

The book contains arguments on the anthropological, epistemological, teleological functions of educational philosophy; the experiential pedagogical experience as a qualitative research resource; the principle of an education from, during and for life, as a premise; the discipline of History in professional training; actuality of The Golden Age; importance of reading and its reflection as a function of life; Martí's ideology in Cuban culture; utopia of the Apostle's existence in the digital era; classic models for scientific writing; differences between the experiential and experimental methods. Martí's spirituality as a safeguard of the nation; the philosophical perspective of the Apostle in scientific writing and communication; and thought and the nation as components of Cuban spirituality. The relationship between these contents constitutes the theoretical and practical platform of Martí's Educational Philosophy in pursuit of human



Frank Arteaga Pupo

Philosophical Doctor and Professor at Las Tunas University, Cuba. He has participated in national and international events related to culture, history and education and lectured in academic and artistic institutions in Venezuela, Ecuador, Spain, Mexico and Peru, where his works were published in more than a dozen books or chapters of them. He directs the project Educate from, during and for life, related to the work of José Martí and is a member of national academic and scientific boards.

E-mail: frankap@ult.edu.cu

<https://orcid.org/0000-0002-0341-938X>



Martí's thought in Philosophy of Education



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Frank Arteaga Pupo

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Design: Eng. Erik Marino Santos Pérez.

Translation: MSc. Hector Martínez Santiesteban. Auxiliary Professor.

Proofreading: Prof. Ph. D. Leydis Iglesias Triana.

Diagramming: Prof. Ph. D. Ernan Santiesteban Naranjo.

Director of Social Sciences Collection: Ph. D. Yrene Cecilia Uribe Hernández.

Editor in Chief: Prof. Ph. D. Kenia María Velázquez Avila.

General director: Prof. Ph. D. Ernan Santiesteban Naranjo.

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Foreword

José Martí is the most cultured and universal of all Cubans; academics, intellectuals, statesmen and scientists recognize him as an outstanding art critic, journalist, politician, and pedagogue of immeasurable value. That is why we affirm that he is the most complete and greatest man of our country; moral probity and humanism identify his work from beginning to end, because it integrates to persuade us like no other, the profession of a fascinating poet alongside the courageous politician.

The presences of Martí's work in Cuban society, whatever its dimension or perspective: ethics, aesthetics, pedagogical, political and domestic, among others, constitutes the complete explanation and solution of the evils, mistakes or deficiencies that we experience. His ideas are also the antecedents and the premises of the worthiest of what the heirs of the Apostle have achieved, as a reflection of his work as a synthesis of the best of Cuban culture and teaching.

I have commented in the academic and cultural sphere that all the documents and practices that govern our economic and social project, from the Magna Carta itself headed by one of its most transcendental legal and human aspirations: "... I want the first law of our republic, let it be the cult of Cubans to the full dignity of man¹"; Even party guidelines, indications and congress agreements, in short, all sorts of official legal canons, including others that govern popular morality for oppositional and marginal groups, will be insufficient if they are not protected by Martí's spirit of nobility and generosity among men, but above all their objectification in everyday life that is sometimes so difficult to reach.

The salvation and future of the homeland must necessarily start from the matrix and the scale of the Hero of Two Rivers; Of course, such Martí's ascension is only possible to understand it as the sum and culmination of the most beautiful of Cuban and universal practice and thought as a synthesis of a Judeo-Christian culture with ethical pillars that he himself enriched to overflow it by loving life at the moment that it offered for the oppressed of the earth.

When our course deviates from the spirit and apostolic earthiness we will be in danger of distancing ourselves from decorum, culture, nourishing sustenance of morality and the possibility of succumbing to our own errors, rather than the stalking and winds that beat from the "north revolted and brutal that despises us".

¹ Speech delivered at the Liceo Cubano, Tampa, November 26, 1891, T. 4, page 270, of the Complete Works of José Martí, Editorial de Ciencias Sociales, Havana, 1975; From now on, only the abbreviations of the Volume, the page and the title of that edition will appear.



But what are the historical antecedents that made up the "bowels of the nation, or of humanity²" of the Hero of two Rivers? Where are they and what are the impetus for the sap of the Master to form and guide us before such dilemmas?

How to bring out and socialize virtues to build the Moral Republic - to General Máximo Gómez he expressed a sentence that we must always remember, "General the Republic is not commanded like a camp is commanded" - that he projected before independence itself? To whom corresponds the great task of educating in that spirit of unity, respect for the human condition and generosity as sacred values? I advance that unity was and is our political stronghold par excellence and the essential philosophical category of Philosophy and Sociology of Education.

In everyday life with all the vicissitudes that are its own, including entropies and coincidences, what methods of investigation and transformation of daily and educational reality are consistent with Martí's perspective of an education from, during and for life? Why are their teachings precisely the ones that will perhaps make us unscathed as sources of culture, science and education? What are family, community and society useful for when the premise of affection, the noblest feelings and love cover all our projects and experiences?

On the other hand, what role does education and culture play in this activity of rescuing and objectifying the virtues of the Teacher and what is its philosophy in that dimension that, saving distances, constitutes the tool of greater academic and educational rigor than that we can use ourselves to guide the way of well inside and outside the school institution?

If it existed, what is the essence and distinctions of José Martí's Philosophy of Education and Culture that serve as the foundation and practice for the protection and future of the homeland? What principle should govern and direct an education consistent with Martí's perspective?

These questions can be answered if we are able to conceive and perceive the school institution, whatever its level, as the soul where society feels, creates and aligns.

The school is rootedly, in addition to the home, the nourishing source of the codes that support and improve the organization, structures and relationships of the whole society and, on a daily basis, because of the many times we say it, we do not assess all the cultural, spiritual and cultural value moral of the school institution.

These reasons are essential for society and, especially, for those who make educational policy, managers of different levels, administrators, teachers, professors, researchers, families ... in short, to all those who have a direct or indirect relationship with training.

2 T. 4, p. 117.



the Cuban people and, of course, they assume the work of José Martí as their main educational source, because incidentally, not everyone thinks and acts according to his ideology, a limitation so pernicious that it scares as much or more than any foreign invasion.

For example, in the magnificent and guiding "Compendium of Pedagogy" prepared by a good part of the most renowned scholars and theorists, –in addition, men and women of an enviable practical work– in the education sector in our country, we cast him less to the rigorous treatment and preference to the Martí approach within the "Main Theoretical Foundations of Pedagogy, Philosophical Framework³", in which they address and claim "A philosophy of education" as a borderline theoretical discipline between philosophy and pedagogy. In this section they indicate the importance of the dialectical materialist approach and the recognition of the undeniable work of Lev S. Vigostky.

But why did they not argue for the original value of the Cuban Apostle's philosophical thought regarding education? In the sociological framework they do not mention it and in the psychological framework they retake and explain in nine paragraphs Vigostky's cultural-historical approach without reviewing a single sentence by the Master, a truly painful absence.

José Martí is as useful and necessary to us as Vigostky, Marx and Engels and in my opinion, I would say that perhaps more, at least as a primary and conclusive conception of education, since it constitutes a natural pillar of our identity and patriotism, to which they have contributed the classics mentioned, however, all the theoretical and practical work of Martí, crowned in the living and immortal act of Dos Ríos, exalts its primacy against concepts that are also necessary.

May this reflection be used for other texts, speeches, - in addition to the "Compendium of Pedagogy" - indications, families, programs, codes, studies ... in which the priority has not been the creation and consummation that emerges from our Apostle.

The purpose of resorting to this criticism is to spread the idea of the theoretical and practical importance in the entire heritage of the Apostle in terms of the education of Cuban society, based on his elemental nucleus, the family⁴ and respect and gratitude to the great man, since a home is not conceived in which its inhabitants do not talk about José Martí or other heroes, intellectuals, scientists ...

³ Compendium of Pedagogy, Collective of Authors, Editorial Pueblo y Educación, La Habana, 2013, pp. 47-49

⁴ Félix Vega Alba in his doctoral thesis, Family Education for Martí formation in primary schoolchildren, Buey Arriba 2016, argues in a song to human spirituality, the potentialities and values that the family contains for the education of children. boys and girls and the cultural enrichment of everyone in the home from the perspective of the Apostle; Tutoring this research I discovered the virtues of humility and wisdom that exalt this Martí teacher, who does not find rest but in giving himself to others on the mountain slopes or in university chairs



Then, the school and the university must be incisive and critical, and when they only suspect that the Apostle is absent from the texts, programs, activities, the guiding and convening function that he must perform as his most beautiful task corresponds to him, and he has also to also happen with the other agencies and institutions in the rescue of our most legitimate roots and in the defense of identity from its greater paradigm.

Thus, the reflections that appear in this work have, in the first place, the purpose of arguing and promoting various criteria from Philosophy, History, Pedagogy, Literature, Computer Science, Art and culture, Methodology and the epistemology of research in its relationship with the conceptualizations and practice of Martí.

They also have the objective of enriching spirituality, a concept that we will define later, and the humanism of Cubans willing to build a better homeland in gratitude to the founding fathers, as an effort of the common man to build a more prosperous and cultured society "With all and for him of good of all⁵".

Also, as a legacy for our children and grandchildren, even when their projects do not wish to be carried out with us, but knowing that Cuba requires them as its most dignified inheritance and if we contribute something to that hope - reality, we will also feel satisfied. of the debts we have with the Hero of Two Rivers.

The text is made up of five chapters that group reflections, epigraphs or works that contain common ideas, but all related to a philosophy of feeling, thinking, being and doing Martí in pursuit of improvement and human dignity. The first, The Philosophy of Education and Culture from Martí's work, contains antecedents that historically and culturally contextualize his work and the argumentation of the philosophical functions of education from his perspective, which could also offer the title to this book.

The second chapter assesses how the Experiential Pedagogical Experience constitutes a method that can integrate others with a qualitative tendency, consistent with its educational and methodological philosophy of teaching to live.

We explain and develop this millennial objective from the beginning of an education from, during and for life that is exposed in chapter three; the fourth has a hint of historical and pedagogical content and recreates the origin of the universities in our continent and the proposed defense and progress of Our America, as latent and telluric wakefulness.

⁵ On November 26, 1891 at the Cuban Lyceum in Tampa, José Martí gave the speech, Por Cuba y para-Cuba, which concludes with the famous phrase, and let's put around the star, on the new flag, this formula of triumphant love: "With everyone and for the good of all". Volume 4, page 279.

The call to reading and doing from the work of Martí in the first section of the fifth chapter highlights the importance of reading as a source of culture, which is re-signified in the second section with more practical than theoretical arguments.

The work concludes with a daring proposal about what the Apostle's attitude would be if he lived in our times and could get a computer with Internet access; this last work deserves the noble and decisive co-authorship of Frank Rafael Arteaga Salgado, because without his research, advice and updating it would have been impossible to prepare it.

If these proposals sin from an imperfection, it is that certain phrases and ideas from Martí are reiterated and, perhaps, others of mine, which do not cease to detract from the beauty of the essay, however, they appear knowingly of such fact, for that reason I assume the criticism and if I could alleviate it in something, it would only be the pretext that there were no others that seemed so precise to me due to their contextual utility, at least from my perspective. Another mole is that not all the chapters have the same rigor in their foundation, a certainty that only those who have a good job reading and studying the essay or the compilation will discover it.

I must warn readers of a virtue so that they do not overlook, and it is the wealth of data, curiosities and unsuspected arguments that they will discover in the footnotes, in a kind of another text within this one.

I must thank Roberto Valledor Estevill for his almost daily dialogues that have so compelled various reflections in this book; to José Ignacio Reyes González, who with his tenacity and dedication has been essential in the academic improvement of many colleagues and, of course, in which he revealed his Martí wisdom by tutoring my doctoral thesis on the Martí's Classrooms project since 1992.

To the members of the Study Center, the doctors from Las Tunas University, those of the research project educate from, during and for life, the doctors and masters that I have tutored and Gregorio Peña Estrabao, a longtime friend that many years ago he called me to read the Apostle's books and to admire Vicente García.

Also, my gratitude to Faure Chomón Mediavilla, from Las Tunas and Stoic father of Maceista stock and apostolic integrity; one of the most phallic of our country distinguished in the courageous act that elevates Havana and Cuban history, the assault on the Presidential Palace on March 13, 1957.

To his son Rubén Faure Chomón Sampedro, an honest and enterprising brother who never ceases to warn me about the excesses of power and the abuses that some undercover in their rank commit to live a life of which the Apostle would be ashamed; to

them, father and brother, I owe the most penetrating, deep, and lofty reflections in this book.

Very especially, to Ernan Santiesteban Naranjo and his wife Kenia María Velázquez Ávila who revealed a friendship to me, solidarity and will bordering on the legendary and without them this work would have been impossible. To Yithsel Santiesteban, for her last-minute review and the joy of sharing, through reading, the most extensive conversation he has ever enjoyed with me.

Thanks to my wife, also a co-author, I express it literally, not from the metaphor to embellish the commitment of recognition that we have when they help us to carry out the work, thus, there were parts that she listened and read carefully and with an unprecedented sense of the criticism, we elaborated between the two the improved and more convincing text, thanks again.



Introduction

This expanded and corrected edition appears thanks to the Center for Pedagogical Studies of the University of Las Tunas and the collaboration of Ernán Santiesteban Naranjo; it is the result of a quick revision, which supposes that several details will make the task imperfect according to the haste of this request and the need to incorporate some works that will enrich the philosophical perspective of education from the practical and theoretical work of José Martí.

The added works are: "Classical models of and for scientific writing"; it deals with considerations on how doctoral theses or others of scientific or academic nature should be written, in accordance with a personal and colloquial language in tune with the communicational dynamics of our culture that breaks with stale styles and others inherited from the former Soviet Union; "Reading, Martí's Legacy for the Contemporary University", constitutes an invitation to reading as the most beautiful adventure we can enjoy to broaden the spiritual horizon and be a source for research to raise its aesthetic attraction, in addition, it complements the first article.

