in the institutional Magazine until 1986,[74] three years after the end of *Stasis*.

Additionally, in one of his famous speeches at the end of the school year in 1931 Castro Silva asseverates the Colegio's adherence to Catholicism:

> "There was an illustrious Archbishop who invested his substantial patrimony and his limited income to found this Colegio Mayor. Here everything is Christian, everything is Catholic: the name of the Colegio, the crest that is sown to your chest, the look of the Cloister, this venerated chapel, the teachings you receive, the everyday practices that our Constitutions impose upon us, and even the character and apparel of the one that today, without any merit, watches over and governs you."[75]

All things considered, the Catholic trait remained almost intact during the period *Stasis*. The suspension of certain organizational practices such as the mandatory spiritual retreats or the daily attendance to mass, that fostered in the period *Tradition and Thomism* deep belief in the Catholic dogma, lessened the intensity of this trait during the stage *Stasis*. Nonetheless, the education at the Colegio was still permeated by the Church, to a point where many organizational members identified themselves as a catholic community.

Indeed, the Catholic Education at the Colegio Mayor continued after Carrasquilla's death and it constituted an important element of the Rosarista identity during the stage *Stasis*. However, it is important to note that its presence in the institutional magazine diminished considerably in comparison to the period *Tradition and Thomism* from 405 entries that accounted for 12,34% of the overall content to only 113 entries that make up 3,42% of the magazine.

Attachment to History

In contrast to the two preceding organizational identity traits, the trait *Attachment to History* does not become weaker during the period *Stasis*. It still appears as it did in *Tradition and Thomism*, with a continuous reminiscence of Friar Cristobal de Torres, alumni and

---

[74] Tafur Galvis, Álvaro. Discurso pronunciado por el doctor Álvaro Tafur Galvis, el 15 de Septiembre de 1986, día de la consagración de los colegiales. Revista del Colegio Mayor de Nuestra Senora del Rosario. Vol. 80, No. 537, p. 73-77.

[75] "…hubo un Arzobispo ilustre que invirtió su cuantioso patrimonio y pingues rentas en fundar este Colegio Mayor. Aquí todo es cristiano, todo católico: el nombre del Colegio, el escudo que llevas en el pecho, el aspecto del Claustro, esta capilla venerada, las enseñanzas que recibís, las prácticas cotidianas que nuestras Constituciones os imponen y hasta el carácter y el traje del que hoy, sin mérito alguno, os cuida y os gobierna." Castro Silva, J.V. (1931) *La Educación Cristiana*. Revisa Colegio Mayor de Nuestra Señora del Rosario. Vol. 26, No.259, P. 608-616.

professors who became national heroes in the war of Independence, and the remembrance of prominent alumni and former professors.

However, we found a slight modification or addition to the foundational myth that was reproduced by organizational members in the first period. This modification concerns the main character of the myth: Friar Cristobal de Torres. In this augmented version, the Archbishop was not only a visionary because he founded the Colegio Mayor del Rosario, but he was also considered a visionary because according to organizational members, he foresaw Colombia as a democratic Republic. As a consequence, he intentionally gave the Colegio a democratic corporate government that allowed student participation and the distribution of power among the President, Provost, the Board Members and the Student Fellows. All of this, in order to inspire such form of government on a national scale. The previous version of the myth did state that the national heroes were inspired by the constitutions of the Colegio. The difference lies in that now Cristobal de Torres has acquired the role of a national hero himself by inspiring the future generations of students to claim independence from Spain.

The new narrative of the foundational myth is as follows: Friar Cristobal de Torres, as a wise and visionary man, imagined Colombia as an independent nation. Therefore, he granted the school with a democratic government to teach his future students how to run such a country. As a result, the national heroes became inspired by the democratic spirit of the Colegio and declared war on the Spanish Crown.

Evidence of this modified version of the foundational myth can be found in many of Castro Silva's public speeches, which were transcribed and published in the institutional magazine. In 1932, he declared before the Rosarista Community the following regarding Friar Cristobal and the national heroes:

> "In the midst of the Colony ... the Archbishop seems to detach himself from his own time to foster the future: in the Nuevo Reino there are men who will claim sovereignty eventually, and will make it to have a separate nation, and they will want to have a homeland created and defended by them. By then, oh great prelate, oh clairvoyant Founder! You gathered here the best. In order for them to learn to abide by themselves, you made them electors of their government. In order for them to like independence, you gave them autonomy at the price of your wealth ... That

is how Friar Cristobal prepared the Republic: the task took a century and a half but it was finally completed ..."[76]

Three years later after this declaration took place; Castro Silva compared Friar Cristobal de Torres with Christopher Columbus. According to the priest, they were both alike in that they were both discoverers. We read:

"Student Fellows and Students, in past days one of you said that the name of Cristóbal de Torres was similar to Christopher Columbus, not only because of its consonant syllables, also because they were both discoverers: To one belongs the glory of finding Colombian soil and to the other, the merit of having foreseen the Republic." [77]

This new narrative became embedded into the Rosarista identity, and thirty years after Castro's speech, we find that other organizational members were reproducing it in their public dissertations. For example, in 1967 student Mario Jaramillo Mejia pronounced a speech that seems to echo the words of Castro Silva. During his consecration as a Student Fellow he stated the following:

"The definition that the Founder gave this Colegio, as a "Congregation of older people, chosen to make distinguished men out of them... was almost immediate in its effects. For, this Cloister soon became a sanctuary for august truth, these walls were the progenitors of the Colombian republic, and the bells announced freedom with a death knell for the children of the Rosario. After having studied the Constitutions of Colegio the principles of an elective, representative and accountable government and the fundamental division of branches of power, they refused to give up until they brought these forms to the national level"[78]

---

[76] "En plena colonia... el Arzobispo como que se desliga de su época para señorear el porvenir: en el Nuevo Reino hay hombres que tarde o temprano reclamaran la soberanía y harán una nación independiente y querrán tener patria creada por ellos y por ellos defendida y vencida. Para ese entonces, oh gran prelado, oh Fundador vidente! congregasteis aquí a los mejores; para que aprendiesen a regirse por sí mismos los hicisteis electores de su gobierno, para que gustasen de la independencia les disteis autonomía a precio de vuestra hacienda...Así preparaba Fray Cristóbal la República, la tarea duro siglo y medio pero al fin tuvo coronamiento..." Suescun Mutis, F. & Carvajal Arteaga, J. Ed.(1985) José Vicente Castro Silva: Obras Selectas. Tomo I. Ediciones Rosaristas, Bogotá: Colombia.

[77] "Señores colegiales y estudiantes, en días pasados nos dijo uno de vosotros que el nombre de Cristóbal de Torres hace consonancia con el de Cristóbal Colon, no solo por la identidad de as silabas más porque entrambos señalaron un descubridor: al uno le cupo la gloria de hallar la tierra colombiana, al otro le corresponde el mérito de haber presentido la Republica." Castro Silva, J.V. (1935) La tradición de los descubridores. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 30, No. 299-300, p. 429-447.

[78] "La definición que dio del colegio su propio fundador, como: "Congregación de personas mayores escogidas para sacar en ellas varones insignes ilustradores de la república... no se hizo esperar en sus efectos, pues pronto estos claustros se convirtieron en el augusto santuario de la verdad, fueron genitores de la republica colombiana y las campanas anunciaron la libertad con un tañido fúnebre por los hijos del Rosario, que, después de haber estudiado en las constituciones del Colegio los principios de un gobierno electivo, representativo y responsable y la división

In Jaramillo Mejia's rhetoric another aspect of the trait *Attachment to History* comes to the fore. As it did in the period *Tradition and Thomism,* in several occasions the national heroes' role in the war of independence is overlooked, their names are not mentioned and the link to this historical event is made directly to the Colegio itself. Hence, it is possible to detect the link of the Colegio's *Attachment to History* with its other organizational identity trait: *Narcissistic Tendencies*, as it happened in the previous period.

Traditional mention of the national heroes —where Cristobal de Torres is not mentioned as the creator of the Republic —is also present during this period. The earliest example of such practice during the stage *Stasis* is recorded on an article written by Professor Antonio Gomez Restrepo 1946. The article reads:

> "At the outbreak of the first movements of emancipation, the children of the Colegio del Rosario came hurrying to offer their blood for their country. Then, the secular Cloister received another glorious consecration, that of martyrdom. The generous blood that was then spilled on the battlefields and gallows of Pacifier, anointed forever these walls, making them sacred. The Republic should have been granted to the Institute of Fray Cristobal the highest medal of heroism, in memory of so many illustrious men who sacrificed their lives for their country" [79]

The reminiscence and homages to alumni and professors which were prominent men, or had a great impact of the the Colegio Mayor is present as well. For instance, in 1932 the Colegio del Rosario commemorated the second centenary of Jose Celstino Mutis' birth —former professor and Colombian historical character — with an all-day event to which the President of Colombia and the Archbishop of Bogotá attended. This displays the Colegio's *Attachment to History*, its *Link to Political Power* and its proximity with the Catholic Church. To honor Mutis even further, the Colegio built a memorial in his name and it was given a Latin inscription by Castro Silva(Pinilla Monroy, 1973).

---

fundamental de las ramas de gobierno, no cejaron en su empeño de llevar esas formas al plano nacional" Jaramillo Mejía, M. (1967) Palabras sobre la tradición y renovación Rosarista. Revista Colegio Mayor de Nuestra Señora del Rosario. Vol. 61, No. 475, p. 157-158.

[79] "Así que al estallar los primeros movimientos de emancipación, los hijos del Colegio del Rosario acudieron presurosos a ofrecer su sangre por la patria. Recibió entonces el claustro secular otra consagración gloriosa, la del martirio. La sangre generosa que corrió entonces en los campos de batalla y en los patíbulos del pacificador, ungió para siempre estos muros, haciéndolos sagrados. La republica hubiera debido otorgar al Instituto de Fray Cristóbal la medalla más alta del heroísmo, en memoria de tantos hombres ilustres del Rosario que sacrificaron su vida por la patria." Gómez Restrepo, A. (1946) El Colegio del Rosario y su tradición republicana. Revisa Colegio Mayor de Nuestra Señora del Rosario. Vol. 41, No.396-397-398, p.125-128.

What's more, during this stage former President Carrasquilla became one more of the many organizational members which the community constantly recalls. Hence, in 1953 the Rosarista community built a memorial to honor his memory. A year later, the institutional magazine published a special edition called The Centenary Edition, in which the current University President Jose Vicente Castro Silva granted Carrasquilla the appellation of *El Rector Magnifico* [80] (The Magnificent President). Fifty years after his death in 1930, the Colegio commemorated the anniversary of his death and several articles were published in the institutional magazine on the matter.

When President Castro Silva passed away in 1968, he too became one of the organizational members to be remembered and revered. Therefore, in 1970 a mausoleum was built in the Chapel of *La Bordadita* in his memory.