The reflections on the "Differences between the experiential and the experimental method", offers a background philosophy that establishes the distinction between life and its everyday life and the duplication of situations that can reproduce the experimental method if we do not sharpen our senses in the experiential dimension and finally, "Martí's spirituality as a safeguard of the nation", is a historical, academic and cultural contribution for the sustainability of the nation as a prosperous and ethical entity susceptible of the perpetual improvement that such an immense work demands from us.

On the other hand, since 2016, the year in which the first edition appeared to date, we have enjoyed experiences that broaden the academic perspective, especially in the certainty that Martí's work is strengthened as moral and spiritual support of the homeland, in addition to having carried out various studies that theoretically improve that vision in terms of the improvement of Cuban society. An updated revision in the writing complements this new work.

The work as member of the National Doctorate Board and that has allowed me to share experiences in diverse Cuban universities, has enriched the affective epistemological perspective of the academic and cultural work that I carry out in pursuit of directing all the ways towards the Martí apostolate of human, ethical and anti-imperialist essence; however, the school and the university play a decisive role in this task in which also the family, the community and the State are committed with the national safeguard.

This work continues having basically an addressee, those who approach and develop the scientific and academic formation, nevertheless, the professionals of the culture and

ideological institutions, among others can make use of it, because the imperial stalks do not cease and it is well worth arguing that the Martí's thought and derivative of this, the anti-imperialist thought of the Cuban people, are weapons to which we must resort for the foundation and realization of the Cuban social project.

The reflections of our President on February 24, regarding the painful events in January of this year 2020 that we add as a colophon, are the best reference to channel the educational work together with Miguel Díaz-Canel Bermúdez and all those who, like him, assume this work from ethics, love, truth and faith in the academic and cultural battle in favor of the improvement of "our children and the children of our children", truth and faith in the academic and cultural battle in favor of the improvement of "our children and our children's children", because those people who desecrated the busts of the Apostle are also children of the homeland and, although mistaken, very mistaken, they deserve that Cuban jurisprudence is benign as José Martí was with those who were wrong and did not live up to his standards.





Chapter I: Philosophy of education and culture from Martí's thought and work

1.1. Background

The main ideas of the Philosophy of Education from Martí's perspective are influenced by its cultural dimension, since the theoretical and practical expression of that Philosophy is the way in which people feel, reason and do our lives and what is precisely that, if not the way we individually or collectively develop and enrich our culture.

We hear every day the assertion that the school is the main cultural center of the community and indeed it is, but not the only or sometimes the best, although it should be because it stands as an intention and centrifugal scope of teachings, a catalyst for the arts and civic model.

It is undeniable that the educational function of the school institution with its multitude of tasks, exceeds the strictly pedagogical purpose and ventures into the fields and object of the materialization and spiritualization of culture in a society open to dialogue, criticism and creation, –al less is the purpose of many official voices and decrees, even when the official voice is not entirely from Martí for all contexts, specifically at the municipal and provincial levels, in addition to its cognitive and affective purpose.

It is precisely in the ideology and work of Martí that resides the commitment of our schools, but also of cultural institutions, which should and can be homologous to the former. These arguments seem sufficient to affirm that, in addition to being artists or cultural professionals, we are teachers and those whose profession haunts the "living gospels"⁶, perhaps possess a virtuous soul and the gift of creation.

Consistent with these ideas, what definition of culture do we assume? The polysemy of the term does not allow a specific answer, however, from the etymology of the phrase we approach the explanation that satisfies us due to its intention and extension, at least for this work, hence:

Culture is the production, creation and transformation of the theoretical - practical activity, with individual or social character and integrates the cognitive, communicative, affective processes that enriches the spirituality and human materiality in a historical context, transcendent due to its educational qualities.

Is it paradoxical and irrational to note that the content and object of education is also in this conceptualization? Or emotions, feelings, in addition to decency, sanity and love as

⁶ The work, Culture and values in José Martí, by colleague Lissette Mendoza Portales, Editorial Pueblo y Educación, La Habana, 2008, refers to how culture is the carrier and enhancer of values from Martí's axiology, that is why we must approach its study to enrich the pedagogical perspective in this dimension.

expressions of the intangible and uncountable, do they constitute evidence of the noblest culture? A good understanding...

And what do we understand by education? We also find a concept that has been widely discussed throughout history, however I have selected the one that synthesizes some features related to the definition of culture raised in the previous paragraph, which appears in T. 8, p. 281, O. C. namely:

“To educate is to place in each man all the human work that has preceded him: it is to make each man a summary of the living world, until the day he lives: it is to put it at the level of its time, so that it floats on it, and not leave it under its time, with which it will not be able to float; it is preparing man for life”.

The summary of human work prior to ours is the cultural creation that precedes us and from the assimilation and objectification of the best of it we are prepared to face life, a task that, in the first place, preceded in chronology and in duty by the family, corresponds methodologically and academically to the school institution.

By demonstrating the interdependencies that occur between culture and education, we are in a position to study the essences that concern us; then, based on the logical historical method and dialectical hermeneutics - later on we will conceptualize it - it is necessary to note the antecedents of Cuban philosophical, artistic and academic thought that had an influence on the formation and expression of Martí's evaluations about the Philosophy of Education.

Although the Apostle never used and perhaps did not have sufficient awareness of this branch of Philosophy, which does not prevent us from assuring that he did develop it in theory and practice and that, undoubtedly, it also constitutes a Philosophy for Culture.

There they are as the mentors of José Martí and foundations of Cuban thought and the most exalted of our culture in the context of that time, José Agustín Caballero, liberal priest and father of Cuban Philosophy; José Antonio Saco, more of a man of his time than a controversial character; Félix Valera and José de la Luz and Caballero, from whom he assumed the regulation of authority, the desire for wisdom and the passion for homeland independence.

The verse could not be absent, José María Heredia also coexisted, who printed a poetic halo as decisive as political and philosophical to telluric love and, therefore, patriotic in the conformation of the Cuban nationality and Rafael María de Mendive who was the highly cultured teacher unfolded in father and perhaps the one who most influenced his youth.

They, although they are not the only ones, count as the most prominent who exercised a decisive role in the formation of the Cuban nationality and nation. That is why today,

even if we want to, we cannot get rid of such vigorous foundations, to which we turn with satisfaction.

About José Agustín Caballero (1762-1835) he wrote⁷, referring to Bachiller y Morales that:

"He studied at the College of San Carlos... when the sublime Caballero, father of the poor and of our philosophy, had declared, more by the advice of his mind than by the example of the encyclopedists, his own field and foundation of the science of the world that study of natural laws; when out of his hands, strong to found, Varela discovered, he had Saco, and La Luz snatched... "

In this way, José Martí distinguishes Caballero as the father of our philosophy, perhaps because he knew that he was a professor and held the chair of Philosophy for twenty years at the Seminary of San Carlos y San Ambrosio and because he wrote *Philosophiaelectiva*, in 1797 with Rodríguez de la Barrera, as the first Cuban philosophical work.

José Agustín Caballero ennobles his work because he was the teacher of two of our founding fathers: Varela and La Luz, who were his most outstanding disciples and their mission, together with that of others, establishes the ethical, patriotic and educational foundations in the Creoles. of the Cuban archipelago, thanks, in large part, to the formative and philosophical task of its tutor.

It seems that Philosophy, the mother of science, is also in our history, the founder of the thought that became the action and transformation of society at that time, in a long process in which criteria and conceptualizations irreverent to the philosophy of "fashion". Thus, Rita M. Buch, in a rigorous article⁸, states that:

"Both Varela and Luz recognized in Caballero the teacher with a reforming spirit, who knew how to deliver the first blows to scholasticism, and transmit to his disciples a new method of thinking and doing philosophy in and from Cuba, electism, which allowed them to select what best of all the systems and adapt it to the needs demanded by the Island".

Peremptory theoretical and methodological arguments that elevate, even more, the patriarch philosopher and man of action. However, a new reading must be the one that recognizes the use of this method, in ordinary life and allows those who had knowledge of it, the best choice in the various and conflicting experiences of everyday life.

Precisely here the practical assistance that emanates from the philosophical disquisition and that finds a material and transforming support of our reality from the work, not only

⁷ On the occasion of a recognition to Antonio Bachiller y Morales who appears in T. 5, p. 145, of his Complete Works.

⁸ "From Caballero to Martí Trajectory of elective Cuban philosophy in the 19th century", published in the Honda Magazine of the José Martí Cultural Society, p. 49, number 25 of 2009.



of these bastions of history and culture, but of a good part of the intelligentsia, artists, educators and part of the Cuban people.

The prominent scholar and diplomat García Bárcena, in his appreciation of the distinguished Cuban philosophers, assured that: "The most significant thing about the Cuban philosophical tradition is that none of its heroes dedicated himself to pure philosophizing, turning his back on the vital urgencies of the nation⁹".

When facing the vital urgencies of Cuba, the disquisitions and controversies went into the background when they were about to descend from the Tower of Babel and, from the common language, face the earthiness of the daily and citizen urgencies, because as he wrote the Apostle: "Doing is the best way to say¹⁰".

Also, as a bastion of our Philosophy is Félix Varela, before whom to discover ourselves would be little, since there are many virtues that identify him as the first ideologue of Cuban independence.

His philosophy classes, numerous publications and daily attitude, consistent with a scientific activity carried out in function of the forge of the homeland and civic morality in the configuration of nationality and independence ideology, elevate him as one of the prominent personalities of the history in our country and the most outstanding in the first half of the XIX century.

The scientific lesson that, according to Luz y Caballero himself, Varela left us that he was "the one who taught us first to think", constitutes a recommendation at an epistemological and civic level about which we must have a critical conscience - motivation, good memory, habits, knowledge, necessity, commitment and regulation— and to understand that every human act must first pre-exist in reasoning as a higher psychic function and then in cognitive, volitional, communicative and practical activity. This philosophy of thinking, being and acting as part of our identity, distinguishes us in scientific and educational practice at the dawn of nationality.

This rise is due, in part, to the fact that he was the continuation of the academic and philosophical work of José A. Caballero at the San Carlos y San Ambrosio Seminary and for having maintained an ethical condition bordering on the saints. But, where does the immensity of priest Varela reside? In that his Philosophy of Education, undoubtedly tinged with a religious faith that perhaps, and only in theory, "clashed¹¹" with his

⁹ García Bárcena, R. "Tribute to the teacher." Cuban Journal of Philosophy. Havana, V.I, n 4. January-June 1949, p. 3.

¹⁰ T. 7, p. 197.

¹¹ In the newspaper El País, on May 14, 2015, it is commented that, "For the Pope, the true atheists are not those who deny God, but their neighbor". In the unparalleled essay, "That sun of the moral world", by Cintio Vitier, between pages 196 and 202 we find an assessment on this subject, from passages of our history in which he

scientific faith and political faith, overflowed the spaces of the chair and put at the service of a classist context that demanded the guiding and persuasive word and, above all, the belligerent action as the only and peremptory solution to the historical dilemma of the country that crystallized on October 10, 1868 at the “*La Demajagua* sugar mill”.

Only in the hypothesis of this dispute between religious faith and scientific faith, in the short or long it is inconsequential, since the experiential reality that ranges from educational work based on food, shelter and clothing, to spiritual improvement for personal satisfaction and of others as if it were for us, religious beliefs or scientific training are of little value if they are not at the service of human dignity. What is involved is, I reiterate, not theoretical disquisitions but practical reasons and an infinite faith in man to achieve his equity and decorum.

The causal relationships of this purpose "started" in *La Demajagua* are found, among other reasons, in the content of the gatherings, conferences, letters, publications, magisterial work and integrity of the entire Valerian task, together with the other essentials that crowned Carlos Manuel de Céspedes as the initiator of the independence deeds and Father of the Nation.

Premises of a higher order in the formation of feelings, ideology and independence morality of the precursors of the libertarian deeds, who enjoyed *La Bayamesa*, the background melody at the birth of the Cuban nation and progenitors of the homeland that today contemplates you proud.

This dimension has a latent meaning in the history of the Cuban Philosophy of Education, where academic and intellectual work often precedes and prepares the task of combat, in a continuity that glorifies more than a century of mistakes and triumphs.

The contest had the supreme purpose of achieving all justice as a synthesis of material and spiritual needs and a breeding ground that was germinating in the first decades of the 19th century; that is why José de la Luz asserted, “Before I would like, I am not saying that the institutions of men - kings and emperors -, the very stars of the sky, would collapse, then to see the feeling of justice fall from the human breast, that sun of moral world¹²”.

It is the same for the Apostle; in supreme affirmation that some people do not share due to the virile emphasis, typical of his time, he alleges,

highlights the imperishable figures of the national pantheon such as José Antonio Echeverría and Frank País González. This note has a marked philosophical emphasis on the relationship between two of the highest human passions, religion and science, often mediated by another, politics, which were not left out of the Philosophy of Education and Culture in the work of José Martí.

¹² Vitier, Cintio, "That sun of the moral world", Ediciones UNIÓN, p. 196, Havana, 2008.



"Justice first and art later! A female is the one who in times without decorum is entertained by the finesse of the imagination, and the elegance of the mind! When freedom is not enjoyed, the only excuse for art and its only right to exist is to serve it. Everything on fire, even art, to fuel the bonfire!¹³"

Faced with these conclusive words and justified by the facts that nuanced the dawn and continuity of the libertarian deeds, let's move on to the second part and ask ourselves, was José Martí a Philosopher in the tacit and conventional sense of the term? If so, what solution did it offer to the fundamental problem of Philosophy? To those who might be interested, what was your philosophical affiliation: idealistic or materialistic?

Based on these questions, which are not the only ones, did you come to venture into the object of study of the Philosophy of Education? In essence, who, how and for what is educated? Such education, will it be a function of some privileged or of the whole society? And what significance did you give to culture in the education of men and what level does it occupy in its realization?

From these expectations and in the face of such a portentous personality, supposedly utopian due to its poetic, creative and controversial nature on the philosophical issue on the one hand and dialectically on the rise and as realistic as it is brave until its ultimate consequences on the other, it allows the assessment we make to possess contradictory appearances.

Contradictions that were never antagonistic, but were filled with nuances such as the almost mural painting by Raúl Martínez: Martí the Star, from 1966 that evokes his figure in codes of celestuality and popularity by revealing multiple faces full of wisdom and hope.

I will advance an argument, in the literary production of a political and artistic nature in their youthful years a religious ideal is recurrent analogous to the context and culture of the time where virtually as a custom and belief of many, God was the panacea for all evils.

However, the programmatic documents and Martí's attitude in his later years place him in a more profane perspective, if the term is secular, given as a synthesis of a reality that could only be transformed from the ideological and practical position that he assumed, to the act courageous and supreme on the afternoon of May 19, 1895. These arguments do not mean that we should affirm that he was earthly pagan or more clearly: atheist, because, as we know, he was not; the nuances will allow us to approach and reveal the best assessment on this matter.

¹³ "The exhibition of paintings by the Russian Vereschaguin", La Nación, Buenos Aires, March 3, 1889, T. 15, p. 433.

His Christian formation constitutes, –despite some critics who believe in practically nothing, because they only believe in the God of money and, please, understand that the Philosophy and connotation of the phrase God of money integrates all devalues into their universe–, one of the essential pillars of his humanism and unfinished passion to do good.

Besides fighting for the happiness of man, even the conscious attitude of fighting like a loving *mambí* of life; not such an agonist as some have called him mistakenly thinking that this would be a subtlety in demeriting his height, or perhaps they have made him unaware of such a despicable act.

Do not! To those who, after personal merits, –because there really is no other explanation– try to diminish those of the Apostle, we say that it would be like denying and, in the best of cases, obscuring, the work of José Martí, who in *Dos Ríos* was more lucid than the sun and hours before falling in combat he wrote for the immortality that he was fighting to “prevent in time with the independence of Cuba the United States from spreading through the Antilles and falling... on our lands in America. All I have done so far, and will do, is for that”. T. 4, p. 167. Never, as on this occasion, has the word here reached the semantic summit of futurity, honor and life¹⁴.

Let's go back to the other reflection, the crucial and decisive thing is not in the philosophical affiliation or religious belief, since there are infamous materialists and consistent idealists with an ethics worthy of universal recognition; it is evident, there is the legacy of Varela, Juan Arnulfo Romero or Lucius Walker, among many who deserve gratitude and reverence for having done so much.

It is pertinent to add that José Martí received for good the best ethical ascendants of Christianity - which decisively influenced an objective and spiritually superior trajectory to that of the common man -, but also of Stoicism, Hinduism, Platonism, Romanticism, Emersonian transcendentalism, Kraussism, positivism, materialism and spiritualism, which will try to bring closer and smooth their contradictions¹⁵.

Although what was decisive in the moral formation of their ideology, social practice, pedagogical activity and educational philosophy was, more than those philosophies or currents of thought, the influence played by the heroes as paradigms of culture and combat. It is not about polemics or philosophical disquisitions, it is about transforming

¹⁴ Censoring the suicidal act based on insensitive criticism is an uncultivated and inhuman attitude; no one psychically healthy wants to die because yes, there are always genetic, social and psychological causes that drive the event. I remember how the internationalist Wilber Franco Domínguez, some members of the Association of Combatants of the Cuban Revolution, did not make him an honor guard at his wake, because those who kill themselves did not distinguish him with that act; of course, the neighbors and relatives organized a guard of honor for this young man as well deserved as for the most.

¹⁵ Vitier, Cintio. *That Sun of the Moral World*, p. 91. Union Editions, City of Havana, 2008.

and improving the world; In this sense, our Hero left us a practical and theoretical inheritance in correspondence with the most admirable of the universal patriotic and ethical tradition.

Then, we enrich ourselves from the practical and theoretical perspective of the Philosophy of Education and Culture consistent with the pedagogical ideology of the most representative teachers of human academic history, of those heroes and Martí apostolate that synthesizes one of its main expressions: "To be educated is to be free" (T. 8, p. 289) that reveals a peremptory anthropological character, the essence of the hominid condition.

So, what is Philosophy? According to Joan Corominas in Brief Etymological Dictionary of the Castilian Language, this phrase comes from the combination of others of Greek origin: philéo, "I love" and sophía, "wisdom, science", which when combined formed the word around the year 1250, at least in the Spanish sense. And Philosopher that appears between 1220 and 1250, from the Greek philósophos, which means "one who likes an art or science" or "(the) intellectual"; the latter noun is also part of the family of the word intelligent and intellect, which appears on page 273 of the 1995 edition.

Theoretical and affective reasons to conceptualize the terms, however, are not enough to exhaust the explanation, the practical activity that sustains that inclination or love for knowledge and commitment to moralize the lives of men, materially and spiritually, is needed.

From these evidences the first inference is that José Martí, being a lover of wisdom and science, was, in coherence with his daily apostolate, a philosopher and made Philosophy from notes, evaluations and goodwill practice about and in life social, that is, society, nature and thought.

This idea can be argued with one of his criteria: "Studying the forces of nature, and learning to handle them, is the rightest way to solve social problems¹⁶." This study is also an academic and cultural event.

You were probably not fully aware that the relationship between nature and society is a philosophical interdependence of decisive significance for the existence of men¹⁷, or perhaps it was aware of it if we interpret the expression: "Philosophy is nothing more

¹⁶ T. 13, p. 52.

¹⁷ The supreme creation of nature is man and if he does not study, explain and take advantage of his forces, in their scientific - empirical dimension and do not know how to treat them, that is: make them produce, distribute and consume them, he will find himself at the crossroads of exhausting that irreplaceable source of life; Today, two billion pounds of food are thrown away every day, enough to feed that same number of the hungriest on the planet (2016); We are in the presence of a social pandemic, in addition to the one that has hit us since December 2019, which explains philosophically how some societies are not consistent with this postulate; The phenomenon does not affect Cuba so much, although we cannot completely exclude ourselves from this event.



than the secret of the relationship of the various forms of existence". T. 7, p. 232. To which we must add, material and spiritual existence, that is to say, translated to the object of study of Philosophy is nature, objective dimension of society as its material level and thought (reasoning, motivations and feelings) of men as their spiritual and therefore cultural perspective.

But what is Philosophy for José Martí? "Philosophy is the knowledge of the causes of beings, their distinctions, their analogies, and their relationships." T. 19, p. 359. This statement integrates, in synthesis, the universal pillars of the classic philosophical systems, namely: origin, meaning and relationships of objects, processes and phenomena.

He offers us other evidence that completes his opinions on the content of Philosophy when he assures that: "... the thinker who does not generalize, who does not universalize, is not the creator of a philosophical system". T. 19, p. 365. He had grasped the significance of these philosophical pillars by adding generalization and universalization to their functions.

It would be necessary to add the categories, principles, laws and theory of knowledge to complete, to a large extent, the content of Philosophy, at least from the dialectical and materialistic perspective, heir to giants and classic systems that the founding fathers cultivated.

For these reasons we must not affirm that he was a coherent philosopher with such a perspective, he certainly did not theorize or systematize studies related to that Philosophy, however, the ideological, academic, scientific and human dimension of his thought and work complement the philosophical-sociological creation of the classics of the materialistic and historical dialectic. What's more, his love, Cuban worldview, universal, apostolate of love and generosity, offer a unique halo against any philosophical current.

That is why I consider its mission as the complete Philosophy not only for Cuban Pedagogy, politics and science, but for domestic life, community, clothing needs, food, shelter, urgencies of us and "... poor of the earth". As he announces from the generosity of aesthetics: "With the poor of the earth / I want my luck to cast: / The stream of the mountains / It pleases me more than the sea." In "Simple Verses", 1891, T. 16, p. 67.

The Hero of Two Rivers proceeds as a sage who with his philosophy is capable of alleviating our ills; We will see how, from his lessons on education¹⁸, and social

¹⁸ "Education has to go where life goes. It is foolish that education occupies the only time of preparation that man has, in not preparing it. Education has to give the means to solve the problems that life has to present. The great human problems: the preservation of existence, - and the achievement of the means to make it pleasant and peaceful". T. 22, p. 308. Even though there are others, this is one of the most comprehensive definitions that José

relations, it brings together a comprehensive vision and theoretical and methodological foundation from the daily practice of our teaching work.

Another certainty, the dialectical method acquires life and explains from the practical - theoretical contradictions of human existence and they are fundamental, necessary and stimulating for development, for this reason it states that, "The principle of contradiction is fundamental and necessary", T 21, p. 65 and "... what stimulates as much as contradiction?" T. 22, p. 32.

He assures in a philosophical phrase that assuming life means understanding it at a level of non-linear contradictions, I want to express it in a spiral, since "Life is undoubtedly a contradiction ... and there could be no contradiction if there were not two different and contrary forces". T. 21, p. 68. Those opposing forces will inexorably lead to development.

We recognize the philosophy of this statement, more if we relate it to the opinion, "In the arena of life good and evil fight fiercely", Idem, p. 41, and that "it is the constant relationship between the material with the immaterial", Ibídem, p. 42.

What is the original content of education¹⁹ and the Philosophy of Education, if not that of bringing out all the good, beautiful, true and useful of the human being in terms of himself and others? What is the well in the field of Martí and in ours?

It is the act of generosity, integrity, of sacrifice; the feeling and attitude of loving the homeland, of "being good to be happy and of being educated to be free²⁰"; it is to offer wisdom in exchange for its socialization and multiplication, knowing that such a condition is more than knowledge; it is to socially display the values that the teaching profession treasures. It is the mystery of recognizing ourselves as valuable, sovereign, but humble when prudence, joy and knowledge assist us; it is "Conforming life to beauty ... (As) the only serious matter in life²¹"; it is to be "accomplices of virtue", justice, the highest and deepest of moral conduct in human history.

Martí offers about the education process due to its cultural and experiential perspective, a perspective that we will explain later.

¹⁹ Philosophizing and doing about the most generic, contradictory, necessary, cultural and transformative in the training process in order to improve society from practice, constitutes the object of study of the Philosophy of Education. (Course of Philosophy of Education for the curricular doctorate, Arteaga Pupo, F. 2021).

²⁰ The full quote is, "Being good is the only way to be happy. Being educated is the only way to be free". T. 8, pp. 288-292. Then he writes, "But, in common human nature, you need to be prosperous to be good." We infer that, as a tendency, those who have are in better conditions to give than those who do not, however, this is not always the case and, from the Martian dimension, education must train men in a generous attitude of giving even, when do not have much.

²¹ Yearbook of the Center for Martí Studies, no. 4, 1981, p. 13.

This scope of the good integrates the dimension of the beautiful, that is why the assertion that everything good is aesthetically beautiful may seem acute, however it is also useful, cultured and necessary.

When in its appearance the process of the education of virtuous men is not considered beautiful, because it is usually contradictory, obligatory, ungrateful, without all the hygienic, material, food conditions, among others, it is only in form, because in its essence and Martí perspective, it is truly beautiful, a dimension that we must not stop arguing with as many examples as possible.

We must make a partial conclusion that helps us assess these notes; first, to pretend or be a philosopher it is not enough to love knowledge, it is necessary to transform and enrich the material and spiritual life of men.

Philosophy also contains as an entity of study the relationships between objects, causes of their existence, distinctions and approximations; Its purpose is to make generalizations; human progress is produced from contradictions and this development will be consistent with Martí's purpose that good prevails over evil. In the following section we continue the study of the philosophical thought and practice of José Martí related to education, but from its functions and foundations.



1.2. Some functions of the Philosophy of Education

The previous ideas are coherent with a part of the object of the Philosophy of Education, which is summarized in the concept and objective of human educability, as well as other functions such as teleology, anthropology, epistemology, axiology, cultureology, technology and ideology that Some with knowledge of the facts and others without knowing it completely, were treated by the Master and that we will try to address, but not exhaustively, in these lines.

Although the concept of teleology²² is not widely used in the academic and scientific fields, it does not mean that its use is wrong; If it expresses the aspiration of a complete or perfect education that will only be achieved through a lifetime, nothing better to summarize it than Martí's sentence that, "Education begins with life, and does not end except with death.", T. 18, p. 390. He maintained that, "Education does not bear fruit if it is continuous and constant ...". T. 6, p. 260. That is, it must last a lifetime so that it is in harmony with the "teleological project of Martí."

The anthropological function in the philosophical perspective of the National Hero is partly explained in this maxim: "There is a system of education that consists in turning men into mules, into sheep, - in dismantling them, instead of making them humbler. A good education, not even steeds, zebras have to turn them. A rebel is worth more than a meek one". T, 21, p. 142. The human condition, object of study of anthropology, is inherent to its thinking, acting nature, to its conscious, dialogical and passionate essence.

The valuation of the human condition and of Anthropology centers its object of study on certain capacities, premises and creations of men, of their culture; hence we can consider these ideas of José Martí in this regard: "The will, associations, culture, suffocate, just as their lack favors evil germs." T 11, pp. 473-481. When it evaluates the Anthropological Congress in the United States, it maintains that:

"From the science of life, rather than from the origin of man, it was that role ... because by knowing what human life is like, and how many agents it obeys, the anthropologist frees himself from the risk of looking in the history of nature for the mere physical man, and disdaining any evidence that does not seem to him to be so, not being palpable when each step of the latest science teaches that not only

²² According to Joan Corominas in his Brief Etymological Dictionary, he states that the phrase comes from the Greek *télos* which means "end", and *logos* "doctrine", that is to say doctrine of the ends and from which the word *entelequia* which means finished and perfect also derives other authors offer him the meaning of idealization and mirage. Hence, we assume the term to make known that teleology, as a function of the Philosophy of Education, expresses the aspiration to train man throughout life and achieve a "finished", "ideal" and "culminating" education that it connects with the phrase *culminate*, (already discussed above) that produces the word *culminate*, in 1889, deriv. cult of lat. *Culmen*; *culminating*, 1843. Joan Corominas, p. 185



the tangible is true, nor the mental and moral of man depend ... on such conformation or such deformity ... ". T 11, pp. 473-481.