Additionally, the category *History* in the institutional magazine displayed a crescent behavior in comparison to the previous stage. In the stage *Tradition and Thomism,* entries regarding national history and heroes, organizational history and history in general made up 11.91% of the overall content, during *Stasis* this percentage rose to 16.29%.

As a result of the evidence presented, it is possible to say that the trait *Attachment to History* is, if anything, stronger during the years between 1930 and 1983. Regarding this, an important remark should be made. The transformation in the foundational myth during the years of *Stasis* helped in the strengthening of this particular organizational identity trait, because it merges two important aspects of the *Attachment to History*: Friar Cristobal's peninsular and noble origins with the Colegio's role in the war of independence.

It is also important to note, that this modification in the narrative that organizational members tell each other about who they are, displays another organizational trait: *Narcissistic Tendencies*. This is because, even though Friar Cristobal did found the Colegio Mayor, and he did set out the *Constituciones*, he represented the illustrated medieval thinking at its best. A wise and well-read man as he may have been, Friar Cristobal could not foresee the independence and Republic because:

    a) He was a member of the Dominican order, and it should be recalled that the Dominicans were at the time the representatives of the establishment of the church

---

[80] Castro Silva, J.V. (1954). Monseñor Rafael María Carrasquilla, "Rector Magnífico "del Colegio Mayor del Rosario. Revista Colegio Mayor de Nuestra Señora del Rosario. Edición del Centenario. P.45-52.

and orthodox Catholicism (Vose, 2013). It is true that he disputed his religious order about the autonomy of the Colegio Mayor. Such a dispute was, however, exclusively in regards to the autonomy of the Colegio and its funds from the order. Furthermore, history tells us that the importance of autonomy from the power of the church and other corporations was a longstanding concern deeply embedded into the Dominican ideal of a university (Berrado Barquilla, 1995). This quarrel did not involve divergent politic or religious beliefs from the order, and he remained a faithful catholic and devoted subject of the Spanish King;

b) The Colegio del Rosario was set out after the example of the Colegio Mayor de Salamanca, which was built in the Southern European tradition (as it was mentioned in previous pages) of the Colegios Mayores. The Colegios Mayores were autonomous in their government and displayed similar characteristics in their self-governing practices for, "the legislators [of the Constituciones] were inspired by the norms of St. Bartholomew's Colegio Mayor (which was itself inspired by the Colegio of Bolonia)" (Delgado, 1993). Such self-governing ways encoded in the *Constituciones* describe "the characteristics that the President and Board members had to have, as well as the procedure to select Student Fellows, their faculties and responsibilities" and the very fact that "all of these positions were elective and temporary"[81] (Delgado, 1993) Hisotry tells us that St. Bartholomew's Colegio was founded in 1404[82], which places the invention of such form of government for the Colegios Mayores 170 years before Cristobal de Torres' birth[83].

---

[81] "Las características que debían concurrir en el Rector y en los consiliarios, así como el procedimiento de selección entre todos los colegiales, sus facultades y sus obligaciones, aparecen meticulosamente reflejados en sus respectivos cuerpos legislativos… Cargos todos electivos y temporales" Delago, B. (1993) Historia de la educación en España y en América. Volumen 2. Ediciones Morata. España.

[82] Colegio San Bartolomé (On line) Available in: http://www.usal.es/webusal/residencias-universitarias/colegio-mayor-san-bartolome

[83] Guillén, M.C. (2003) Rectores y Rectorías del Colegio Mayor de Nuestra Señora del Rosario 1653-2003. Academia Colombiana de Historia. Bogotá, Colombia.

c) Most Colegios Mayores were founded in the 15ᵗʰ or 16ᵗʰ Century, and as mentioned above they shared the same type of corporate governance, nevertheless none produced an array of men willing to challenge the power of the Crown.

d) The election of the University president at the Colegio is carried out by an Electoral College. This system certainly resembles the way that the College of Cardinals elects the Pope in a *Sede Vacante*, and yet, this system was established by 1059 by Pope Nicholas II in the decree *In Nomine Domini* (Joyce, 1913). Hence, such as system is anything but revolutionary and rather medieval.

Further, as this myth was being transmitted from generation to generation in the Rosarista community, prominent historians of Colombia such as David Bushnell, Renan Silva and Jaime Jaramillo Uribe –who published their work during the stage Stasis – never mention such story as a cause of the war of Independence. According to this evidence, the foundational myth is historically inaccurate. Nonetheless, it serves the narcissistic identity the purpose of having something else to be proud of.

The Archbishop may have been indeed a well-read man, however he granted the Colegio such form of government because he created the Colegio Mayor del Rosario in the likeness of the Colegio Mayor de Salamanca.

Link to Political Power

As it was mentioned in earlier pages, the trait *Link to Political Power* decays along the four stages analyzed in the present work. Even though the decrease in the intensity of this organizational identity trait is not as evident between *Tradition and Thomism* and *Stasis* as it will be in the following stages, such subtle change may be perceived not in the quantity of organizational members that held the Presidency of Colombia, but the time that organizational members held this post.

In the previous period seven presidents were Rosaristas, and the time they served in office accounted for 48.37% of the years in the stage *Tradition and Thomism.* In the period at hand, eight organizational members occupied the executive, however, the time they served

accounts for 30.59%[84] of the years in the stage *Stasis*. This shows a significant decrease in the overall time that members of the Rosarista community spent in power. Nonetheless, 30% is still a substantial amount of time to be spent in such important political position by a single group such as the Rosarista community.

The organizational members that became presidents of Colombia during the period *Stasis* are show in in Figure 11.
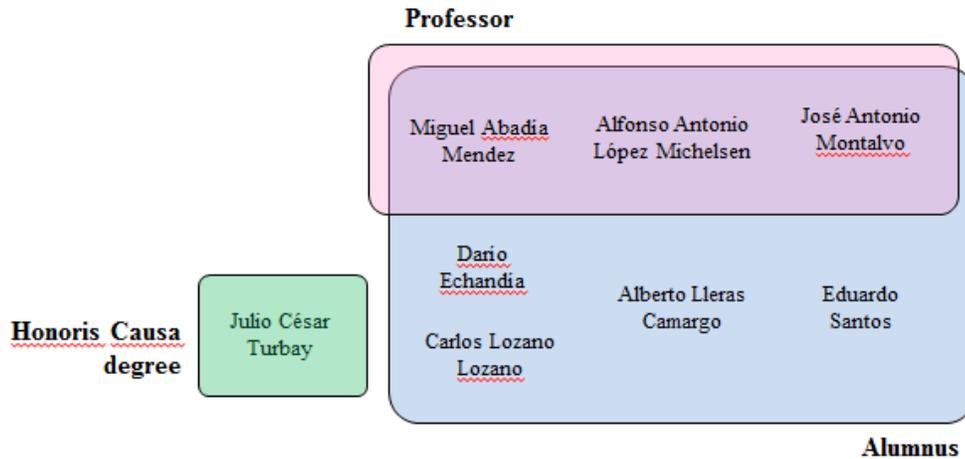
Figure 11. The Rosarista Presidents (1930 - 1983)

Source: Author's own work

Furthermore, the Colegio's *Link to Political Power* is also evident in the fact that several organizational members received honors and awards from the government during this period.

Perhaps the most surprising award, and the one that best represents the close relationship between the Colegio del Rosario and the national government, was the *Gran Cruz de Boyacá* (Great Cross of Boyaca) in the category *Gran Cruz Extraordinaria* (Extraordinary Great Cross) awarded to *La Bordadita*. Such an event is not only unexpected given that the *Gran Cruz de Boyaca* is the most important award that the Colombian government can issue –especially in the Extraordinary Great Cross category which is reserved only to elected presidents, vice presidents and cardinals of Colombia –but also because it was not awarded to an individual or an organization, but a religious image. This honor was presented to *La Bordadita* by the President

---

[84] The members of the Rosarista community who became presidents of Colombia spent an approximate of sixteen years, six months and ten days in this public position. That is equivalent to 6.030 days in power. The amount of time that the stage *Stasis* expanded is equivalent to 19.710 days. The result of dividing 6.030 over 19.710 is 30.59%. For details on the percentage in the previous period see *Link to Political Power* in *Tradition and Thomism*.

of Colombia himself in 1953 (Guillen, 2003), along with a grant for one million pesos that would help the Rosarista community restore their old building. This amount –in a very rough estimate – would add up to approximately 110 million pesos or fifty-eight thousand US dollars[85]. This importance of this event must be remarked, as this award has been presented to prominent and prestigious people such as the Kings of Spain and Colombian Nobel Laureate Gabriel García Marquez, who declined to receive it. This award to *La Bordadita* and the additional grant, which is not customary, shed light on the strength of the link of the Colegio to the Political power of the nation.

Other organizational members were also presented with honors from the government such as University President Jose Vicente Castro Silva who obtained several awards such as *La Orden de Santander* (Santander's Order), *La Gran Cruz de Boyacá* (Great Cross of Boyaca), and *La Orden del Libertador* (Order of the Liberator).

In addition, as it happened during the last period *Tradition and Thomism*, University Presidents occupied public positions. President Antonio Rocha Alvira served as Magistrate of the Supreme Court of Justice, Minister of Justice and Labor, Minister of Foreign Affairs, and as Carrasquilla in his time, he also served as Minister of Education. Rocha's successor, Carlos Holguin Holguin occupied several bureaucratic posts as well, such as Chief of the Legal Office at the Ministry of Public Health and assistant Judge at the Supreme Court and the State Council (Guillen, 2003).

In sum, the trait Link to Political Power is still present in the Rosarista identity during the period Stasis. It may have decreased slightly in comparison to the previous period, but as the evidence presented above showed, the ties between the Colegio Mayor and the national government are still very strong.

Aristocratic Mindset

By the 20th Century the Colombian "aristocracy" or elites did not respond exclusively to purity of blood or the ability to trace back blood lines to the Spanish Peninsula. In this century, the emerging elites used money, favoritism, cronyism and important political careers (Leal

---

[85] This value was brought to present value with an estimation of 10% of inflation during the first fifty years and an inflation of 3% for the last ten years. Then it was converted into US dollars with an exchange rate of $1.902, 15 pesos per dollar, the official exchange rate in May 8th, 2014. http://www.banrep.gov.co/es/trm

Buitrago, 2007) to separate themselves from the rest of the population. Hence, the aristocratic mindset at the Colegio adopted this new paradigm of aristocracy.

While such organizational trait could not be traced to a tangible source, such as the institutionalized need to present *Infomraciones* like in the previous stage, this trait remained as a tacit set of practices and believes such as considering political legacies an important criterion to admit students into the Colegio.

Next, we present some examples to illustrate the importance of political legacies and bloodlines to the aristocratic mindset at the Colegio by listing a series of members of the Rosarista community (who either enrolled or were hired during this stage) and their lineages (figure 12).

Name	Relation to UR	Lineage and political ties
Victor E. Caro	Professor	Son of Miguel Antonio Caro, former president of Colombia
Carlos Lleras de la Fuente	Board Member	Son of Carlos Lleras Restrepo, former president of Colombia
Carlos Holguín Holguín	President & Provost	Great-nephew of Carlos Holguín Mallarino and Jorgue Holguín Mallarino, both presidents of Colombia. Descendant of Manuel María Mallarino, President of Colombia in the 1850s.
Alfonso López Michaelsen	Student	Son of Alfonso López Pumarejo, former president of Colombia
Álvaro Mutis	Student	Son of Santiago Mutis Dávila, former Secretary to the President of Colombia Descendant of José Celestino Mutis, Spanish botanist
Andrés Pastrana	Student	Son of Misael Pastrana, former president of Colombia

Continues on the next page

Name	Relation to UR	Lineage and political ties
Carlos Lleras Camargo	Student	Spanish lineage dating back to the 1700s
		Son of Lorenzo Maria Lleras, Minister of Foreign Relations
Carlos Lleras Restrepo	Student	Relative of Carlos Lleras Camargo, former President of Colombia
Carmen de Zuleta y Cebrián	First woman to recieve a dregree from the Colegio Mayor *	Daughter of Luis de Zuleta y Escolano, a spanish minister and embassador
		Her father was a close friend to former president of Colombia Eduardo Santos
Enrique Santos Castillo	Student	Nephew of Eduardo Santos, former president of Colombia
Germán Vargas Lleras	Student	Grandson of Carlos Lleras Restrepo, former president of Colombia
Hernando Santos Castillo	Student	Nephew of Eduardo Santos, former president of Colombia
Mónica de Greiff Lindo	Student	Daughter of Gustavo de Greiff, former Prosecutor of Colombia and president of the Colegio Mayor del Rosario

Figure 12. Selected political legacies at the Colegio Mayor (1930 - 1983). This table shows selected members of the Rosarista community and their different ties to it as well as their aristocratic background. This figure also shows that in Colombia political power has been intimately related to social status.

Source: Author's own work

Academic Inbreeding

After Carrasquilla's passing, the regular reports on the state of the Colegio and its members were discontinued. Therefore, after much research in the Historical Archive and other sources there was not much information on the state of the Colegio during this Stage.

However, we were able to extract the names of 43 different faculty members from different documents in the organizational magazine. It turns out that 19 out of these faculty members were alumnus at the the Colegio. This yields a 44,19% of academic inbreeding.

It must be pointed out that this information presented above is incomplete and inconclusive. Therefore, we cannot assert that there was indeed academic inbreeding during Stasis, the little evidence were able to gather, though, points in that direction.

Narcissistic Tendencies

During the period *Stasis* the self-involvement and overstatement of the Colegio's accomplishments continued very much in the same way as in the previous period. As it was mentioned in the previous stage, this trait manifests in four different ways. The first, which consists of the overstatement of the Colegio's accomplishments or its participation in several events, is observable in the transformation of the foundational myth discussed in the trait *Attachment to History*.

As it was stated in earlier pages, during the period *Stasis* Cristobal de Torres acquired the stature of national hero and visionary. For, according to the modification in the foundational myth, the Archbishop of Santa Fe was able to foresee well over two hundred years in the future and imagine Colombia as a free country. It was already cleared that this is a historical inaccuracy; nonetheless, it portrays the attempts of the Rosarista identity to elevate the virtues and legacy of its members.

Further, the content of the institutional magazine displays a very similar behavior in regards to self-related content as it did in *Tradition and Thomism*. As shown in Figure 9, the *Self Related Content* is by far the most recurrent of all topics in the magazine as it was in the previous stage. Even though in *Stasis* the percentage of entries in this category decreased from 33.26% in the last period to 30.86% in this period, this cannot be considered a notorious variation. Rather, it exemplifies preservation of self-involved behavior during the stage *Stasis.*

Accordingly, the dismissal –whether conscious or not – of the success or accomplishment of others not linked to the Colegio remains intact in the evidence found in the institutional magazine. During the years of this second stage, the entries regarding third party success add up to a trivial 1.39% of the overall content, meanwhile in the previous period they accounted for an also small 2.50%.

Similarly, the *Acknowledgement of Third party Achievement* remained quite stable having dropped from 2.50% to 1.40%. The behavior in these two categories confirms that the

organization is still self-absorbed; therefore, the identity trait identified as *Narcissistic Tendencies* is still in force in the period *Stasis*.

Figure 13 shows the distribution of content of the institutional magazine for this period. As it happened on the previous stage self-related content is by far the category with the greatest number of entries in it, followed by literature.

Figure 13. Content of Institutional Magazine (1930 - 1983).

Source: Author's own work

The remaining categories – *Politics, Education, Obituaries, Legal Regulations* and *Other Content* – display very small variations ranging from 0.39% to 2.54%.

In contrast, the categories *Religion*, *Science* and *Law* exhibit change – however, not radical – in the tendencies from the last period. Consequently, we only discussed the traits that are linked to the categories that varied between the two stages, and the features in which the primary source of information is not the institutional magazine. Namely: *Catholic Education, Link to political power, Academic Inbreeding, Patriarchy, Low Academic Output and Home Management.*

Patriarchy

The patriarchal mindset at the Colegio endured well into this stage, only to be minimally disrupted 26 years after the beginning of the period by the enrollment of two women as students at the Colegio.

It is important to highlight that as it has been mentioned on previous pages, the stories told among the Rosarista community sometimes deviate from the historical happenings by emphasizing certain aspects while leaving others in the dark. This is the case of the enrollment of women at the Colegio Mayor.

According to the community's tale, the admission of women at the Colegio was a "progressive gesture" (Ortiz, 2006) on the behalf of president José Vicente Castro Silva and that he "was confident in women's capabilities" (Navarrete Frías, 2006). Consequently, in an effort to modernize the Colegio he opened its doors to women and Carmen de Zuleta y Cebrián became the first woman to hold a degree from the institution in 1939. Some members even contend that the Colegio Mayor was one of the first higher education institutions that helped pave the way for women in higher education (Navarrete Frías, 2006). We will show that this is not all true.

While Carmen Zuleta y Cebrián did indeed obtain a degree from the Colegio, she did not enroll as an active student nor was she a part of the community or welcomed among her fellow classmates for her intellectual merits. If one examines the circumstances surrounding her graduation it is easy to see that this event does not mark a turning point in the mindset of the Rosarista. Rather, the evidence suggests that other factors –such as political leverage, and the desire to attract attention from the public –played an important role in this happening.

Zuleta y Cebrián had to prepare her exams in her own time from home or the Normal Superior in order to obtain her degree from the School of Philosophy at the Colegio Mayor. She had carried out studies her natal Spain and England hence, when she arrived in Colombia she told her father she wished to enroll as a student at a local university. With this aim, she and her father visited Castro Silva who advised her otherwise, claiming that "the boys from Bogotá were not prepared to have a lady join them in the classroom" (Zuleta Cebrián in Ortiz, 2006). Castro Silva offered her the *possibility* to prepare her exams outside of the Colegio's grounds with no help from its faculty, and then take exams at the Colegio that would lead to her diploma. The fact that she could not go to class or use the university's resources for her studies, and Castro Silva's asseveration about the boys not being ready to be joined by a girl, is proof that Zuleta y Cebrián's degree did not constitute a change in patriarchal mindset that ruled in the Rosarista Community. This was very clear to her. In her own words (in Ortiz, 2006):

"[Castro Silva] asked me to prepare for the oral exams on my own account. He made a list with what he considered to be essential and asked me in which subjects I thought to be prepared for.

With the studies I carried out in Madrid I was already prepared for almost all the courses except for those relating to America. With that "tailored" (original quotes) plan, I prepared at home and the Escuela Normal Superior, which educated aspiring high school teachers…In a short time I obtained two degrees, doctor in Philosophy and Letters from the Colegio Mayor del Rosario and a licence in education sciences from the Normal Superior.

My so-called "degree" (original quotes) was sort of a sham, with a lot of public success." (P. 65)

Additionally, there might also have been political interests in the graduation of Carmen Zuleta y Cebrián. She was the daughter of a Spanish ambassador - as shown in figure 12 – who happened to be very close friends with Eduardo Santos, president of Colombia, who was himself very close to the Rosarista community. The day of her graduation, Zuleta was photographed next to the Santos' wife, photograph which was printed in the local paper *El Tiempo*. This suggests that as Carmen Zuleta's degree was a publicity stunt and that it could be, at least in part, attributed to political influences. The Colegio Mayor, being a highly political institution, makes this scenario very plausible.

A year after Zuleta y Cebrián obtained her degree; Cecilia Hernandez Mariño received her diploma at the Colegio from the School of Philosophy too. While there isn't much information about her, we managed to dig up the fact that she too obtained a degree from the Normal Superior. Therefore, it reasonable to think that she did not enroll as a student either, but prepared for exams elsewhere and received the title from the Colegio.

It is also important to highlight that if the circumstances leading to the ladies' degrees corresponded to a true change in the patriarchal Rosarista community, the gap between their degrees and the enrollment of women as students in the institution would not have been 16 years. Only in 1956 were three women allowed to join the Rosarista men in the classroom.

The second part of the story states that the Colegio was one of the first institutions to help make higher education attainable for women. We contend that this is not true either, due to the fact that the Colegio Mayor was one of the last Universities in the country to allow women to attend classes and be part of the student body. Figure 14 shows a timeline that that contains the dates in which several Colombian Universities opened its doors to women as well as other relevant milestones that supported women's ability to pursue further education after high school.
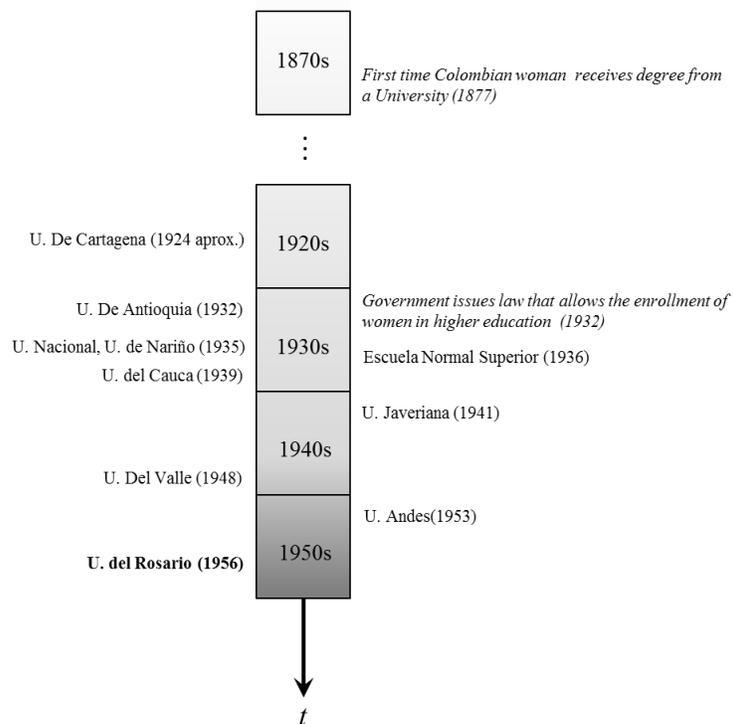
Figure 14. Date of admission of woman to selected Colombia Universities and other milestones. This figure shows the dates in which a woman first enrolled in the universities shown as well as important events that had a great impact on women's education in Colombia. While this stage lasts until the 1980's the most relevant dates reside within the first half of the century and the it still provides enough information to show the tardiness in which the Colegio Mayor decided to let women enroll as students. The direction of time is from north to south.