Precisely, it is not enough to "search in the history of nature for the mere physical man", in his own words, because it is unheard of to reduce, classify or judge man by his physique: black or white; tall or small; thin or obese; sick or healthy; man or woman; young or old.

The tangible does not count, nature and human condition are much more than that, it is even above their religious beliefs, philosophical conceptions, academic training, cultural level, economic possibilities, place of birth, ideology, sexual orientation, territory where they live and political partisanship.

In short, "Man does not have any special rights because he belongs to one race or another: say man, and all rights have already been said ... Everything that divides men, everything that specifies, separates or corners them, is a sin against humanity". T. 2, p. 298.

Hence, for the great man, human nature is not the sum of attributes of fashion, culture, money, skin color; one is a man, generically speaking, when he achieves his full dignity in conscience and action more for his neighbor than for himself, that is how he is a man.

Beyond the hardware, gaps, needs, triumphs or failures, he asserted, "All those who have truly struggled in life, although some successfully and others in the dark, are brothers who do not know each other." T. 2, p. 273. So, the human act for the other does not literally mean in pursuit of the one in front of us, but rather that philosophy underlies the action of good as the quote suggests.

We are brothers, insofar as we constitute the family at the peak of the animal kingdom because, among other attributes, we possess, alongside the will to struggle and smile, awareness of communication: informative, regulatory and affective, and activity: cognitive, affective and practical. Human family, however, beware of the following paradoxes that can lead to primitive actions.

Nor do we mark our territory with urine, we do it with weapons; we use condoms, but we get venereal diseases; we serve ourselves up to seven places at a protocol dinner, however, sometimes we do not accompany it with a beautiful conversation; we possess the resilience, although sometimes we faint the will before the bees; we have the ability to laugh and we do not use it when we need it and to conquer space and also to pollute it.

For its part, epistemology, which we also understand as gnoseology, that is, the theory of knowledge that contains the doctrine of truth as its core, is considered a science that gradually separates from Philosophy, just like Axiology. These find a more precise

object of study and for their explanation and use, a set of methods is being accepted in the scientific ethos in institutions dedicated to investigating that object where content related with it, as well as the increasing acknowledgement for its social function.

In this way, on the truth it is urgent to offer the following definitions of the Apostle, "Greatness is in truth and truth in virtue." T. 6, p. 457. The virtuous truth is preferable to the harmful truth and to express it aesthetically, because as the poet sentenced: "Tell yourself the truth you feel, with the greatest art with which it can be said." T. 5, p, 190. Or, "The truth gets where it is going sooner when it is told beautifully. And it has not shrunk, nor to reserve the useful truth". T. 1, p. 325. And, "The truth wants art, only the beautiful triumphs." T. 9, p. 465. Beautiful relationship between truth as a category of epistemology and beauty as a condition and aesthetic conceptualization that makes life more pleasant.

As we require true knowledge, let us begin the evaluation of this function of the Philosophy of Education, that is, the epistemological one, establishing a link with these words, "Human life is a science: we must study at the root and in the special data every aspect of it ... It is essential not to be ignorant. The generous azuza; but only the wise man solves. The best sage is the one who knows the facts. T. 11, p. 157-158.

We could accept that it must be known from science to solve the problems of human life; perhaps this reference is sufficient to justify his criteria and the role that we have to play as researchers in terms of a better society, that is, morally superior, but we return to another of his opinions.

In his philosophical assessments he states that, "The ideal truth is the result of reflection on the facts." T. 21, p. 54. One of the methods for accessing the truth is precisely the abstraction of facts, processes and phenomena, which integrates perception from observation.

For this reason, he argues that: "... to know it is necessary to examine: that the most credible source of truth is our own examination... sure means of knowing... the knowable thing: observation, - and the thought about the observed: reflection". T. 19, p. 362. Criteria of a highly gifted epistemologist.

Here we find a set of the classic methods of the Cuban and universal pedagogical tradition: observe, think, know and then decide, communicate and transform; Although a resignification of the argument allows access to a higher order epistemological requirement, it is constituted by the fact that the process of knowledge and access to the truth is conditioned by "our own examination".

In the work: "Tito Vignoli: myth and science", highlights the supreme values in the scientific ethos: finding and revealing the truth, he precisely writes: "... eagerly and

sincerely seeks the truth"; it also underlines the intrinsic and non-supernatural potentialities of man for human progress; in the same article he points out, "And that is the magnificent phenomenon repeated in all works of nature: coexistence, interdependence, the interrelation of matter and spirit!" T. 23, pp. 315-317. It seems, in the dynamics and vitality of the concepts used, that these words are written by a student of Philosophy or Epistemology in contemporary times.

Meanwhile, the critical attitude towards the observation, reading and recoding of the text and work of the scientist, the qualification of the interview, the survey, in short, the application of any method at a theoretical or practical level and the result thereof, has to scrutiny and triangulation²³ precede it.

Under the pretext of achieving the greatest sum of truth conceived in all its dimensions: objective, subjective, absolute, relative and concrete historical, understood from Martí's language, we turn to this sentence, "The truth is one and simple." T. 4, p. 216, moreover, because it strengthens the previous ones.

Science, meanwhile, should not be vulgarized; I consider that the honesty and responsibility of the researcher are two values that give him prestige in the discovery of the truth; Nobody should write or produce for us, we are the ones who, from the daily effort, fertilize the work.

Of course, then it will improve and perfect in the process of exchange with specialists, collaborators and tutors, but procreation is ours and we repeat: "the most credible source of truth is our own examination." T. 19, p. 362.

Although, to reveal the truth, knowledge is required and, according to José Martí: "... we ourselves are the first means of knowing things, the natural means of investigation, the natural philosophical environment." T. 19, p. 362.

If we are, according to his words, the natural environment for research, it means that nothing should alter the natural course of life, its spontaneity, legitimacy; It must not be adulterated by experimental methods, especially when the nature of the object of study constitutes our natural social environment. These arguments are explained in Chapter II: The Experiential Pedagogical Experience as a method of the investigative process.

Let us observe how the philosophical and anthropological character stands out when it elevates the human race as the object of research par excellence, of course, this variable does not cease to also assume thought and nature as human perspectives.

²³ Triangulation consists of contrasting the theories, contents, qualities and quantities of the object of study, achieved as a result of the application of these methods in a process of verification and objectification of the same, from different views and evaluations of the objects - subjects of the investigation.

Research projects and all kinds of relationships that they imply must be developed with the following cultural and pedagogical purpose: "Educate yourself in the habit of research, in the contact of men and in the constant exercise of the word, the citizens of a republic that will come to earth when its children lack those virtues". T. 13, p. 189.

Instructional and educational projects have to be carried out based on criteria open to various variables, since "A public education project is a seedbed of ideas: each look at the project raises new thoughts." In, "Mexican Scenes", Universal Magazine, October 26, 1875, T. 6. Foundations of an epistemological meaning that we consider premises of research and instruction projects with a secular and objective character as sine qua non conditions of the Moral Republic that he bequeathed us and that, with mistakes and successes, we try to build, always besieged by that neighbor who despises us. Such foundations are the dialectic of the process and its context.

For this reason, "That everything seems easy, that everything becomes pleasant, that everything is linked: here is the work of objective teaching." T. 2, p. 251. The expression pleasant suggests the occasion for sublime joy and the word link has a decisive importance in the scientific perspective, since it implies the necessary articulation of the contents as the basis of a pedagogical process, in favor of spiritual growth from academic enjoyment.

Now, how can we relate the axiological function with the ideology and work of the disciple of Rafael María de Mendive? Axiology is the branch of Philosophy that deals with the study of the formation of values that some try to split, not without reason, as an independent science.

This function of the Philosophy of Education integrates a need and actuality that we should not exclude, as it is erected as a foundation to protect the moral and material achievements achieved by the Cuban people in the social project, which will come down, as it was written, if We do not resort to the humanistic, cultural and ethical essence of Martí.

It won't snap down, no; It will fade away, as it seems to be happening, in a process that can last for years, at the limit of which it will be almost impossible to restart the struggle for the Moral Republic, since decomposition and indolence will flourish so much that utopias may have gone out of fashion through carelessness that today we do not stop engendering with irresponsibility and clumsiness²⁴.

²⁴ This conclusion was drawn up in 2016, however, the dynamic way and transparency in the work of the new President with his Council of Ministers, without saying that the former president was not, I simply understand it as different styles of work, plus the approval of the new Magna Carta on February 24, 2019, allow us to perceive an admirable work and even greater results if it were not for the devastating pandemic and onslaught of the blockade, which hints at the real hope that socialism is beautiful and, undoubtedly, superior to neoliberalism.

This quote reveals the task that summons us in the spiritual and moral formation as a safeguard of the project its Moral Republic, which for our luck is the one that we support:

“Education softens more than prosperity: not that merely formal education... of schools... truly sterile, but that other healthier and more fruitful, not only attempted by men, which reveals ... the secrets of their passions, the elements of their ills, the forced relationship of the means that have to cure them to the time and traditional nature of the pains they suffer, the negative and reactionary work of anger, the sure and incontestable work of intelligent patience”. T. 5, pp. 101-102.

The property that distinguishes this education is the primary function of the cultural institution, hence the aspirations are homologous, at least from Martí's and our perspective; obviously the historical context of Martí and what in the economic, political and other order comes from it, is different from ours.

Human and Cuban nature remains the same, because we have passions, sufferings, intelligence, secrets, these realities accompany us, as well as others that coexist in an objective and subjective interdependence with the value system indicated for the training of students. and all of society, in the school and the current Cuban culture. In this way, it is no longer a secret that, for the quality and success of this task, it is fair to approach the pupils with the spirit and the words expressed in that almost unknown appointment.

In the multifactorial and difficult process of the formation of values, we must bear in mind the frustrations, prejudices, mistakes and low passions of the pupils, of ours, because knowing these limitations and their causes, we are closer to the treatment and solution. Sometimes out of ignorance, we are not as loyal as we should be in this spiritual crusade.

In this process, how much meditation, honest dialogue, peace, silence, dreams, the mountain that energizes, decorum, the smile, the words of the elderly, the children's game, family unity and love!

Of course, in Martí's work there are allusions to universally recognized values and the best of the tradition of the Greco-Latin civilization, of which we are heirs; this, therefore, is an issue that deserves a separate work.

That is why I will refer to some that should be mentioned; let's start with the maxim that presides over our *Magna Carta*, namely: "I want the first law of our republic to be the cult of Cubans to the full dignity of man²⁵."

²⁵ T. 4, p. 270



To be worthy means to be modest, sober, modest, decent, upright, worthy, honorable, educated and moral; it is to be noble and devoted to transparency and human integrity. Again, we observe another association of axiology or morality with culture.

But how do you define virtue-catalyzing patriotism? "Patriotism is, of all those known to date, (has been until now) the best yeast, (among all known), of all human virtues." T. 1, p. 377.

Training in knowledge, respect and admiration for the values of the country: the anthem, shield, flag, palm, tocororo and butterfly as the national flower, as well as the work of Martí, is the safeguard of our culture, land and the nation as the primary condition of civility and existence.

In another definition, he integrates to the patriot condition the supreme value of justice when he expresses that, "The first quality of patriotism is ... the disappearance of passions or personal preferences before public reality, and the need to accommodate her forms the ideal of justice". T. 2, p. 257.

Regarding the value of industriousness, it is very severe with those who do not contribute their sacrifice together with others, by indicating that: "Nor should human society indirectly feed those who do not work directly in it." T. 8, p. 379.

Furthermore, "Because those who sit idly by, without thinking and without working, living off what others work, they eat and live like other men, but in the truth of the truth, they are not alive." T. 18, p. 471. The reality of human existence is conditioned and made concrete through work, whatever its nature: manual or intellectual.

On the other hand, it declares that: "Honesty is vigor in defending what is believed, serenity in the face of the demands of the wrong, in the face of the clamor of the proud, in the face of storms raised by those who better understand their own benefit than the national benefit". T 1, p. 101.

We find another certainty that integrates two values; in this case, honesty and patriotism, since in the previous paragraph he associated patriotism with justice, evidence that supports the idea that there is interdependence among all and they form a system that is articulated and complemented.

The same happens with this testimony: "... an act of generosity and justice brings into the arms those whom harshness revolts, or keeps apart". T.11, p.157. As we read, this value corresponds to the gregarious nature of the human act, confirming it by stating that, "Generosity gathers men together", T. 1, p. 369.



This value constitutes a premise in his proselytizing work and reveals part of the object of the Philosophy of Education, then, who denies that his harangues on the podium show his faculties as a cultured Master in pursuit of a better Cuba and a better world?

There is still anti-imperialism; even when it was a feeling and value well rooted in him as in other heroes such as Antonio Maceo, it was not a value that he conceptually used and explained repeatedly; In any case, there are numerous allusions in speeches, essays and letters to the danger that the United States represented and represents for Cuba and the rest of Our America.

We must read the unfinished letter to Manuel Mercado in which he confesses, "... I am already in danger every day of giving my life for my country and for my duty - since I understand it and have the courage to do it - to prevent it in time with the independence of Cuba that the United States extend through the Antilles and fall, with that force more, on our lands of America. All I have done so far, and will do, is for that". T. 20, p. 161.

The philosophy of that appointment heralds an unfinished work, which beyond that context, opened the doors to the will and need that the geography of the western hemisphere recommended to the citizen of the Cuban archipelago of that time, to achieve Caribbean harmony, American and universal.

Likewise, he bequeathed us this very precise and immortal quote for the possible combat: "... the only way to defeat imperialism ... is to be all soldiers." T. 12, p. 306. Today, in light of the post-Cuban-American conflict, (2016) it seems that we must be soldiers of the cutting edge of ideas. He taught us that another way to fight and be free is through culture and intelligence; here he was, perhaps unparalleled, the greatest teacher we require in contemporary times.

The cultural function that agrees with these events is associated with the pillars of the Moral Republic that he devised as a project of dignity and sacrifice, hence he warned of the need to promote culture and education to sustain and enrich it, that is why he revealed that: "... the mother of decorum, the sap of freedom, the maintenance of the Republic and the remedy for its vices, is, above all else, the propagation of culture." T. 13, p. 301.

How clever some compatriots have been in suggesting that the defense of culture, of our identity, will make us resist and triumph over imperial and domestic projects that harbor practically nothing from the Martí apostolate!

Finally, let's evaluate some of your criteria related to ideological function; what is the ideology? It is the set of philosophical, religious, economic, legal, political ideas, among others, that in their formation from and for culture, daily and concrete historical practice, expresses the needs and motivations of men.

For José Martí this set of ideas was the synthesis and integration of those pronounced in speeches, published in articles or other literary genres, written in letters or circulars, expressed in the dialogues that he shared with his friends, comrades in struggle, who had their genesis and development in everyday practice.

This ideology is declared in the concept and practice of unity as the first condition for the realization and triumph of the necessary war that, since 1887, it has systematized in the commemorative speeches of October 10 and others such as the one delivered in Tampa, November 26 of 1891, which concludes with these words: "And let's put around the star on the new flag, this formula of triumphant love:" With everyone and for the good of all." T. 4, p. 279. It is difficult to assimilate this formula of love, without, however, which one could be better?

In addition to this ideological and proselytizing function, a philosophical perspective that contains a profound educational character emerges, hence, perhaps without having knowledge of it, it operated with the substance of Philosophy and Sociology of Education, by not leaving out of his republican ethical project no Cuban.

If he was fully aware that only that dedication of sacrifice and love in the pedagogical act to communicate and persuade, was the secret of leading "all men of good will" to fight for the independence of Cuba, a superior act of that substance, philosophical and cultural content as expressed in the programmatic bases of the Montecristi Manifesto.

This is the case with other creations and conceptions such as the publication of *The Golden Age*, a magazine that contributes different philosophical, ethical, aesthetic, scientific and technological perspectives, explained with a colloquial language and gender approach from the same prologue, where he expresses as a teacher and dad:

"For boys it is this newspaper, and for girls, of course. You cannot live without girls, just as the earth cannot live without light. The child has to work, to walk, to study, to be strong, to be beautiful: the child can make himself beautiful even if he is ugly; a good, intelligent and neat child is always beautiful. But a child is never more beautiful than when he brings a flower for his friend in his little strong man's hands..." Martí, José. *The Golden Age*, p. 1. Editorial Pueblo y Educación, City of Havana, 1994.

I want to highlight the value that he attributes to the female gender, the simile that he establishes with light: a physical concept that refers to one of the two primary conditions for life, together with oxygen, and the aesthetic sense of the beautiful child for his intelligent qualities, of personal hygiene and not for his physical or corporal attributes, which are highlighted to the detriment of anthropological properties.

These characteristics distinguish it as a current publication, not only for girls and boys, but for young people, adults of that and ours, that is its educational philosophical character due to its transcendentality, level of appeal, generalization and cultural and



secular dimension that I argue in the section 4.3. Contemporaneity of The Golden Age, which from contextualization preserves all its relevance.

On the other hand, the judgments about the secular²⁶ character that education should have defended in these ideas: "That elementary education is already elementally scientific: that instead of the history of Josué, that of the formation of the earth is taught", in addition of the popular, he explains them as follows: "Popular education does not exclusively mean education of the poor class; but rather that all the classes of the nation, which is the same as the people, be well educated. Just as there is no reason for the rich to be educated, and the poor not...", T. 19, p. 375.

These are conditions and dimensions that underpin the proposal for a scientifically and socially supported Philosophy of Education based on the Moral Republic. His defense that education should be free and massive confirms the previous rationale. His conception of man, in which he integrates decorum, freedom and culture is another argument of that Philosophy, when decorum is assisted by a content of personal dignity, expressed in an irreplaceable aesthetic representation.

Martí's notion of decorum, according to Cintio Vitier, contains three dimensions: internal honor, intrinsic personal honor; the second is external and refers to how honor and moral neatness incite the respect of others and the third consists of matching, from the artistic care, the previous two. Vitier, Cintio. That Sun of the Moral World, p. 106. Ediciones Unión, City of Havana, 2008.

His ability to predict, as other philosophical evidence of education, science and politics, is in the prophecy that he reveals to his friend Gonzalo de Quesada y Aróstegui several years before it occurred:

"On our land, Gonzalo, there is another plan darker than what we know so far, and it is the iniquitous one of forcing the Island, of precipitating it, into war, - to have a pretext of intervening in it, and with the credit of mediator and guarantor, stay with her. There is no more arrogant thing in the annals of free peoples: - nor colder evil". Vitier, Cintio. That Sun of the Moral World, p. 99.

The philosophical and transcendental vision of the prediction that was fulfilled to the letter is inescapable, not in the style of sorcerers, but of a leader and strategist who, after a careful and rigorous study, was able, in light of the valuation of relationships causal, temporal, spatial of our history, geographical situation, natural resources,

²⁶ -"Let the spirit of education be exchanged from scholastic to scientific." (In "Scientific Education", La América, New York, September 1883, T. 8, p. 278). Against Theology, Physics; against Rhetoric, Mechanics; against precepts of Logic, -that the rigor, consistency and interlocking of the arts teaches better than the degenerate and confusing texts of thinking in schools, -agricultural precepts". ("School of Mechanics", La América, New York, September 1883, T. 8, p. 279.)



cultural potentialities and historical concrete context, anticipate what perhaps the common man could not glimpse.

From participant observation, dialectical logical study, comparison based on indicators and from a philosophical and scientific position, since he was only applying the scientific method, even when he did not enunciate it, we qualify him as a profound philosopher capable of glimpsing a reality beyond your time. And what could we express about the test as a means to reveal knowledge?

"But the mystical faith, the faith in the cosmic word... metaphysical, and immobile of the priests; the faith that condemns Bacon and Galileo as witches, that faith is not a means of denying the truth, but rather of obscuring and stopping it. Free men already have a diverse faith. His faith is eternal wisdom, but his means is proof. " T. 19, p. 363.

That is why I cannot understand Pedro Pablo Rodríguez, one of the deepest connoisseurs of Martí's work and a tireless worker in the promotion of national culture, when in "Thinking, foreseeing, serving The Ideology of José Martí", he writes that "Demonstrated in his writings that he was a champion of technological advances and scientific discoveries, he insisted on the need to impart science-based teaching, and even wrote that there was no poetry better for him than that of a science book, but his logic did not he was a scientist²⁷".

If we take for granted that a scientist is a scientist, then I wonder, was Martí's logic, at the time, anti-scientist? There are many arguments to show that it was not and, paradoxical as it may seem, part of Peter's own words contradictorily corroborates this painful oversight that we hope will correct in another of his numerous and valuable studies or in the reissues of this work.

Some epistemologists of science agree that the first function of science is its context, activity and social²⁸ purpose; for that reason, I ask myself, what did José Martí do during most of his life that was not at the service of Cuban and universal society?

Your supreme creation, the founding of the Cuban Revolutionary Party, did you develop it from an anti-scientific logic in which it did not take into account contexts, needs, culture, traditions and historical memory? Based on what it was, but rather on transforming and improve society from a cultured war, thought, tactically and strategically executed with scientific methods?

His definitive words, in which my criteria coincide with those of the Apostle, saving contexts and tonalities, emerged from childhood and family experiences nuanced by the beliefs that can develop in any Cuban home, to assess their universal worldview,

²⁷ In the P. 15 of Ediciones Unión, 2012.

²⁸ -"Science and Technology as social processes", by Jorge Núñez Jover, Editorial Félix Varela, 2007.



philosophical-religious perception and positioning scientific, secularism and misalignment, we have them in this paragraph that reveals, moreover, the belief of many:

“The will is the law of man: conscience is the penalty that completes this law. The being has forces and with them the duty to use them. He does not have to turn his eyes to God: he has God in himself: there was reason in life to understand himself, intelligence with which to apply himself, active force with which to carry out his honorable will. Everything on earth is a consequence of living beings on earth. We leave us because of an inexplicable beautiful struggle, but while we are in ourselves, revelation, teaching, the fulfillment of all works and laws sprouts from us. Providence for men is nothing more than the result of their own works: we do not live at the mercy of a strange force”. T. 6, p. 286

The note number eleven at the foot of the page, illustrates a forceful opinion of Pope Francis about the beliefs of men, then I explained opinions about the work of men above religious beliefs or scientific training; In it, from an honest position I assume that, "... what is involved is not, and I reiterate, the theoretical disquisitions but the practical reasons and an infinite faith in man to achieve equity, probity and human dignity".

For this reason, “the fulfillment of all works and laws” by man, according to the Apostle, could be sustained almost absolutely and spiritually in their deities, an unavoidable right of all, as is also the right that we have to accept that, “He does not have to turn his eyes to God: he has God in himself”, in a kind of perceiving in every feeling, word and action, the ethical - divine of which we mortals are carriers, at least I understand it that way.

However, what stands out the most as a philosopher of education was the dedication and will from his latent love energy, from the prison in the San Lázaro quarries, to Dos Ríos.

This anthropological, psychological and pedagogical condition ennobles him as the loving Teacher and the leader of the classroom, life as a school and the school as a teacher of life²⁹, which almost everyone followed and recognized without regard, because it was capable of taking wings and exalting students in the evaluative process that sometimes we still overwhelm - evident in prejudiced or repressed teachers - in the moment that we should enjoy the most, because as a trend, where is the greatest tension between teachers and students, when is the greatest nervousness felt in the educational process?

²⁹ Life in all its dimensions is the primeval source of education. It produces a whole range of contexts, relationships and experiences that are then adapted to educational policies, types of curricula and are adjusted to the particular didactics of each discipline and subjects. Arteaga Pupo, F. Comprehensive education from, during and for life in the Philosophy and Sociology of Education, April 2013 and in the same material I add that "... a city is guilty while it is not all a school." T. 12, p. 414. These criteria reveal part of the approach of the Sociology of Education that complements the social purpose of the Philosophy of Education and the principle of an education from, during and for life.



It is necessary to suggest to managers and teachers, the reading of the book by Fina García Marruz, love as revolutionary energy in José Martí, *Centro de Estudios Martiano*, Havana, 2004, in which, in my view, he values from an aesthetics, ethics and criticism like no other author and no other work, the feeling of love in the Cuban Apostle in his work for independence, politics and humanity.

Would it be useless to add? "The teaching, who doesn't know? it is above all a work of infinite love". T. 11, p. 82, or this other assertion, "... whoever says to educate, already says they want". In "The Monday of the League", T. 5, p. 252. In its positions against scholasticism, open to humanistic training, it tries to enhance the immensity of life in front of the University, which comes from the word universe: *versusuni*, the diverse in the one, that is, in its etymology and semantics, absolutely nothing is alien to that institution.

José Martí, knowing that universities lack a good part of their essentiality, warns, "If life is not a University³⁰, but a house full of hatred and fatigue, how to educate the men who have to live in it? how-to live-in universities?" Let's read your own answer, "Love is the bond of men, the way of teaching, and the center of the world." T. 13, p. 188. Nothing more sensible than to take out –but also leave inside– and enjoy the wisdom, affection and praxis that is shared in the university, to the universe of life.

Life transcends it; we would not be consistent with his legacy if we reduced the pedagogical process to the university and did not use it to solve the challenges of human coexistence that exist there, but that outside also haunt us, although it is our duty to educate ourselves to alleviate those antagonisms from the affective processes where love prevails.

It is worth reading, "The only truth in this life, and the only strength, is love. In him is salvation, and in him is command. Patriotism is nothing but love. Friendship is nothing but love". T. 5, p. 21. Human nature cannot separate legitimate love for the land where one is born, from love for the people who inhabit it.

The possibility of the seer and the blind does not refer to the ability or physical inability to see, in these words it refers to the philosophy of observing, penetrating and ascending together from love: "Through love one sees. With love you see. Love is who sees. Spirit without love, cannot see". T. 21, p. 419.

What do these five words hide? "Amar: here is the criticism." T. 7, p. 199; they contain the secret of persuasion, affection and education. It is the theological background of: "And without bread you live: –without love– no!". T. 21, p. 130, without detracting from its beauty, usefulness and certainty. To close this paragraph, which would be the

³⁰ Other Chronicles of New York, 2nd. edition, Editorial de Ciencias Sociales, 1983, p. 41.

preamble to: The Book of Life, nothing better than these phrases: "Love is the bond of men, the way of teaching and the center of the world." T. 13, p. 188.

This feeling is the original human, anthropological condition, consistent with the principle of an education from, during and for life. This reference supports the previous idea, "To love above all - to trust and to disdain: that is perhaps the true way of life". T. 1, p. 183.

We must propose as conclusions that it is foolish to classify José Martí in a philosophical current or doctrine, since he was the creator of his own philosophy to face the onslaught of life and, above all to, from the practice, materiality and spirituality of men, channel his greatest effort: to achieve the independence of Cuba.

In these vicissitudes, he drew on various academic, artistic and scientific sources, however, due to his creative and rebellious personality, he clashed with some of the fashionable positions of the time; The teachings of the heroes and founding fathers were decisive, who bequeathed the synthesis of a work in the struggle for education, justice, and culture based on unavoidable premises such as will and love.

For that reason, the Philosophy of Education that emanates from the previous criterion, is not devoid of those ideas; precisely, the content of its educational philosophy will have the nuance of sacrifice, character, decency and culture contentive of an ethical and aesthetic perspective in tune with adverse circumstances to defend ourselves from evils and will develop from tenderness and love in pursuit of a human being worthy of his civilized, moral condition.

Hence, the axiological content has a special meaning in the perspective of what for, how and who we form, for that reason we have only to invite everyone to take us by the hand as Apostle and Teacher in the fight for a prosperous and dignified homeland. and better world.



Chapter II: The living pedagogical experience as a method of the investigation process

Globalization is influenced by imperialism, technological development not always used in favor of the human being and the moral degradation that affects the pillars of the universal ethical tradition, who had in José Martí our fundamental heir; the national culture is also partially damaged by these effects.