Source: Author's own work.

As displayed on the timeline, the Colegio del Rosario allowed women into their community 79 years after Ana Galvis Hotz, the first Colombian woman to be accepted at a university, received her degree in Switzerland. Also, the first women to become students at the Colegio did so 32 years after Paulina Begeroff was admitted at the University of Cartagena to do research in bacteriology (Piñeres de la Ossa, 2002), 24 years after Gerda Westendorp Restrepo was admitted at the Universidad Nacional (*Nacional University*) (Parra, 2008), and 27 years after the government issued a law that allowed women to pursue degrees in higher education. Figure 14 also shows that women were admitted into the Colegio after 8 universities and a technical college opened its doors to the women of Colombia. Therefore, this part of the organizational identity tale is not true, too.

Furthermore, it is important to note that not only was the Colegio behind on feminine education in the national arena, it also lagged behind when compared to other nations. Spain for

example -who the Colegio Mayor proclaimed to follow –, allowed Maria Elena Maseras to enroll at the University of Barcelona back in 1872, and in 1882 the Spanish Crown issued a royal decree that enabled women to receive a diploma for their studies, which allowed them to follow a career in their chosen field of study.

Due to the evidence presented above, we claim that patriarchy was still a strong trait of the Rosarista identity during the stage *Stasis.*

Low Scientific Output

During this stage, The Colegio continued to focus on educating the political elites of Colombia. As a consequence, the production of scientific knowledge was usually omitted from the institution's daily activities.

During the first half of *Stasis*, Law was the only track of studies available to students. This is because the once prominent School of Philosophy had to be shut down a few years after Carrasquilla's death due to lack of prospective students. One of the motivations behind such unprecedented behavior might have been the change that the *Republica Liberal* had inspired among the Colombian population. More specifically, the liberals supported the industry and promoted career paths that could help heal the decadent national economy such as engineering and economics. Therefore, as the modernizing crusade began, less and less people looked at literature and philosophy as a way to gain social status and economic returns. The age of the political grammarians had come to an end.

With the termination of Carrasquilla's beloved School of Philosophy, the Colegio's academic activities shrank during the first half of the period at hand. Only in 1960 was the School of Economics to be opened. Here it's important to note that this was the first study track to be offered at the Colegio Mayor that did not belong to the traditional course of studies offered at medieval universities. While this is a big step forward for the Colegio, it came, as most mayor leaps forward in this organization, later than at many other Colombian universities that already offered science intensive studies and applied sciences.

The founding of the School of Management and the reopening of the School of Medicine followed in 1964 and 1966 respectively.

Figure 15 selected dates in which various science intensive degrees began to be offered at different Colombian Universities.
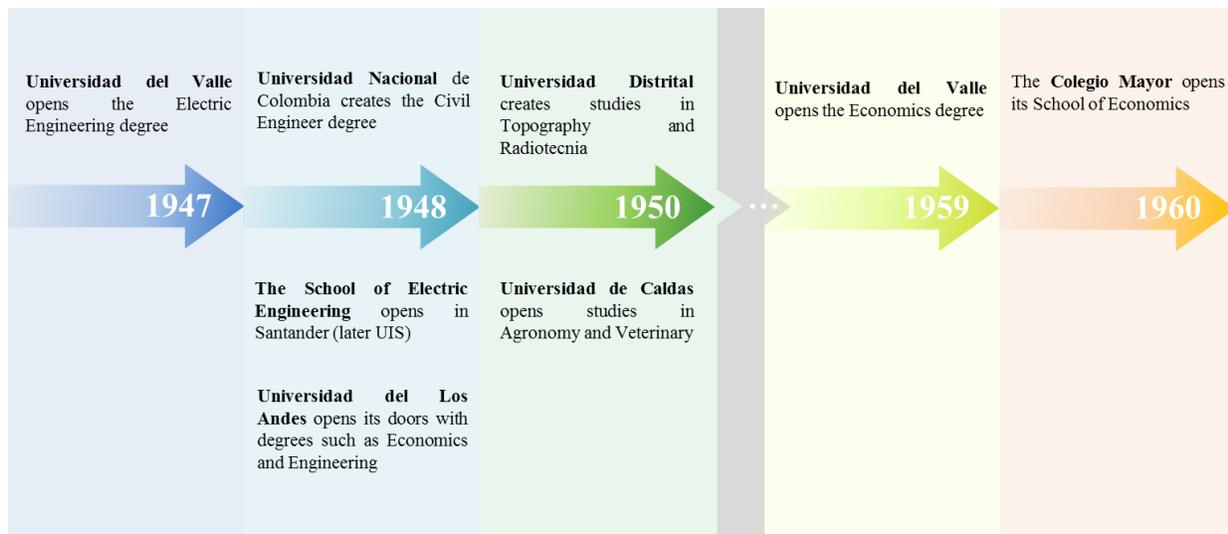
Figure 15. Diversification of degrees in national universities. This figure shows the years in which several Colombian universities started offering different tracks of studies that differed from the traditional medieval trivium and quadrivium. Under each university name the different degrees opened that year a listed.

Source: Author's own work

The *Low Scientific Output* at Friar Cristobal's institution during this period can not only be evidenced in the lack of diversity in the programs offered, it can also be demonstrated in that the Colegio did not possess an institutional body such a department or institute that could bring together the faculty's research efforts. Such organizational structure was to be created in the next stage of the OI.

To finish, the content of the institutional magazine in the category dubbed *Science* was only 11,51% of the overall content during this stage. While the percentage of this type of content did double in comparison to *Tradition and Thomism*, 11% is still a small percentage, especially when compared to other categories such as Self-Related Content (30,86%) and Literature (20,05%).

Conservatism

This trait certainly relaxed during this period, probably because of outside influences of the *Republica Liberal*. However, the essence of the Colombian conservative though was still very well established among the Rosarista community.

First, according to a document found in the Conservative Party's website titled "Manual del Conservador" (*The Conservative's Manual*), one of the main ideas that the party stands by is that God is the center of the Universe. By *God*, the Colombian conservatives strictly refer to the

Catholic God. Hence, given the importance that Catholicism plays in the everyday lives of the members of the Rosarista community, it is possible to establish a connection between both.

Furthermore, the same manual referenced above states that "the greatest teachers are civilization, culture and tradition". Once again, it is easy to the notice the ideological overlap between the two groups. For the Colegio Mayor respect for tradition, history, and the establishment has been a fundamental pillar of the organizational OI, just like the Conservative party considers it as one of its guiding principles.

Lastly, the document explains that the party believes that social stability requires law and a strong authority. As it has been previously mentioned, the teaching and practice of law is at the core of the Rosarista identity. The importance of law to the organizational OI and its *Aristocratic Mindset* show that the community believes that rules created by a few can effectively control society, and that they are likely to perpetuate the concentration of power.

Additionally, there a few historical events that suggest that the Colegio was still very much involved with the Conservative party. For example, the Conservative Lieutenant Gustavo Rojas Pinilla granted The Virgen de la Bordadita – the Colegio's patroness – The great Cross of Boyacá. This has been the only time in history in which this award has been granted to a religious image, and along with the prestige such distinction grants, the Lieutenant donated a generous monetary reward to the School out of the Nation's Coffers.

Home Management

We encountered yet another void in the information available at the University Achieve, the institutional magazine and official documents; therefore with the data we collected it is not possible to determine the strength of this trait during this period.

Reluctance to Change

The reluctance of the Rosarista Community to evolve in the face of a changing national setting is the very essence of the period at hand. As we have already mentioned in the introduction to this stage, it was precisely that hesitation to embrace new ideals and values that gave this stage its name: *Stasis*.

To summarize, the delay in the admission of women to the Colegio as students *in* the classroom, the attachment to conservative values, the slow pace at which different career paths

and studies were offered at the Colegio and the Academic Inbreeding are proof that the Rosarista organizational identity was very stiff and did not welcome change.

Incipient Research (1984 – 1991)

The *Incipient Research* stage is the shortest out of the four stages studied in this work. Its brief duration is due to the fact that it is a transition stage. During these five years, the old medieval university ceased to be – at least in part –and gave way to an organization that somewhat resembles a modern day teaching University. This, however, does not imply an immediate or radical change in the Colegio's organizational identity. It only marks the time in which the Colegio Mayor del Rosario made a cohesive institutional attempt to incorporate academic research to the day to day activities of the community. This was the main change that the OI underwent during this period. All other identity features remained stable and as of today, medieval and contemporary university traits coexist at the Colegio, in a never-ending tug-of-war.

Low Scientific Output

The identity trait that is most affected by the efforts to intensify the academic research carried out at the Colegio is, of course, *Low Scientific Output*. The first sign of the transition taking place was the increased number of publications in the institutional magazine classified under the category *Science*. In previous stages, it had been one of the smallest categories with only 5,6% and 11,5% of the total content. During *Incipient Research*, the publications under this category accounted for 21,4% of the total and it exceeded the percentage of entries in the category *Literature* –which had been the second largest category in previous periods. This reflects the importance that was given to science during these years. Figure 16 illustrates the evolution of the content in the magazine for the categories *Self-Related Content*, *Literature, Catholic Education* and *Science*.
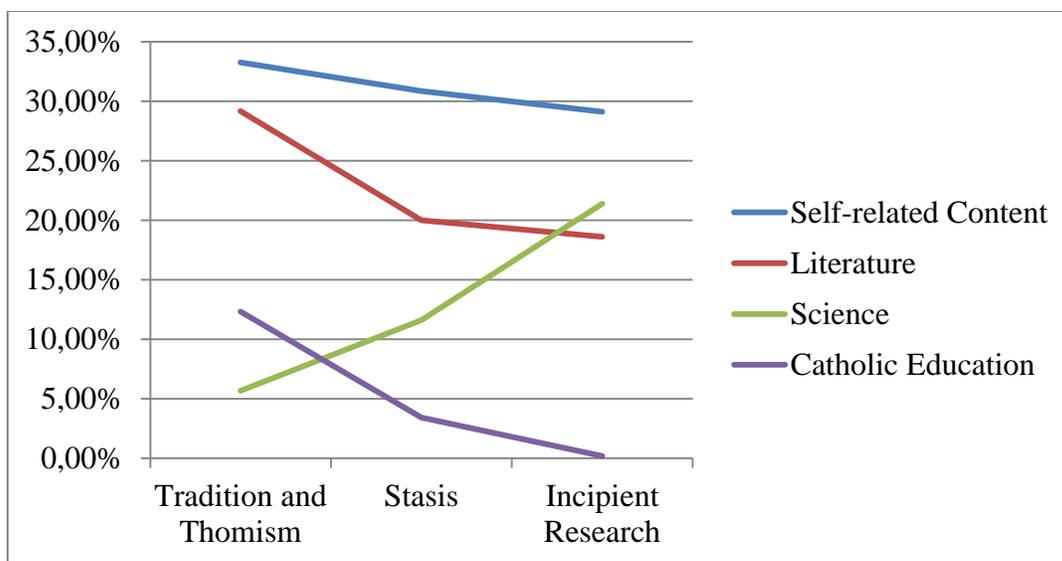
Figure 16. Evolution of several content categories of the institutional magazine (1905 - 1991). This figure shows how the percentage of the categories *Self-Related Content, Literature, Science* and *Catholic Education* has changed in the stages studied in the work at hand. In the figure displays a significant decreasing trend of the *Catholic Education* category and an increasing trend for the content in the category *Science*.