The preservation of the homeland in the face of these threats is the work, first of all, of education and everything that disturbs it will be essential for its workers, hence scientific research, methodologies, technologies, approaches and models, will concur as resources in such a crusade.

In this sense, the concept of paradigm, introduced by Thomas Kuhn in the 1960s to define a method or set of them that invalidates or enriches another already agreed upon in the scientific ethos, revolutionized the way in which epistemology should be approached and executed. The practice of science, including education.

These new forms appeared from perspectives that, without completely neglecting mathematization and experimentation in the mechanistic and positivist style, opened channels to a dialectical hermeneutic, a methodology for the decoding and codification of new values objectified in materiality, spirituality and human educability, which transcended Comte and Popper.

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channels to a dialectical³¹ hermeneutic, a methodology for the decoding and codification of new values objectified in materiality, spirituality and human educability, which transcended Comte and Popper.

Perhaps without being fully aware of it, many researchers and intellectuals following Kuhn or other critical theories, reaffirmed the methodological and cultural richness of the most legitimate of classical Marxism without schematics, misrepresentations, falsifications or other opportunist positions of a retrograde - Stalinist nature.

In this context, our country was influenced by the epistemological and methodological positions of European socialism more than by the scientific approaches of the West, it was logical; as of January 1959, the West began to turn its back on us and socialism to welcome us as its tropical allies; since that transcendent victory, almost everything changed for Cubans.

Likewise, the way of theorizing and developing pedagogy also revolutionized the Cuban school institution in a parallel to the Beatler boom that did not cease to aesthetically impact huge groups of adolescents and young people who were trained in schools at that time.

In the 1970s, the Cuban countryside was filled with schools in which Martí's principle of linking study and work was practiced: "And the pen had to be handled in the afternoons in the schools, but in the morning, the hoe", T. 13, p. 53. Today we remember those experiences with great pleasure and longing.

Almost always in secret, we listened to imperishable music that ennobled aesthetic appreciation and spiritually enriched our lives in a kind of rebellious counterculture that today fills us with pride and nostalgia; reasons to express and to be heard by those who censured us and inhabit beyond the seas, that we continue in our beloved Cuba and we enjoy almost every morning the supreme composition: the national anthem.

Without overlooking the educational work of the Apostle, Soviet experiences were socialized with the "best" of intentions in the education of a people with a history, culture and traditions that had almost nothing to do with the immense country of the tsars, already then from the Soviets, but perhaps it would not have survived without its oil, since as we know almost everything came from the socialist camp, a fact that even the ungrateful and forgetful can hide.

From these circumstances - which began to germinate dozens of years ago and with antecedents that occurred in Cuba from the 1980s, but especially from the Philosophy

³¹ Dialectical and historical materialism was one of the philosophical foundations for Kuhn's contribution, whether he was aware of it or not; previously, the Frankfurt School itself, which emerged as a bulwark of critical theory, also assumed that materialism as its basic Philosophy.

of Martí's Education, which we will explain later, in conjunction with the historical and materialist dialectic³²—, we consider PVS as a comprehensive methodology due to its intention - extension, from a previous perspective, it is parallel to and survives the research project.

In keeping with the above, I must state that in 1981 an advanced pedagogical experience was carried out in several schools directed by the Institute for Educational Improvement that we can consider as one of the antecedents of the EPV.

The one that makes us very happy, since their work was described and evaluated in the first person and used methods and procedures that we ponder such as contrasting and the researcher's or professor's diaries. Minujín Zmud, A. and Miraben Pedroso, G. in, how to work in the support schools of the IPE and Pedagogical Days, Editorial Pueblo y Educación, Havana, 1984.

This methodology is consistent with pedagogical research approaches with a qualitative and interpretative trend, critical ethnographic and more experiential than experimental. To be used as a validation and relevance research method - convenient, timely, appropriate, of educational research, it is necessary to argue what the definitions or concepts of experience, pedagogical and experiential mean. We will also explain the interdependencies and analogies that are established between these components and / or processes in the development of educational projects.

Finally, it is a sine qua non condition to consider the essence of PVS as a methodology, the criterion used in the theoretical and practical study of an object - research subject, leading to its transformation and improvement, supported by methods that are complement each other.

These methods are the open interview, participant observation, in-depth survey, case study, critical, ideographic or life history (dialogical) dialogue, dialectical hermeneutics, systematization of experiences, researcher's journal, critical opinion workshops and elaboration collective, critical ethnographic, comparative, study of the products of the pedagogical process, triangulation of data, among others.

But never with Participatory Action Research (PAR), as it could be understood that there is an overlap and / or tautology and because they do not have the same nature, evolution and purposes, even when PAR is a method used in pedagogical and

³² More dialectical and natural than positivist, laboratory. This does not mean that all (nor most of the investigations that use the experimental method are positivist) constitute an absurdity; no, there are good experimental investigations (because etymologically the word experiment is a derivation of the phrase experience; they are paronyms, the experiment even usually appears as an experience and that analogy is not completely wrong); no, we only carry out the comparison to reveal the everyday, casual and all-context nature of life that makes up the PVS and that transcends the experimental group and the control group, the school and even the family and because it contains these agencies and others plus.

educational research. because some methodological or other similes could be found among them.

The PAR constitutes a research method that is used by different segments or social groups, whether they are peasants, labor, the unemployed, feminist societies, environmentalists, non-governmental organizations, retirees...

In short, all the agencies and agents of a company, including the pedagogical ones, which in one way or another are exploited or excluded from their economic, cultural, legal, political rights ... to some extent those were their origins, but over time they have been adapting to new circumstances that are not precisely those.

The EPV does not arise with that objective, nor does it encompass all those agencies and agents, since it considers first, but not only, the object of study of pedagogy and education; therein lies the fundamental difference that distances PVS from PAR, even when similarities can be established between them.

To broaden the cultural horizon on the subject, consult Peter Park in What is Participatory Action Research? Theoretical and methodological perspectives, taken from Participatory Action Research. Beginnings and development, cited by Regla Alicia Sierra and Elvira Caballero in Selection of Readings on the Methodology of Educational Research.

Of course, the determination of which methods or procedures we include in the research will depend on the characteristics of the problem raised, nature, time, tutors, resources and their selection will be influenced by the preparation and experience of the researcher (s). Notwithstanding, the methodology and, therefore, the set of methods and procedures, it must be consistent with the qualitative and experiential dimension of the object³³ under investigation, that is, it has a moral transcendental due to its philosophical, sociological, psychological and human impact on the people who take part in this type of academic, scientific and cultural activity.

Well, what do we understand by experience, by pedagogical and by experiential? The word experience appears around the year 1400 and is taken from the *Latin experientia*, derived from *espeiri 'intentar, essar'*, according to Joan Corominas in the Brief Etymological Dictionary of the Castilian Language, Revolutionary Edition, Havana, 1995, page 263. It assumes other derivations, Expert, 1438, from the *Latin expertus*,

³³ The relation object of investigation - proposed objective - methods used must be taken into account, since if this correspondence is ignored, the balance between these components will be broken and scientific vulgarizations will appear; as Engels says, "... if one is going to hunt with greyhounds in the rugged terrain of abstract thinking, he should not do so on the back of a penco", in Lessons of Marxist-Leninist Philosophy. [et al.]. __ Havana: Ed. People and Education. (1994). T. 2. Formal or phenomenal contents require methods for that level and logical or abstract contents demand others, which are neither more nor less important than the previous ones, they are simply different.



who has experience. Expert, 1595, lat. peritus experienced, understood, derived from the same primitive that I experienced; expertise, expertise, 1553, lat. *peritia*.

It is also practice, exercise, empiricism, skill, knowledge, intelligence, action, school, lesson, disappointment, expertise, moral, worldology, among others. In the Spanish Dictionary of Synonyms and Antonyms by F. C. Saínz de Robles, from Editorial José Martí, La Habana, 2014, p. 246; this author does not recognize the experiment as synonymous with experience.

We consider, from these meanings, that experience is the knowledge acquired in practice, which develops intrinsically to the affective-volitional process and transcends the cognitive, to serve as a platform for knowing, doing, feeling and being.

There is a popular phrase that reads: experience is the mother of science, which we accept, although dialectics could also indicate another perspective: science is the mother of experience, because it presupposes, confirms, enriches and anticipates it.

From these arguments we conclude that experience is all pedagogical and educational practice and knowledge that takes place inside and outside the school, in all social and individual contexts.

It also has "limits", they are those that establish the character of the pedagogical process in the education of objects - subjects involved in educational research that assumes, from all the lived experience, those facts and contingencies that have an eminent and evident meaning in the formation of personality from the pedagogical perspective. We emphasize, we admit to experience in a more cognitive and practical than affective and volitional dimension, without ceasing to assume them and, on many occasions, with decisive primacy.

And what do we understand by pedagogical? Pedagogical comes from a pedagogue that in turn has its origin in 1490, in the Latin phrase *paedagogus*, tutor, properly accompanying children, Tom. from gr. *Paidagogós*, composed of country, *paidós*, child, and *agó*, I drive. Joan Corominas in the Brief Etymological Dictionary of the Spanish Language, Revolutionary Edition, Havana, 1995, p. 447.

The object of pedagogy is the study of education as a consciously organized and directed process. This process is also called a pedagogical process, to which we must add that pedagogy has a theoretical and a practical function. Pedagogy, Collective of Authors, Editorial of Books for Education, Havana, p. 101.

From these arguments, we affirm that PVS assumes a pedagogical character from the study and transformation of the object of education as a consciously organized and directed process, which is developed at the theoretical and practical levels, hence, as a

methodology, it intervenes in all the elaboration, epistemological valuation and functional research, from the title, the introduction, to the last annex.

We add some categories, principles and the technology of pedagogy to make it clear that we refer first but not only, because we must accept the other contingencies of life, to the pedagogical experience, namely: education, instruction, teaching, learning, training and pedagogical process.

Fátima Addine Fernández in, *General didactics and its teaching in pedagogical higher education*, from Ed. *Pueblo y Educación*, 2013, p. 2, raises the categories education, instruction, teaching, learning, training and development, direction of the pedagogical process and principles for its direction, without excluding others. In the P. 5, states some pedagogical principles that must also be taken into account.

Some of the principles that we can suggest are the relation of theory to practice; systematicity, ("Education does not bear fruit if it is not continuous and constant", T. 6, p. 260); the affordability, ("That everything seems easy, that everything is made pleasant, that everything is linked: here is the work of objective teaching", T. 2, p. 251); the scientific character, ("Let the spirit of education be exchanged from scholastic to scientific". T. 8, p. 278); among others.

However, it is essential to add the principle of an education from, during and for life, which we have prepared as a synthesis of reflections, studies and contributions of scientific and academic thesis and in four editions of the research project with the same name of the principle until 2018.

We consider, roughly, that the principle of an education from, during and for life aims, in synthesis, to educate from all the contingencies of life and that this almost immeasurable range of events is the most comprehensive affective, cognitive and practical dimension in which education is sustained as a reflection of the life.

As he exclaimed: "... what a joy, understanding the objects of life! - joy of monarchs!", T. 13, p. 21. By educating from this multivalent object, we offer authenticity to the pedagogical process; likewise, it is complicated and ordered as a reflection of life which, moreover, is: "... a slow grouping and a marvelous chain. Life is an extraordinary artistic product". T. 13, p. 426.

Here the relationship between object, concatenation and art is revealed, to which we add the sour yeast of life as the most fruitful source for education: "... life is like bread, which pleases the taste after fact, but is made with sour yeast". T. 8, p. 337. Without disdaining the ideas that: "Human life is a science", T. 21, pp. 137-138 and that: "All life is duty." T. 2, p. 212.



Education³⁴ that must be developed throughout life as an unfinished process and in harmony with the concept of educability and Martí's preaching that: "Education begins with life, and does not end except with death", T. 18, p. 390, sentence that supports the teleological function: doctrine of the last, finished and perfect ends, of the Philosophy of Education.

Then we must educate for life, because in many cases some follow the scholastic canons of learning to get good grades, have an admirable position in the ladder and pass the grade, without noticing the pedagogical principle of Martí that reads: "Since you live It is fair that where it is taught, it is taught to know life. In schools you have to learn to bake the bread that you have to live on later". T. 9, p. 445. What an arduous task to teach life, sometimes it seems an unheard-of work, but nothing better for it than to resort permanently to life itself with discretion and confidence.

As Luz y Caballero said: "Educating is not only teaching grammar and geography and physics and history; to educate is to temper the soul for life³⁵". It is evident, the influence of Luz y Caballero had an impact on the Apostle's pedagogical thinking; This quote helps to argue the claim:

"Education is an eminently practical task, everything in it must have a constant and direct application in life, practice in its highest significance, not the vulgar empiricism of some, but the deep scientific knowledge of man and society, constitute one of its main elements. Practice, as well as theory, is worth little on its own, but both intimately united and harmonized can produce brilliant results". José de la Luz y Caballero: Cast and academic discourses, p. 563.

The general and particular didactics as a resource of the teaching-learning process, I would prefer to state it the educational process, nor does it escape the decisive role it plays in it, some also state it, the pedagogical process, with all its components, principles, laws and therefore, in the EPV. Finally, what do we understand by experiential? The appearance of the concept is relatively recent and, according to the consultations carried out, it comes from Psychology; however, from our perspective it alludes to experiences that, unlike experiences such as knowledge and practice of a pedagogical nature, leave a psychological, social impact on the development and formation of the personality that at the same time predicts, guides and executes the activity and communication of the object - subject of pedagogical research.

Also, when there are more similarities than differences between the definition of the experiential and the experiential, it is necessary to carry out a certain resignification that

³⁴ Nor can I fail to cite these words as an axiological resource for, on the ethical and aesthetic value of them, educate from life: "... there is no enjoyment like seeing life from high ground, without giving honor to bread, or making an object principal, or only, of the vanity of wealth". Yearbook of the Centro Martianos, no. 2. 1979, p. 19.

³⁵ José de la Luz y Caballero: Ob. cit., p. 563.

establishes the subtleties that reveal the possible contrasts between the experience and the experiential.

For example, from the philosophical point of view we consider the experiential as the general and material; the experiential, as the particular and spiritual; from the sociological point of view, the experiential is the social and natural and the experiential³⁶ is the individual and transcendental; from the psycho-pedagogical point of view, the experiential is the objective, the knowledge and the experiential is the subjective and the feeling; it is unheard of to hold that these considerations are statically inflexible and immovable. The dialectic between them is richer than this argumentation, carried out only to better perceive their totality.

For work, we also establish such specificities with the objective that their employers, manage to better reveal the properties that accompany it and the research is theoretically supported in its epistemological and methodological dimension in each of its concepts separately and in all of them. In addition to taking into account the nuances and linguistic plasticity of the definitions, since it is impossible to conceive of an experience outside of human experience, not all of them are immediate and directly and personally felt.

Other relationships that identify and turn the VPT methodology into a scientific - methodological resource for educational research are precisely the links and interdependencies that are established between the experience, the pedagogical and the experiential.

Valued in their integrality, systematicity and taking the previous arguments as premises, we assume that the essence of the relationships that are produced are in the cognitive, affective and practical activity of the pedagogical process mediated by the communication functions: informational, regulatory and affective. Nothing escapes these forms of realization and expression of the educational function of the school institution; hence they are intrinsic to the comprehensive and finished nature of the methodology.

On the other hand, the relationships are also revealed as a synthesis of the Philosophy of Education in Martí and its teaching activity; everything that happens at the bottom or surface of that Philosophy is consistent with the experience and practice of the humanistic culture of the Master based on an integral formation of man, a pedagogical condition that has as its essence an education from, during and for life.

³⁶ For Armin Kruger, Experiential Training has its origin in the English experiential expression education and refers to various educational modalities that promote learning based on experience rather than the oral transmission of concepts. In *Experiential Training: beyond fashion*, p. 33, International Magisterium Magazine, No. 17, October - November 2005.

For this reason, the communicating vessels between the experience, the pedagogical and the experiential are also based on Martí's vigilance because the school is the theater and reality of life, so let's read his own words: "Education has to go where life goes." T. 22, p. 308. There are the reasons for the insistence that the name of the methodology should be Experiential Pedagogical Experience and not just Pedagogical Experience, without accepting that experience assumes the function of the experiential.

First, because of the arguments offered, secondly because we can have experiences that we do not personally live through other people, as it usually happens with the enjoyment of literature, cinema, theater or the narration of a transcendent event and, because it is not the same, that they describe to us how a brother committed suicide, to live the heartbreaking act of having to carry the inert body and cut the rope from the neck of the beloved.

Third, because the concept of life in José Martí is consistent with beauty, culture, the sublime, the transcendent, contradictions, fatigue, hatred, love, work and death; among other experiential dimensions that have a complete harmony with the existential intention of the method and the Philosophy of Education, tacit or implicit in his work.

Other characteristics that distinguish it and harmonize with the investigations of qualitative, natural and dialectical tendencies are:

1. We propose that scientific ideas be used as conjecture and not traditional hypotheses, since the former are more flexible and dialectical than the latter, almost always with a tendency to be positivist, although we recognize that they do not always have this character.
2. The argumentation of the written text³⁷ and oral presentation must be developed in the first person singular or plural and that in which we will approach chapter six, with an attractive language where there is no lack of glimpses of universal art, although with a sober balance between the objective and subjective.
3. Assessment of the scenario³⁸ in which the object of study or educational context takes place, activities, attitudes, concerns and skills of the participants in said process.

³⁷ In the doctorate thesis, the development of grammatical competence in first-year students of Social Communication, from Kenia María Velázquez Ávila, scientifically advised by Ph.D. Ernan Santiesteban Naranjo and excellently defended in December 2015, declares that scientific writing it should not necessarily be done impersonally or in the third person; it was approved by the court for publication due to its linguistic and scientific values and, therefore, as a reference for future research.

³⁸ See the thesis entitled: The social phenomenon marginality in the teaching-learning process of the History of Cuba, in the Pre-university, defended in Las Tunas in 2010, by Roberto Fernández Naranjo who used the critical ethnographic method as the main investigative resource and even what we know is the first occasion that is used in pedagogical research in our country with an experiential and experiential character; It only has two chapters, begins with the practical and ends with the theoretical, which I was very pleased to scientifically advised.

4. We are objects and subjects of the research, we are part of a process in which we get involved in such a way that we transform and enrich ourselves as well as students, family members, managers, among other agents and agencies involved in such projects.

5. The theses do not have to be structured necessarily in three chapters, they could be elaborated with only two and begin with the description and practical evaluation and conclude with the theoretical chapter: model, conception or another variant.

6. The proposals, decisions of the students, relatives, neighbors or other agents involved in the projects must have our empirical and epistemological consideration, because sometimes they are the ones who provide the best alternatives and solutions to the problems identified.

7. The variables, dimensions and indicators are just that, a purpose that will gradually be modeled, such as "... instructional project (that) provokes new thoughts". T. 6, p. 260.

These propositions make it possible to compare the EPV with an instructional project and confirm the dialectical perspective of the inquiry consistent with peculiarities of the doctrine of truth: it is absolute, relative, objective, subjective and concrete historical. Precisely with that absolute, relative, objective, subjective and concrete historical character, we must value the variables, dimensions and indicators, which can never be richer or more comprehensive than life itself.

Flexible and contextual appreciation that has nothing in common with some experimental investigations that fail to detach from mathematization, accuracy and tangible proofs and fail to swing the incommensurability of human nature that goes beyond a pedagogical experiment, however controlled it may be in its independent, dependent and external variables.

We are in the presence of one of its major disadvantages, since the chance, spirituality and culture of the *anthropos* (thinking animals) breaks almost all experimentalist ties and control, however open and flexible it may be. We warn, our position would never play the game of the outdated theory of complexity, which we do not share, or one of its key concepts: entropy.

It does not happen that chance, spirituality and culture of the *anthropos* are identified with entropy, confusion and a kind of coincidence that will make everything chaotic, no, we are aware of the certainty and teleological function and educability from the systematized, organized processes, affective and multivalent of the most integral of Cuban and universal pedagogy, based on a full, prosperous and dignified life.

We now expose the procedures of the methodology that, without being a foolish idea, the qualitative trend methods that we will enunciate could be considered as such, only that they have their own procedures and then there would be an alliteration or similarity, which concludes that they are methods and procedures at once; well, whoever considers this welcome alternative is, however, we notice two conditions in this regard.

They must be organized and dosed in such a way that there is sufficient and necessary harmony so that they respond to the object - subject, cause - effect, content - form, quality - quantity relationship, to the coherence between the theoretical and practical levels and the corresponding methods for them, to the social and pedagogical nature of the object, individualization - socialization.

In addition, to the plastic realization of the investigation, since it develops from a dialectic and syncretism between all its empirical and conceptual components that go beyond a single plan of realization and adapt to the contexts that experiences and experiences are marking in their daily becoming so rich and surprising.

Nor should the general and particular be forgotten, freedom and responsibility, the principles of universal concatenation, objectivity, historicism, the laws of dialectics, in short, the entire philosophical, sociological, psychological and conceptual pedagogical system that can and should serve in the foundation and execution of the thesis.

Second, if these methods are assumed as the procedures of the methodology, they should not hinder other variants that the researcher - investigated ponders in his project, but rather integrates them and, in coherence with them, operates in his research; for example, for us, these procedures can be structured in three phases, without constituting immovable cycles in the investigative process; its flexibility is precisely the dialectic that transcends the entire process, since it contains and surpasses it, – remember that we admit all the experience that the “actors” have lived before the investigation and that substratum retains links with the inquiry–, then those phases and its procedures are as follows:

Inquiry and socialization phase

Study, debate and assess these arguments –and others that are related to our perspective– so that they are perceived and recognized as theoretical premises for their objectification and epistemological and practical enrichment from the first encounters in the organization of the project in a context of affection, critical dialogue and collaboration, so that it produces an approach to a way of doing, enjoying science, academia and culture from and for life.

Reflect and internalize that PVS is / are all the facts, processes and experiential and experiential phenomena that have a pedagogical character and their content has an

affectionate, subjective and social significance, decisive in the education of the object - subject of the research, from in the first place, of the philosophical-humanist vision of José Martí in which the educational process has the school as a pretext, but the human coexistence as an end.

Objectification and remodeling phase

Execute, from the forewarned methods and others consistent with the natural and experiential perspective of the methodology, the description, comparison, explanation and assessment³⁹ of the activities that are developed in the last chapter for the validation and relevance (convenient, timely, appropriate) of the proposal, so as to evaluate the development achieved and correct the shortcomings, remodel and readjust the activities to achieve the proposed objectives.

Carry out, based on the activities carried out in the group (s), family (s), community⁴⁰ (s), school (s) and the one that executes the PVS with the consent of all, the description, comparison, explanation and valuation through the triangulation of data, diaries of the researcher, collaborators, students, life diaries and other oral, written and technological sources such as videos, photos and recordings.

We suggest that the synthesis of the results appear in the body of the thesis, although the bulk of the information, however extensive it could be, should go to the annexes in graphic materials, qualifying syntheses, tables, tables or other representations.

Co-evaluation and conclusion phase

The description, comparison, explanation and evaluation of the object - subject of the research is carried out in three, four or five phases with the purpose of qualifying the results and perfecting the cognitive, affective and volitional scaffolding that integrates it. It turns out to come back on itself, again and again, but within a space and time collected by all, until "perfection" is achieved in the expected effects.

All phases and procedures can operate with some criteria to make the assessments and conclusions, namely, self-assessment, co-assessment and hetero-assessment.

³⁹ -In the description, comparison, explanation and assessment of pedagogical activities, based on participant observation, critical dialogue, dialectical hermeneutics, researchers' diaries and data triangulation –in addition to others–, attention will be paid to the details to carry out the story and compare it (on the basis of the dimensions agreed between the objects - subjects) with the following activity; explain and assess the shortcomings, achievements and rethink, on these pillars, the following activities until reaching the proposed objectives

⁴⁰ This remodeling is intrinsic to the entire execution of the thesis; This image serves to represent the plasticity of PVS, as defended in the Thesis, Methodology for teaching-learning means in the discipline Constructive Processes: its contribution to the professionalization of the teacher in training, 2014, by Yanet Trujillo Baldoquín, Tutored by Yadira de la Caridad Avila Aguilera, who was the initial author in the elaboration of these ideas.

After triangulation and consensus of each phase, the conclusions of the same are presented and at the end those that collect the most significant experiential and experiential regularities at the individual and social level of the entire process.

This proposal of phases or stages, procedures and methods to carry out PVS is only a proposal, which makes it explicit that it is not unique; others can be estimated that are consistent with its essence: observing, feeling, doing and living with the object - research subject in solving the problems revealed.

Coexistence develops in any context, "before", during and "after" the inquiry process, from the beginning of an education from, during and for life based on the material and spiritual enrichment of the human being and the society in which he lives.

How does such a comprehensive methodology, since it simultaneously constitutes a process and a result in the research work, has an intention - measured extension, contextualization, character and perspective, achieves a convincing reliability and objectivity?

We start from the philosophical criterion that scientific, empirical or common-sense truth - the following properties are intrinsic to it, as we express it: objectivity, subjectivity, absolute, relative and concrete historical, hence the first conclusion derives: this methodology contains, as all the others, those same properties.

There is reason to affirm that we will be appropriating greater objectivity, as long as the results of each activity and instrument applied are approved among the members of the experience. Without becoming solely objective and absolute, since it will contain small doses of subjectivity and relativity in its concrete historical context and it will be almost impossible to achieve complete neutrality in the human act of writing, exposing and defending scientific content mediated and sifted by beliefs, prejudices, passions, styles and temperament, mediations typical of all kinds of investigations.

On the other hand, there is reliability in the application of the methodology; the participants of the experience are those who, after triangulating the contents –values, emotions, feelings, complicities–, review and improve the final report based on consensus of the experiences, transformation and perfection of the insufficiencies and problems, through dialogue critical, without there being an exogenous or “toxic” intervention that biases the writing of the investigation and even when it happens, the office of doubt should assist us with regard to the comments of those outside the inquiry.

In addition, the portentous thing that is the opening and application of so many methods of qualitative tendency that they articulate and couple together, as resources of the

methodology, is another argument that supports the reliability in the investigation, since the limitations of some are complemented by the potentialities of others and vice versa.

To conclude, why in the EPV do we enjoy the philosophical discovery, human dimension and Martí foundation that supports the best of the educational culture and constitutes, together with other ways of investigating the social nature of man, a decisive resource for probity and future of the science?

It is a methodology with a deep philosophical and Martí's content because it integrates encompassing properties that run from the proportionate abundance of the methods and procedures that it uses, to the breadth of agents and agencies that can be involved in the projects and are supported by the premise of affection, dialogue and respect.

The philosophy of the EPV is also appreciated in the slack of contexts and contents that must be taken into account as those preceding the investigation, those parallel to the process and those that later serve the life of the objects - subjects of an "unfinished" experience that calls for human improvement from the pillars of Martí, the most beautiful of our socialism, ethics and universal aesthetics.

Human existence, in all its forms and dimensions, as a full stage to feel, share and moralize, - "To educate is to put up armor against the evils of life." T. 23, p. 277-, the experiences that play a decisive role in the progress of the object-subject under investigation, based on Martí's principle of an education⁴¹ for life goes beyond schooling, didactics, pedagogy and technical inquiry.

This arduous, systematic process, with benefits, allows us to approach, through a critical conscience, the mystery and pleasure of the usefulness of virtue, the conservation and improvement of the Moral Republic that it finds in the Philosophy of Martí's Education and Culture⁴², as sword and shield, to its column and supreme theoretical and practical purpose.



⁴¹ Consult, previously, where we explain the resignification of the principle and we call it education, from, during and for life.

⁴² Concept explained and defended in the doctoral thesis, Pedagogical audiovisual education in initial training, prepared by Yadira de la Caridad Ávila Aguilera, which I co-scientifically advised in 2011.