Source: Author's own work

As the figure shows, the Magazine RCMNSR had not contained such a high number of publications about science in fifty years. Also, it is easy to see from the graph that the content relating to religion had not been so scarce either. We will discuss this later on in this chapter.

The second and perhaps more relevant sign of the turning point in that took place during this transition period was the founding of the Centro de Investigaciones, Estudios y Consultoría (CIEC) (*Center for Research, Studies and Consulting*) . This center founded in 1985 by Ovidio Oundijian Besnard, the Colegio's Secretary General, sought to analyze the state of research and research protocols at the Colegio as well as gather all the research efforts made by faculty and the student body. While it started out small and its progress was slow during this stage, it was through the CIEC that the Colegio in 1995 published the first manuals on how to do research at their institution and defined the parameters a student's dissertation had to abide with in order to graduate. Also, the CIEC enabled the creation of a fund to provide resources to research projects in the stage *University in Progress*.

We were unable to find more information about the CIEC during the year span that Incipient Research examines. This is probably due to the heavy bureacreatic activities that had to

be carried out to formalize the creation of such center. We did find more recent information and the activities it helped developed such as the ones mentioned above.

Catholic Education

As hinted in previous pages, another –yet minor –change that occurred during *Incipient Research* was the decrease in the content linked to religion in the institutional magazine. At this point, only 0,18% of the overall content belonged to the category *Religion*, which constitutes the lowest amount in the 3 stages studied in this work. Given the importance of Catholicism to the Colegio de Nuestra Senora del Rosario, such a decline in the publications is significant.

Some of the frces that could have led to such decline in the intensity of the identity trait are that the Colegio no longer had a President that was part of the Catholic Church, and this might have affected the intensity in which the Colegio embraced religion; and that the strong efforts to provide the Colegio with the bases to develop a robust knowledge-producing apparatus might have shifted the community's attention to other endeavors.

CHAPTER 3: The Knowledge Society

Since the concept of organizational identity previously described is to be analyzed in the context of the knowledge society, or in Colombia´s transition towards it, the main characteristics of a knowledge-based society and its main drivers will be explained. This will place the University as an essential actor in the new societal arena (Delanty, 2002) and at the same time, it will restrain it, demanding for profound changes in institutional structures and paradigms (Välimaa, & Hoffman, 2008). Consequently, the last section of this chapter will be devoted to analyzing the University's situation before a developing knowledge society.

However, due to the fact that Colombia is currently under the informational paradigm the authors must introduce the differences between the information or informational society and the knowledge society before proceeding into a more detailed description of the knowledge society.

According to Castells (2006) the information society emerged in the 1990's in the United States around information technology, global interconnected financial markets and biotechnology. This new paradigm describes a society which uses information, organized or structured data, to enhance its economic and social development. Hence, "what has changed is not the kind of activities human kind is engaged in, but its technological ability to use as a direct force what distinguishes our societies as a biological oddity: its superior capacity to process symbols" (Castells, 2006, p.100). Consequently, it is suitable to describe an information society as "the type of society whose material and spiritual civilization dedicates the decisive role of information and knowledge as sources of economic performance, of rationality, coherence and synergy of the social action" (Milescu & Pribac, 2010, p.92).

Nonetheless, in order to have a better notion of this type of society it is important to mention that the information and communication technologies (ICT) play a vital role in the development of this social paradigm (Sanchez-Torres et.al., 2012) due to the vast amounts of information produced and consumed. The ICT enable workers to process the information faster and in real time. Concerning this matter Robert Reich (1991) wrote:

> "The information revolution may have rendered some of us more productive, but it has produced huge piles of raw data which must be processes in much the same monotonous way that assembly-line workers, and before them, textile workers processed piles of raw materials." (Reich, 1991, p.175).

Through that statement Reich captures what distinguishes the information society from the knowledge society, because in the first one social agents produce information and process it as it is described, and in latter one the human factor has developed the ability to assimilate and manipulate abstract concepts for practical or theorical uses. In other words, the knowledge society is superior to the information society by the fact that knowledge is based on the enhancement of information value (Miculescu & Pribac, 2010) through the human mind.

With that difference established it is now possible to describe with more detail the most salient features of a knowledge society.

Knowledge, as it is to be understood in this work, is more than scientific knowledge or technical knowledge, it is "more than science or information, it also entails the deeper level of cultural models" (Delanty, 2002) and "the understanding of cultural material organized around supra-local principles, involving highly schooled conceptions of reality" (Frank & Meyer, 2007). Likewise, Stehr (1998) states that "the material realization and implementation of knowledge is dependent on, or embedded within, the context of specific social, economic and intellectual conditions." Therefore, the concept of knowledge proposed herein, as core of the emerging knowledge society cannot be isolated from the cultural and social context from where it is created, it is to be understood as more than just plain information regarding a specific topic and certainly not the exclusive product of experts, but rather a social construct (Innerarity, 2013).

It appears that the term knowledge society was coined in 1966 by Robert Lane in his work *The decline of politics and ideology in a knowledgeable society.* In his attempt to describe a society where knowledge is the central feature, he enumerated five characteristics, out of which, only one is relevant for the work at hand. In this one characteristic, Lane argues that what differentiates the knowledge society from previous ones is the capability of its members to "collect, organize and interpret their knowledge in a constant effort to extract further meaning from it". This statement is vital to understanding the dynamics in the knowledge society, however, it gives a very narrow picture of what a knowledge society is, making it crucial to examine other definitions.

In 2005, the United Nations granted the title of knowledge societies to "countries with economies featuring a relatively large and growing service sector" or to "economies in which manipulation of information and creation of knowledge replace industrial production as the main contributor to GDP" (p.23). This definition, aims towards the description of the knowledge

economy and overlooks much of the social phenomena in a knowledge based society. Hence, this definition is to be considered suitable when describing the economy of the knowledge society, but falls short to describe the knowledge society itself.

In order to achieve such a description, the most salient features of a knowledge based society are to be out lined as follows:

- *Knowledge as a central feature*. In a knowledge society, knowledge in its explicit form, information (UN, 2005), is mass produced (Becla, 2012; Välimaa, & Hoffman, 2008) fueled by the involvement of many actors in the process of its making such as government research facilities, think tanks, vocationally oriented institutes and universities (Gibbons et.al., 1994). As well as by the increasing demand of knowledge from the corporate world, who has become a knowledge producer itself, through firms´ research and development units. In other words, as knowledge generators have multiplied in the knowledge society, "resources are now produced by any person from anywhere, and instantaneously, resulting in a superabundance of information." (Eustache, 2010).

    The quantity of information produced in modern societies is not only what makes knowledge a central feature, after all, knowledge production is related to knowledge transfer and diffusion (Välimaa, & Hoffman, 2008). Therefore, the knowledge that is being produced must infuse all layers of social interaction in the same way in which Stehr (2001) states that a distinct attribute of knowledge societies is the penetration of scientific and technical knowledge in all societal spheres. However, recalling the definition of knowledge presented previously, it is imperative to compliment this definition stating that not only does scientific and technical knowledge filter through all of society's spheres, so do the symbolic inputs that make daily interactions possible because knowledge is woven into every day practices (Frank & Meyer, 2007).

    In other words, knowledge as a central feature in knowledge societies translates into vast amounts of knowledge being produced by more social actors than ever before, to supply an increasing demand of knowledge by the corporate world, the government and the civil society.

- *Knowledge economy.* The description of the economy that underlies the new social paradigm has also been a widely documented concept, sometimes referred to as Information economy (Castells, 2006) and creativity economy (Dubina, Carayannis & Campbell, 2011). For the

purposes of this work, the term knowledge economy will be used, being one of the most frequently present terms in literature with more than 17,000 papers with the phrase "Knowledge economy" (Dubina, Carayannis & Campbell, 2011).

In modern societies there is, increasingly, less and less return on the traditional economical resources such as land, labor and capital making the main producers of wealth, information and knowledge (Gibbons et. Al.,1994). Nonetheless, accumulating knowledge, as scientific and technical knowledge, is not enough to guarantee the firm's performance or competitiveness in the knowledge economy. Firms must be able to process, generate and apply their knowledge (Castells, 2006) in ways in which other companies don't. That is to say, the competitiveness of a firm is embodied on the quality of the knowledge it possess, its access to global intelligence (Gibbons et. Al., 1994) and its creativity in the usage and transformation of that knowledge (Stehr, 2001). The former intimately tied with the human capital of the firm, making it another crucial factor for competitive advantage (Guerrero & Urbano, 2012).

The quality of information and the quantity of it available to a country's enterprises is closely linked to the knowledge produced within the national boundaries by what Gibbons and colleagues call the knowledge industry. In this industry, knowledge constitutes the raw materials as well as the finished product of the organizations within the industry. Consequently, enterprises and institutions, such as universities, which make up the knowledge industry, are compelling sources of value added on which national competitiveness depend (Gibbons et al, 1994). This highlights once more, the importance of the university in a knowledge society, not only in as an educator of future generations but as a catalyst, if structured correctly, of national competitiveness. In Michael Porter's words: "Countries that improve their standard of living are those in which firms are becoming more productive through the development of more sophisticated sources of competitive advantage based on knowledge, investment, insight and innovation." (Porter, 2000).

- *Lifelong learning.* It is true that humans prior to our time never ceased to learn even after they left the formal institutions established for those ends, however, what makes lifelong learning an outstanding feature of knowledge societies is captured in the words of Livingstone (1999) when he states that: "By virtually every measure on every dimension of

learning, people are now spending more time acquiring knowledge than ever before in the history of our continually learning species."

This has implications for both, the collective and individual spheres. Some authors such as Delanty (2002) emphasize on the collective sphere by saying that "one of the chief characteristics of knowledge in the knowledge societies is the growing importance of the cognitive dimension, that is the level of societal learning or collective learning".

On the other hand, individual lifelong learning is also an important function members of knowledge societies must embrace if they want to compete in the knowledge economy. This is better evidenced in the words of Orlanova (2012): "educated people are needed for an array of intellectual professions broader than those in traditional society. Mastery of these kinds of skills serve as a decisive factor of workers' ability to compete in the labor market in a knowledge economy.

As it always has, these individual choices have a significant impact on the macro levels such as national economies. Concerning this matter Green (2006) declares lifelong learning central to both national economic competitiveness and social cohesion. Porter (2000) says that "the productivity paradigm gives rise to a whole series of supportive attitudes and values: Innovation is good… investment in capabilities and technology is a necessity, employees are assets… education and skills are essential to support productive work…" (P.23) Accordingly, Orlanova states that "in the developed countries, awareness of the importance of the social and economic potential of education in today's world has led to the ideology and practice of continuous schooling, that is, "lifelong learning."

In brief, the growing knowledge base of humanity and the amount of information handled in everyday activities make it imperative for the members of the knowledge society to change their attitude towards education. Education can no longer be seen as something one does in the youth, but as a never ending process. That is, lifelong learning.

- *Developed information and communication infrastructure.* Considering that mass produced information is key to the emerging social paradigm, not surprisingly do "knowledge societies emerge from the simultaneous growth of the internet, the mobile telephony and digital technologies" (Välimaa, & Hoffman, 2008). To say it differently, "people now face new challenges of mastering information and organizing it for timely access: how to sort information, how to evaluate information, and how to make people autonomous in

information creation, search and use" (Eustache, 2010) constitute challenges that would be unthinkable without the ICTs, since they embody the tools for the manipulation and handling of information. That is the reason why, the citizens of the knowledge societies are highly dependent on the ICTs and their effects penetrate in almost all the processes of individual and collective life (Castells, 2006). The widespread use of the ICTs range from "the use of ICTs in data intensive processes" (Mansell, 1998) and "the need to harness ICTs for development" (Mansell, 1998) in the case of the third world economies. Some effects though, are even more visible to the entire globe, such as the emergence of a 24 hour society (Yapp, 2000). The central character of the ICTs make the maturity of ICT infrastructure a necessary condition to foster the growth and development of knowledge based societies (Becla, 2012).

- *Innovation*. According to Castells (2006), what differentiates the technological revolution which gave birth to the knowledge society from previous technological revolutions, is not the central character of information, but the application of that knowledge in a cycle of accumulative feedback between innovation and its uses. In other words, the fact that users and creators of the ICTs are the same (Castells, 2006), means that the knowledge society has empowered non-expert individuals to become inventors, following Ogburn's (1922) definition in which an invention is a recombination of elements into a new pattern. More specifically, one of the features of knowledge societies, is that for a first time in history, the human mind is a direct productive force (Castells, 2006) that drives the innovative force in society. The aftermath of this social phenomena breaks with traditional conceptions of competitiveness for firms in the knowledge economy, where "the common denominator for success was found to be a shift away from the factor of physical capital towards knowledge capital, which generally consists of science, technology, creativity, ideas. (Jakšić & Jakšić, 2012) Following Castells, without the innovative entrepreneurs the technological revolution which gave birth to the knowledge society would have been very different, since their technological innovations have driven the market since the 1970s.

- *Flexibility*. The expanded number of social actors in the construction of knowledge and its availability have resulted in an incremental capacity of contestability to what is being said (Stehr, 1998). In addition to this, Lane (1966) states that knowledge societies are open societies in the sense that free discussion must be allowed on every topic. Also, the ICTs act as large storage units of old information, enabling individuals to work with it without fearing

its disappearance. These two happenings confer modern societies with the attribute of flexibility. This is the capacity to restructure and reconfigure itself at an accelerated speed (Castells, 2006).

The University in the knowledge society

In the knowledge society, the topic of the University, its functions and destiny are causing controversy among scholars. The question whether the University will be able to live up to the expectations of a demanding society or will it become a *ruined institution,* in Bill Reading's terms*,* has never been more crucial. In the following section the impact of the knowledge society in the University will be analyzed through four notable events: The massifcation of higher education, the emergence of higher education systems, the emerging digital learning environment and the development of the entrepreneurial university. Next, the challenges for the university in the knowledge society will be explored. And finally, the characteristics of the university in the knowledge society will be specified and those which are most relevant to Colombia's transition towards the knowledge society will be pointed out in order to compare them with the rosarista identity.

The massification of higher education

Education, according to Lăzăroiu (2012), in knowledge societies is the global right that has the power to determine individual citizenship, employment status and income. Indeed the point is often made by governments, says Wellen (2004), that accessibility to higher education will have to be widened, in the knowledge society, for the sake of accelerated social mobility, maintenance of a high-wage economy and the building of a more informed, inclusive society. Hence, the emergence of mass higher education is only a predictable outcome of fostering the factors that allow the development of knowledge societies themselves.

The phenomenon of massification of higher education is evidenced in the growth of the number of universities worldwide, the raising of student enrollments and the diversification of the population attending these institutions. In other words, in modern societies all sorts of people

to "stand to benefit from university tutelage independent of class, race, gender, ethnicity and nationality" (Frank & Meyer, 2007).

This expansion has led to the "rapid proliferation of linkages between the university and the wider society… linkages carrying social influence into the university and incorporating societal interests but also carrying university influence out into society"(Frank & Meyer, 2007). The impact of such influence in the University has allowed the emergence of new domains, the differentiation of traditional ones, the diversification of the types of knowledge produced and the criteria by which it is judged (Bleiklie, 2005).

Furthermore, the influence of the increasing linkages between the University and society has led to the "marketization" of universities (Wellen, 2004). That is to say, universities have become market oriented organizations (Bleiklie, 2005) in the sense that they must compete with each other for student enrollments, diverse sources of funding and their research has become a product that is sold in the market.

Emergence of higher education systems

As a result of the exponential growth of the university in a number of students, professors, programs and institutions which may be or not universities but public and private organizations with university style programs (Frank & Meyer, 2007), higher education systems have emerged.

In its effort to differentiate the enlarged quantity of actors within it, the higher education system has established a hierarchy between the institutions. This classification is accomplished through the standardization of institutional practices and forms. Hence, some authors claim, that higher educational systems are creating a powerful force that influences institutions to converge (Bleiklie, 2005).

However, it is important to highlight, especially for the ends of the present work, that "some institutions may accept the conditions laid down by formal hierarchy, other may seek to maintain their autonomy, cultivate their specialties and gain acceptance as representatives of some kind of specialized knowledge" (Bleiklie, 2005).

Digital learning environment

"Through their use of cell phones, smart phones, tablet computers and laptops, today's college students are accustomed to being constantly connected. Increasingly, this has meant bringing these technologies with them into the college classroom." (p.5. Parker, Lenhart, Moore, & Pew Internet & American Life, 2011).

As described above, the usage of ICTs has managed to penetrate into the university and its learning environment carrying along many implications for the sight of teaching and learning.

Among these implications, is the fact that in knowledge societies technology has become an important tool for learning. Nonetheless, it has also become a challenge for faculty in finding room for it in the classroom and channeling its benefits for a better learning experience. Regarding this matter Kasworm (2011) states that executive leaders [educational leaders] in this digital world must direct their actions towards crafting innovative learning designs that make the best use of technology as a tool for instruction and learning. Following Kasworm´s line of thought it is possible to say that the creative exploitation of technology as a teaching resource may grant higher education institutions with a competitive advantage in comparison to their peers. Hence, investment in ICT in schools libraries, colleges and universities becomes a must, especially in modern market oriented educational scene.

Another consequence of the use of technology in the site of learning is the flexibility and mobility it provides to students. As Katz and Yablon write on Dietre and Dede: "Learning is not bound by space or time and students can choose to engage in learning without almost any limitations." P.219

Some of the most common uses of ICTs in education are online courses, which are becoming increasingly prevalent (Parker, Lenhart, Moore, & Pew Internet & American Life, 2011) and the usage of mobile telephony in learning (Katz & Yablon, 2011).

The entrepreneurial University

In the knowledge economy, growth and competitiveness depend critically on the will, freedom and capacity to innovate. This can only be fostered in institutions which embrace change and have developed a keen sense to detect opportunities for creativity and innovation

(Corti & Riviezzo, 2008). This is the spirit of entrepreneurship, that has given life to a new university model called the entrepreneurial university. This new paradigm calls for the overcoming of traditional barriers between the university and other local organizations (Corti & Riviezzo, 2008) such as private and public firms and the State. The new inter-organizational relations can be materialized through strategic alliances or joint ventures between the university, innovation centers and the corporate world in which enterprise creation or social entrepreneurship are key.

At this point, traditional academic output might not be so readily available (Barnett, 2005) and the creation of star ups replace, at least to some measure, traditional university products as entrepreneurial activity becomes a fundamental block in university strategy (Corti & Riviezzo, 2008).

Much of the literature on entrepreneurial universities acknowledges the realization of the entrepreneurial university in the attitudes and activities described above. However, some scholars such as Barnett (2005), assert the existence of different modes of entrepreneurship in universities. In his view, an entrepreneurial university can also be one in which academics use their knowledge in new ways, find new ways of communicating their knowledge and seek new ways of knowledge production through multidisciplinary and interdisciplinary ventures. Ergo, Corti and Riviezzo are right when they claim that no one model of entrepreneurial university can be extracted from literature to fully explain the entrepreneurial phenomenon.

Challenges for the University in the Knowledge Society

"There is a growing insistence not only that change occurs but that it be accomplished quickly in institutions that historically have been comfortable only with slower, self-paced, incremental change." (Gioia & Thomas, 1996) As the social conditions transform and the University comes to face new competitors in knowledge production and personal training, it must adapt or perish. Consequently, the words of Gioia and Thomas come to be of great meaning to those institutions that find themselves in the upheaval of the knowledge society.

As change constitutes itself as the University's major challenge in the knowledge society, identity reconsideration must be addressed in order to achieve substantive change (Gioia & Thomas, 1996). That is, because this kind of renewal is only possible if universities as

organizations develop the capacity to learn and break through long rooted traditions in the ivory tower of academia. And according to Jasbunnoff (2005) the capacity to learn is constrained by limiting features of the frame within institutions must act, hence, Institutions see only what their discourses and practices permit them to see.

Therefore, the identity makeover will drive changes in institutional structure which will derive in change in three critical areas: Skills with which newly graduated professionals are yielded into society, innovative curricular design and pedagogical practices for the future.

Universities in the 21st century must leave their ossified hierarchical structures behind in order to become more efficient to survive modern competitive societal conditions (Frank & Meyer, 2007) and their structure and governance must allow lifelong learning. As important as these changes may be, the most important one cannot be drawn into the university's organization chart, since it resides in the minds of the people that make up the University. In the knowledge society, critique must be led back into the University. This matter is thoroughly portrayed by Barnett (1993) when he states that before, upholding critique was the defining condition of the University, but now, critique is no just neglected, its positively discouraged. Ergo, allowing critique to reclaim its rightful place in the University must be addressed as one of the major challenges for the institutions in years to come.

Transformation of University structures will enable it to asses other matters such as the skill set that universities must develop in their students for the knowledge society. This means educating individuals that "are able use information critically and ethically, generate new knowledge and ideas, and based on these, produce innovations" (Sahlberg & Boce, 2010). Also, the University must imprint on its students the capacity to work in teams which goes hand in hand with developing effective communication (Yapp, 2000) skills in order to deal with the massive amounts of information available.

The challenge concerning pedagogical practices for the future "requires among other things, developing broad cognitive learning, collaborated processes, risk- taking, creativity and innovation in schools and classrooms" (Sahlberg & Boce, 2010). In the current era, pedagogy must emphasize student participation, experience of the real world (Frank & Meyer, 2007), non routine decision making (Lăzăroiu, 2012; Frank & Meyer, 2007) and the development of critical reflexive learners (Kasworm, 2011; Lăzăroiu, 2012). This is an imperative. It is the belief of the

authors if this work that, "more of the same type of teaching is not likely to improve the quality of education" (Sahlberg & Boce, 2010).

CHAPTER 4: Colombia and the knowledge society

Education for the knowledge society

According to the IMD de *World Competitiveness* Index of 2013, Colombia ranks 58 out of 59 in education. That is to say, the quality and relevance of higher education in Colombia posits significant challenges for the future.

In the OECD's *Economic Surveys: Colombia* published in January of the present year, enrollment rates for tertiary education in the nation fall well below the average of the countries belonging to the OECD. The same report indicated that only 37% of students between 17 and 21 that complete high school continue on to higher education in any of the three levels available in Colombia: Technical level, Technological Level and Professional Level. The dropout rate rises until it reaches 45.4%. In a knowledge economy, where workers' skill and capabilities for innovation and learning drive productivity and competitiveness, education is an issue that must be addressed immediately in the country.

Colombian Universities in the knowledge society

As for the quality of Higher Education Institutions, only 7% of them have high quality accreditations. Such accreditations, in most cases, provided by the National Accreditation Council (CNA by its initials in Spanish) may not reflect the true quality standards required by the labor market since the requirements needed to achieve them are arbitrarily imposed by the CNA, a government institution. In other words, despite the national quality accreditations obtained, the standards of universities are still very low, out of the 26 accredited institutions; none managed to qualify among the top 500 universities in the Academic Ranking of World Universities, unlike other Latin American institutions from countries such as Argentina, Mexico, Chile and Spain. The results of more local rankings like the Latin American QS University Rankings, show a very similar image: Colombia still scoring below its Latin American neighbors, since among the top 50 universities only 5 are Colombian. Meanwhile, countries like Brazil have 17 universities, Argentina has 9 and Chile 8.

More evidence of the lack of Colombia's institutional preparation towards the knowledge society is found in the OECD report mentioned previously. Specially, in the part where it states that the requirements for the creation of an institution of higher education in Colombia are extremely low and that the policy of subsidies given by the state, which privileges the universities, encourages institutions to choose to be low quality universities rather than technical or technological institutes of high performance. Hence, tertiary education in Colombia is made up of 85% of universities, 12% of technological Schools and 3% technological and technical institutions. This goes along with the recommendation of the OECD and the World Bank in a 2012 report titled *Reviews of national policies for education: tertiary education in Colombia*, where the it suggests the country should change to a policy that favors a meritocracy in the distribution of funds. In other words, no country with so much to educate young people can afford a higher education system in the long run without creating links between the proceeds and the performance of institutions.

According to Colombia's 2013 country profile by Euromonitor International,   the majority of university students pursue studies in Business Management or Economics. However, only one management school in the country, the University of the Andes, hs an international accreditation: Equis, granted by the European Foundation for Management Developement.

It is also important to point out that out of the 26 accredited universities, only the strategic Development Plan (Plan Estratégico de Desarrollo 2005-2015) of the Universidad del Valle explicitly incorporates the developing of the knowledge society as a context for the education they wish to deliver. This, is alarming. And, therefore, reinforcing the importance of the project at hand.

How Colombian universities are preparing young adults for the knowledge society

As we discussed in the chapter about knowledge societies, knowledge workers must develop skills, the capability to embrace change, creativity, technology adoption and usage and teamwork. According to a study by the Labor Observatory for Education (OLE) in 2012, where 142.536 graduates were interviewed, only teamwork is perceived as one of the skills acquired during the passing of Colombian students through higher education.

The aforementioned study also ranked the skills that students perceived to be the weakest in their professional upbringing. The usage of information tools ranked the weakest. The identification and usage of symbols for communication ranked third weakest, and the creation, development and adoption of new technologies came fifth.

Needless to say, Colombian institutions are failing to educate their young population for the knowledge society.

There has been some advancement however, since the strengthening of doctoral programs has promoted research and development in the country, as well as the commitment to invest the proceeds from natural resources to strengthen the area of science and research. Currently, government policies seek to decentralize research capacity and encourage the production and exploitation of useful knowledge, whether for local, national or global use.

La educación frente a las necesidades del sector productivo

In the *Reviews of national policies for education: tertiary education in Colombia* report by the OECD and the World Bank, there is an enormous imbalance between the needs of the productive sector and the what the current labor force has to offer. This unmet necessities are manifested in a deficiency of technical personnel by approximately one fourth, technological personnel by half and professionals with Master's degree or higher by approximately three quarters. Nonetheless, there is a surplus of middle management professionals.

The current situation highlights the need for stronger links exist between higher education institutions and the private industry in order to develop a curriculum that reflects the needs of businesses. At this point, the OECD indicates that according to international standards, the courses of the first year, especially in public universities are excessively long.

REFERENCES

Academic Ranking of World Universitites http://www.shanghairanking.com/Search.jsp

Ackerman, L. D. (2000). Identity Is Destiny: Leadership and the Roots of Value Creation. Berrett-Koehler Pub.

Albert, S., & Whetten, D. A. (1985).Organizational Identity: *Research In Organizational Behavior*, 7263.

Albert, S., Ashforth, B.E., Dutton, J. E., (2000) Organizational identity and identification: Charting new waters and building new bridges. Academy of Management Review. 25 (1), 13-17

Alvesson, M., Ashcraft, K., & Thomas, R. (2008). Identity matters: Reflections on the construction of identity scholarship in organization studies. Organization, 15(1), 5-27.

Anteby, M., & Molnár, V. (2012). Collective Memory Meets Organizational Identity: Remembering to Forget in a Firm's Rhetorical History. Academy Of Management Journal, 55(3), 515-540.

Archivo General de la Nacion (AGN), República, Instrucción Pública, (1827), tomo 134, folios 668-671.

Ashforth, Blake E. y Mael, Fred (1989). Social Identity Theory and the Organization. The Academy of Management Review, 14 (1), 20-39

Becla, A. (2012). Information Society and Knowledge-Based Economy--Development Level and the Main Barriers--Some Remarks. Economics And Sociology, 5(1), 125-132.

Berrado Barquilla, J. (Ed.)(1995). L*os Dominicos y el Nuevo Mundo Siglos XVIII Y XIX: Actas del IV Congreso Internacional*. Salamanca: Editorial San Esteban.

Brown, A. (2006). A narrative approach to collective identities. Journal Of Management Studies,43(4), 731-753.

Brown, A. D., & Starkey, K. (2000). Organizational Identity and Learning: A Psychodynamic Perspective. *The Academy Of Management Review*, (1), 102.

Brown, A. D., & Starkey, K. (2000). Organizational Identity and Learning: A Psychodynamic Perspective. The Academy Of Management Review, (1), 102.

Carrasquilla, R.M. (1905) Nuestras constituciones. *Revista Colegio Mayor de Nuestra Señora del Rosario*. 1 (1), 5-10. \

Castells, M. (2006) La era de la información: Economía, Sociedad y Cultura. Volume I: La Sociedad Red. Mexico: Siglo Veintiuno Editores.

Chreim, S. (2005). The continuity-change duality in narrative texts of organizational identity. Journal Of Management Studies, 42(3), 567-593.

Cole, M. S., & Bruch, H. (2006). Organizational identity strength, identification, and commitment and their relationships to turnover intention: does organizational hierarchy matter?. *Journal Of Organizational Behavior*, 27(5), 585-605.

Crosby Eells, W & Cleveland, A.C. (1999) Faculty Inbreeding. Journal of Higher Education. 70 (5), 579-588.

Cuervo, R. J. (1950) *Disquisiciones sobre filología castellana*. Bogotá: Editorial Instituto Caro y Cuervo.

Delago, B. (1993) Historia de la educación en España y en América V 2. Espana: Ediciones Morata.

Delanty, G. (2002). The governance of universities: What is the role of the university in the knowledge society?. Canadian Journal Of Sociology-Cahiers Canadiens De Sociologie, 27(2), 185-198.

Dutton, J.E.,Dukerich, J.M. &Harquail, C.V.(1994). *Organizational images and member identification.* Administrative Science Quarterly, 39, 239-263.

Euromonitor International. Country Profile: Colombia. 2013.

Eustache, M. (n.d). Information policy: Content and challenges for an effective knowledge society. International Information And Library Review, 42144-148.

Figueroa Salamanca, H.H. (n.d.) *Tradicionalismo, hispanismo, y corporativismo: Una aproximación a las relaciones non sanctas entre religión y política en Colombia* (1930 – 1952). Serie Religión, Sociedad y política, Bogotá : Editorial Bonaventuriana.

Fiol, C. (1991). Managing Culture as a Competitive Resource: An Identity-Based View of Sustainable Competitive Advantage. Journal Of Management, 17(1), 191.

Foote, Nelson N (1951). Identification as the basis of a Theory of Motivation. American Sociological Review, 16,14-21.

Foreman, Peter y Whetten, David A. (2002). Members' Identification with Multiple-Identity Organizations. Organization Science, 13 (6), 618-635.

Gagliardi, P. (1986). The Creation and Change of Organizational Cultures: A Conceptual Framework.Organization Studies (Walter De Gruyter Gmbh & Co. KG.), 7(2), 117-134.

Gagliardi, P. (1986). The Creation and Change of Organizational Cultures: A Conceptual Framework. Organization Studies (Walter De Gruyter Gmbh & Co. KG.), 7(2), 117-134.

Gautam, T., Van Dick, R., & Wagner, U. (2004). Organizational identification and organizational commitment: Distinct aspects of two related concepts. *Asian Journal Of Social Psychology*, 7(3), 301-315.

Gibbons, M., Limoges, C., Nowotny, H., & Schwartzman, S. (1994). The new production of knowledge the dynamics of science and research in contemporary societies / Michael Gibbons ... [et al.]. London Thousand Oaks, Calif. SAGE Publications 1994.

Gioia, D. A., & Thomas, J. B. (1996). Identity, Image, and Issue Interpretation: Sensemaking during Strategic Change in Academia. Administrative Science Quarterly, 41(3), 370-403.

Giraldo, J.D. (n.d.). Rafael María Carrasquilla. Biblioteca Virtual Luis Angel Arango. On Line: http://www.banrepcultural.org/blaavirtual/biografias/carrrafa.htm

González, L. (2010) Hacia una revolución francesa en la investigación sobre la didáctica del francés en Colombia. *Signo y Pensamiento*. 29 (57). 496-504,

Green, A. (2006). Models of Lifelong Learning and the "Knowledge Society". Compare: A Journal Of Comparative Education, 36(3), 307-325.

Guillén de Iriarte, M.C. (1994). *Nobleza e Hidalguía en el Nuevo Reino de Granada – Colegio Mayor de Nuestra Señora del Rosario 1651 – 1820.* Bogotá: Editorial Universidad del Rosario.

Guillén, M (2002). Los Colegios Mayores. Biblioteca Virtual Luis Angel Arango, originally from: Revista Credencial Historia. Ed. 154. On line: http://www.banrepcultural.org/blaavirtual/revistas/credencial/octubre2002/loscolegios.htm

Guillén, M.C. (2003) *Rectores y Rectorías del Colegio Mayor de Nuestra Señora del Rosario 1653-2003*. Bogotá: Academia Colombiana de Historia.

Guillén, María Clara (2007). Pasajes de la vida estudiantil en el siglo XIX bogotano. *Revista Credencial Historia*. (214)

Hatch, M., & Schultz, M. (2002). The dynamics of organizational identity. Human Relations, 55(8), 989-1018.

Hernández de Alba, G. (Compilador) (1973), *Documentos para la historia de la educación en Colombia*. Bogotá: Editorial Andes.

Hernandez de Alba, Guillermo (1938) *Crónica del muy ilustre Colegio Mayor de Nuestra Señora del Rosario en Santafé de Bogotá.* Bogotá: Editorial Centro

Hirschberger, J. (1970) *Historia de la Filosofía*, II.

Horta, H. (2013). Deepening our understanding of academic inbreeding effects on research information exchange and scientific output: New insights for academic based research. *Higher Education*, 65(4), 487-510.

Horta, H., Veloso, F., Grediaga, R. (2010) Navel Gazing: Academic Inbreeding and Scientific Productivity *Management Science*. 56(3), 414–429.

Hsu, G., & Hannan, M. T. (2005). Identities, Genres, and Organizational Forms. Organization Science, 16(5), 474-490.

Jakšić, M., & Jakšić, M. (2012). Entrepreneurship in the knowledge based economy - the case of serbia. Megatrend Review, 9(1), 35-53.

Jiménez, J (1916) Tributo a Fray Cristobal. *Revista Colegio Mayor de Nuestra Señora del Rosario*. 2 (15), 263-265.

Joyce, G.H.(1913). Election of the Popes. *The Catholic Encyclopedia.* New York: Robert Appleton Company.

Kasworm, C. (2011) The Influence of the Knowledge Society: Trends in Adult Higher Education. *The Journal of Continuing Higher Education*, 59 (2), 104-107.

Katz, Y. J., & Yablon, Y. B. (2011). Affect and digital learning at the university level. Campus-Wide Information Systems, 28(2), 114-123.

Lane, R. E. (1966). The decline of politics and ideology in a knowledgeable society. American Sociological Review, 31(5), 649-662.

Lăzăroiu, g. (2012). Epistemic ecologies of knowledge. *Contemporary Readings in Law & Social Justice*, 4(2), 348-354.

Leal Buitrago, F. (2007) Siete tesis sobre el relevo de las elites políticas. *Colombia Internacional*. 66, 196-199.

Leye, V. V. (2007). UNESCO's road toward knowledge societies. Javnost, 14(4), 73-88.

Livingstone, D.W.(1999) Lifelong learning and underemployment in the knowledge society: A North American perspective. Journal of Comparative Education. 35 (2), 163-186.

Mansell, R. (1998) Knowledge Societies: Information Technology for Sustainable Development. New York: Oxford University Press.

Miculescu, A., & Pribac, L. (2010). Knowledge and information - factors of economical and social development. Annals Of The University Of Petrosani Economics, 10(1), 91-102.

Navarrete Frias, A.M (2006) *La mujer Rosarista en la sociedad colombiana*. Bogotá: Centro Editorial Rosarista.

Observatorio Laboral para la Educación. Resultados de las condiciones laborales de los graduados de la educación superior 2002 – 2011 (Documento técnico).

OECD (2013), OECD Economic Surveys: Colombia 2013: Economic Assesment, OECD Publishing.

OECD/International Bank for Reconstruction and Development/The World Bank (2012), Reviews of National Policies for Education: Tertiary Education in Colombia 2012, OECD Publishing.

Ogburn, W.F. (1922). *Social Change, With Respect to Culture and Original Nature.* New York : B.W. Huebsch, Inc.

Orlanova, A. I. (2012). Continuous Education for the Knowledge Society. Russian Education And Society, 54(4), 3-13.

Ortiz, A.P.(2013) *Historia de la Facultad de Filosofia y Letras: 1890 -1930.* Bogotá: Editorial Universidad del Rosario.

Parker, K., Lenhart, A., Moore, K., & Pew Internet & American Life, P. (2011). The Digital Revolution and Higher Education: College Presidents, Public Differ on Value of Online Learning. Pew Internet & American Life Project.

Parra, L. (2008) Breve recuento histórico de las mujeres colombianas en la ciencia y en la ingeniería. *Antropología Social*, 155-166.

Partido Conservador Colombiano (2006) Manual del Conservador. On line: http://americo.usal.es/oir/opal/Documentos/Colombia/PCC/ManualConservadoPCC.pdf

Piñeres De la Ossa, D (2002) La primera mujer universitaria en colombia: Paulina Beregoff 1920-1970, La Universidad de Cartagena su centro de docencia y formación. *Revista Historia de la Educacion Latinoamericana*, (4), On Line: http://revistas.uptc.edu.co/revistas/index.php/historia_educacion_latinamerican/article/view/1470

Pinilla Monroy, G. (1973) Noticia y guía de la Capilla de la Bordadita. Editorial Universidad del Rosario, Bogotá, Colombia

Porter, M. (2000). Attitudes, values, beliefs and the microeconomics of prosperity. En Harrsion, L.E. & Huntington, S.P.(Eds.). *Culture Matters* (p.14-28). New York, U.S.A.: Basic Books,

QS Latin American University rankings 2013. http://www.topuniversities.com/university-rankings/latin-american-university-rankings/2013

Reich, R. (1991). The Work of Nations: Preparing Ourselves for 21st-century Capitalism. New York, U.S.A.: Vintage Books.

Restrepo Zea, Stella. (1991) La educación en el Nuevo Reino de Granada durante el siglo XVII. *Revista Educacion y pedagogía*. (6), 26-48

Rueda Enciso, J.E (XX) Librorio Zerda. Biblioteca Virtual Luis Angel Arango. On Line: http://www.banrepcultural.org/blaavirtual/biografias/zerdlibo.htm

Sánchez-Torres, J., González-Zabala, M., & Sánchez Muñoz, M. (2012). *La Sociedad de la Información: Génesis, Iniciativas, Concepto y su Relación con Las TIC*. (Spanish). UIS Ingenierías,11(1), 113-128.

Scott, J. C. (2006). The Mission of the University: Medieval to Postmodern Transformations. Journal Of Higher Education, 77(1), 1-39

Sierra Mejía, R., Tovar Gonzalez, L., Gomez-Muller, A., et. al. (2002) *Miguel Antonio Caro y la cultura de su época.* Bogotá: Editoral El Malpensante.

Silva, R. (2007) Universidad y sociedad en el Nuevo Reino de Granada: Contribución a un análisis histórico de la formación intelectual de la sociedad colombiana. First edition 1992. Medellín: La Carreta Editores E.U

Sistema Educativo Colombiano. http://www.mineducacion.gov.co/1621/w3-article-231235.html

Sivak http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1996417

Soto Arango, D. (2005) Aproximación histórica a la Universidad Colombiana. *Revista Historica de la Educación Latinoamericana*. 7, 101-138

Stehr , N. (1998). The university in knowledge societies, Social Epistemology: A Journal of Knowledge, Culture and Policy, 12(1), 33-42

Stryker, Sheldon. (2007) The Past, the Present and the Future of Identity Theory. *Social Psychology Quarterly*, 63, 284-297.

Suescun Mutis, F. & Carvajal Arteaga, J. Ed.(1985) *José Vicente Castro Silva: Obras Selectas.* Tomo I. Bogotá: Ediciones Rosaristas,

Téllez Iregui, Gustavo (2002). *Pierre Bourdieu Conceptos básicos y construcción socioeducativa; claves para su lectura*. Colombia: Universidad Pedagógica Nacional.

Trujillo Arroyo, J. (1919) Discurso del catedrático Doctor Juan C. Trujillo Arroyo. *Revista Colegio Mayor de Nuestra Señora del Rosario*. 14(138), 488-508.

Understanding Knowledge Societies (2005) Twenty Questions and Answers With the Index of Knowledge Societies. United Nations.

Universidad del Rosario (2010) Syllabus de Taller de Cultura Rosarista. Available in: http://www.urosario.edu.co/CMSPages/GetFile.aspx?nodeguid=9174b01c-7434-408d-92bb-9b58542f4dbb

Universidad del Rosario (2014) Historia de la Facultad de Administración. On line: http://www.urosario.edu.co/Administracion/ur/Quienes-Somos/Historia/#.VQ3ER_mG9qU

Universidad del Rosario [UR] (2010) La celebración del bicentenario en el Rosario. *Revista Colegio Mayor de Nuestra Señora del Rosario*. 105 (602), 44 - 46.

Urrego Ardila, M.A (2002*) Intelectuales, Estado y nación en Colombia*. Bogota: Siglo del hombre escritores.

Valderrama Andrade, C (1985) El movimiento neotomista orientado por Monseñor Rafael María Carrasquilla en el Colegio Mayor de Nuestra Señora del Rosario. *Boletín del Instituto Caro y Cuervo*, 40 (2), 328-348.

Välimaa, J., & Hoffman, D. (2008). Knowledge Society Discourse and Higher Education. Higher Education, (3), 265.

Vose, R. (2013). The Dominican Order in Late Medieval and Early Modern History. *History Compass*. 11(11), 967-982.

Voss, Z., Cable, D., & Voss, G. (2006). Organizational identity and firm performance: What happens when leaders disagree about "who we are?". Organization Science,17(6), 741-755.

Wellen, R. (2004) The tuition dilemma and the politics of "mass" higher education. The Canadian Journal of Higher Education. 34 (1), 47-81.

Whetten, D. (2006). Albert and Whetten revisited - Strengthening the concept of organizational identity. Journal Of Management Inquiry, 15(3), 219-234.

Whetten, D. A., & Mackey, A. (2002). A Social Actor Conception of Organizational Identity and Its Implications for the Study of Organizational Reputation. Business & Society, 41(4), 393.

World Competitiveness Online 2013. https://www.worldcompetitiveness.com/OnLine/App /Index.htm

Yapp, C. (2000). The knowledge society: the challenge of transition. Business Information Review, 17(2), 59.