Chapter III: Perspective to educate from, during and for life

In the chapter we reveal interdependencies and definitions between the concept (s) of life, explained by José Martí, and a group of ideas that reveal a close relationship with elements of education and pedagogy, from a dialectical, critical, contextualized and human. The dimension of an education from, during and for life gives novelty to the study, since in all the reviews of works so far, this dimension of the educational process does not appear. The theoretical study of these ideas and arguments constitutes the foundations of various works of masters and doctorates of the Research Project: Education for Life, some of which defended during its three editions and that argue and defend the supported philosophical and sociological approaches to education. in dialectical and historical materialism and in Martí's pedagogical conception. We offer criteria that establish links with the conservation of the life of the human race; we consider that this concern contains an existential primacy, not only genetic, but also pedagogical. This conservation will be guaranteed in direct reason with the knowledge that we have from the past, not only ours, but also from our parents. It was from synthesized contradictions between good and evil that José Martí understood life, thus establishing that the complexity, diversity and breadth of life are knowable and the contradictions between good and evil can be resolved from the fulfillment of duty and the benefits of work. He considered three important vital forces: will, judgment and imagination; the meaning of his life is marked by perspective aesthetics of beauty and art, where life requires an education that transcends the school institution; suggests the human need for love in the educational process as a premise of training for life, among other ideas for education from, during and for life. In footnotes, other syntheses appear that contribute to enriching these ideas epistemologically and methodologically, which are related to the Philosophy of Education and Martí's culture. We hold then that the diversity of approaches to the work of Martí in Pedagogy is proportional to the number of teachers, administrators and directors of education throughout history in our country, once the Apostle becomes the ideal model from of its ethical and aesthetic dimension, for the vast majority of the people. This process begins in the life of José Martí, however, his powerful pedagogical influence and in the cultural, moral, ideological aspects, begins with greater determination from his fall in combat and acquires height in each year of the last century, process unfinished to this day. When we go to the pedagogical ideology of the Teacher and we highlight his affective, conversational, contextual approach, we highlight the principle of an education for life; well, after the systematization of the studies related to his educational ideology and the experience of professional work for several decades, we arrive at the elaboration of a more comprehensive principle that we call educating from, during and for life. From there we are going to base and value the perspective of an education from, during and for life as a content of Martí's work in a part of Cuban education; the experience that we share is



the result of a project that we titled: Education from, during and for life⁴³ and that passed through its fourth edition, (2016) in its fifteenth year of existence and had as its antecedent the project, Education for life, that we develop since the nineties of the last century. We also reveal the theoretical and practical interdependencies that arise from the categories of life, education and society based on an education from, during and for life that play a coherent and cohesive role in the conceptual and experiential diversity of the doctoral results that have dealt with the theme from this perspective in the eastern provinces of Cuba, mainly in Las Tunas. We must make an approach to the definition of the three categories, from the Martí's nature to highlight their epistemological relationships and how, together with their articulation, integration and synthesis they are premises of a cultured and humane praxis. It is pertinent to add the following idea, as much as we try to find some text related to the purpose stated above, the conviction that the principle is still to be developed, written, defended and agreed upon is more precise, hence the joy / sadness of this absence; serve the study to continue filling this theoretical gap. The assessment of Martí's judgments about life, education and society will fall on the former because it is the axis that links their organization and purpose, although we know that they are not the only ones and, perhaps, not the most up-to-date either. Our Apostle abounds in the treatment of the subject of life; therefore, its definitions are numerous and different depending on the context, literary genre, objective of its allusion, philosophical maturity, ethical-aesthetic dimension, among other causes and circumstances, precise to take into account for the understanding and usefulness of the term. In a conclusive definition he states, "The great human problems are: the preservation of existence, and the achievement of the means to make it pleasant and peaceful." Peaceful, what a necessary condition. The coincidence with these words is definitive, since we start from the fact that every day the preservation of the human race is threatened by man himself, in addition to the fact that several states and governments do not assume a responsible attitude in the face of imminence. That is why educational work in any field is decisive to counteract the stalking, however tiny it may seem, of man's permanence in the universe; to limit that it can be pleasant and peaceful gives, in the midst of a globalization characterized by arrogance, a halo of intelligence and culture to the emblem of the phrase. The battle for the preservation of the human race will last as long as we possess and socialize the contents that we have; in dialectical reflection he wrote, "To study the possibilities of the future life of men, it is necessary to master the knowledge of the realities of your past life". It seems that this quote was extracted from a text written by a philosopher from the academy, nothing is further from the truth, we are simply in the presence of a profound connoisseur of the theory of history and the philosophy of life; assuming that Karl Marx had known him, it is

⁴³ The principle of an education for life is as old as the Greco-Latin civilization or Pedagogy itself, however, the dimension from, during and for life, does not appear in the literature consulted, nor do its links, structure, organization and scientific foundation, hence we are pioneers in the argumentation of the principle.

evident that his conception of the universe, men and society would treasure more fully. Undoubtedly, the dialogue that it establishes between the dimensions of time: past, present and future, allows us to approach the future, to guarantee the stability and procreation of our children in an increasingly uncertain tomorrow, although it is up to us to deal to make it true, Although the educational and scientific work to which it calls us, will grow in proportion to that knowledge and will reduce the ecological, military and biological risks of the immediate future. At the same time, he conceived of life from objections that he stated with philosophical wisdom, "Life is ... a contradiction ... and there could be no contradiction if there were not two different and contrary forces." Volume 21, p. 68. We agree with the dialectic of this statement, by relating it to the opinion that: "In the arena of life good and evil fight fiercely", and that "it is the constant relationship between the material and the immaterial." Axiological synthesis that opens up a spectrum of educational assessment and reference that invades the philosophy of civil society. Although it seems recurrent, we turn to the social purpose of the school institution to make prevail with patience, arguments, conscience and example, the truth about hypocrisy, the beautiful over the grotesque, justice over ignominy, wisdom over ignorance, spirituality over materiality: good over evil. Could it be because of these arguments that he wrote: "Human life is a science, whose exact knowledge will never be reached"? Without meaning agnosticism on his part, since he was a person who fostered wisdom in everyone as a human virtue. In T. 15, p. 398 recognizes that: "You can know the laws of life, as those of the stars are known, without being able to add or remove light from them, or twist them from their course." Argument underlying, first, the criterion that life is knowable and second, that it, like the stars, exist outside and independently of our will, a component of his thought that links with dialectical and historical materialism; but by no means do we assume the idea of locating him in that philosophical approach that arises and develops in another spatial context far from his, with which he does not stop in some of his postulates from coinciding, consciously or unconsciously. Hence, we can talk about the existence of an articulation of Martí and Marxist ideas, especially at the level of the struggle for social justice. Furthermore, he asserted that: "Spiritual life is a science, like physical life." Whatever the interpretation of the previous quotes, the epistemological flight and daily dynamics of society - neighborhood, home, queue or terminal - can be seen, in a symbiosis that is almost impossible to alienate between science and ordinary existence because science, technique and technology, with its system of theories, helps us solve every day social problems that require, due to their complexity, the application of the scientific method.

So, in our educational work or civic performance, what is the quintessence to achieve or alleviate the evils that beset us? It is, on the basis of knowledge and commitment, the fulfillment of duty, because "When life is known, only duty is pleasant; only he is worthy of obedience; only he gives strength to confront the malignancy of men". Let's see how the ethical harmony between vital needs, educational purposes and social demands is

sustained in the moral purpose and citizen improvement. Here, duty is the link of systematization, as a method or principle of pedagogy, precisely because the secret of success lies in fulfilling it day by day, otherwise we mortgage the purpose of educating the nobility of human nature. Because "All life is a duty", even when there are moments of fatigue, typical of human nature, but penetrated by energy and potentialities sometimes hidden in the human condition. How do you continue to assist us from your pedagogical work? "The end of life is nothing more than the difficult achievement of compensation and reconciliation of vital forces. Since we have will, criteria and imagination, serve us all three: the imagination to create, the criteria to discern and to repress the will". Therein lie the ideas that we argue with the aim of impregnating the pedagogical process, earthiness in art and creation, wisdom to decide, persuade, talent and love to regulate physical strength and affective capacity. Undoubtedly, the aesthetic approach of the process, prints beauty to enthuse and tenderness to seduce, hence the grace and charisma to be the most compelling virtue of the living gospels. Although, according to the Master, that sense of beauty must go beyond the school environment and reach all of life; for the most precious good among men, he advises that: "Conforming life to beauty is the only serious matter in life." The phrase: "beauty is the only serious matter", is it a metaphor or reality? Let's give it the aesthetic meaning it deserves; is to find beauty beyond symmetry, proportion, harmony, rhythm, volume and colors. Why did they understand it and follow "enemies", vain and rich? Why did it bring together contradictory and sometimes antagonistic forces? Just because of his courage, stoicism, verb and generosity? His smile, look, love crowned the virtues exposed; Human and beautiful, he bequeathed us the energy and wisdom for combat and triumph in life, since: "The object of life is the satisfaction of the desire for perfect beauty; because as virtue makes the places in which it works beautiful, so beautiful places work on virtue". What is wonderful is often not the perfect symmetrical face and body made up with cosmetics and dressed in the most expensive suits, which for the uneducated and conceited it is; the truth and permanence of beauty is the human act of justice, generosity and expression of the values that we form. Another idea that explains the principle of educating from, during and for life, is its position contrary to scholasticism and open to integral formation, favorable in institutions attached to its educational theory, of course, including our universities to which it wisely contrasts the vastness of life.

The definition university comes from the word universe: versus *uni*, the *diverse* in the one; in its etymology and semantics, absolutely nothing is alien to that institution. However, José Martí, aware that they lack part of the essentiality of their goals, warns: "If life is not a University, but a house full of hatred and fatigue, what to educate men who have to live in it as to live in Universities? "Life transcends the room, overflows it, that is why we would not be consistent if we reduced the educational process, many times more cognitive than affective and practical, to the walls of the university and we



would not use it to solve the antagonisms and challenges of coexistence human beings that exist there, but outside, in the incommensurability of life, also lurk. So, nothing more appropriate than taking out, but also leaving inside and enjoying the wisdom, affection and praxis that is shared in the university, to the universe of life. When I say that sometimes the process leans towards the cognitive dimension, it is not a call to undervalue this component, because it is at the base of the conscious and unconscious affective and volitional processes, here the warning is to achieve the right balance, always context-dependent and prioritize proceeding over thinking, even when you have to think first and then do. This whole process will develop emphasizing that work, whether manual or intellectual, is the source of all wealth. In harmony we must recognize that sometimes it becomes difficult to form the value of diligence, since it is not achieved overnight, nor from the imposition; In this arduous journey, example, measure and the ability to reveal that work is also pleasure must prevail, from the proper recognition of the work done. It is joy when it dignifies the work, it makes the family and home of those who produce proud and where everyone is prestigious: parents, children and siblings to see the work grow and enjoy, from the extrinsic and intrinsic delight; otherwise, human existence is flaccid, meaningless. Instructive is the meaning of the proposition: "When one knows for all that the earth gives, and knows what men have done in the world, one feels the desire to do more than they still do; and that's life. Because those who stand with their arms crossed, without thinking and without working, living off what others work, those eat and live like other men, but in the truth of the truth, those are not alive. T. 18, p. 471. The reality of human existence is conditioned and expressed through work. Hence the need and priority that the school institution has in demonstrating the possibilities offered by work, the professions from their artistic dimension, economic weight, gregarious character and spiritual satisfaction. Achieving that happiness takes shape and identifies with our names, it is us! the teachers, managers, students, family members, service personnel, in short, the entire school and extra-school society, those of us who enjoy that hidden power, when it is approached from the complicity of virtue. Some will invoke: many swarms around, yes, but some of us come to share the will. This tone is not without reasons and they are precisely soulful reasons, because man does not live on bread alone.

To ponder these words, the following are propitious: "Friendship, culture, sincerity, aren't they the only tastes in life, and its strengths? The rest is nightmare, soap bubble and nausea. A corner of hearts is the glory of the world, the sanctuary and workshop of freedom, the smile of life". If the forces of life are friendship, culture and sincerity, they are also the forces of school; I advocate for rapport, accompanied by respect, among all the social agents involved in the pedagogical process. In this way the teacher can promote friendship with his pupils; this closeness and affection allows access to a diagnosis and to know interiorities, frustrations that social distance does not favor. The approach that we defend proposes the realization of a diagnosis based on empathy;

through communication and respect, a pleasant climate of trust is created that encourages human improvement. Colegir, as a premise, is also manifested through the dialogue between the people who generate the information, who must be involved in decision-making and information, on all the contents, circumstances, objects and subjects that intervene in the process, since the essence of the diagnosis is the knowledge of everything that surrounds the object that we transform. Being dynamic means that we should not schematize the times, spaces, agents, socializing agencies, objects and subjects of the investigation; it must be agile, because if we finalize a diagnosis and it is urgent to incorporate new content, we re-diagnose the object of study. Because it is experiential that expresses the need to intervene, with a scrutinizing gaze, for everything that happens in the life of the subject object, the group or contexts of action, without this necessarily mediates an instrument prepared in advance. We are diagnosing permanently and anywhere and, holistically, therefore the aspects to be diagnosed cannot be mediated only by objectives, needs of the teachers - researchers, from which it is derived that everything that impacts materially or spiritually in the educational process must be known, in addition to what is officially agreed; although we insist on the spiritual dimension. When the affective dimension is lacking or weak, the process is damaged; let's not talk about annoyances and misunderstandings that still abound; let us remember the psychic affections left by the absence of tenderness, patience and a culture of dialogue, not to mention aggressions that do not have to be precisely physical. Racial, economic, sexual and intellectual humiliations, among others, are an insult to the memory of the Master and human dignity. Let's go back to it: "The teaching, who doesn't know? it is above all a work of infinite love", in a less literal reading, but more dialectical hermeneutics, the concept of education emerges, which perhaps can substitute in the quote, the phrase teaching. If we had had the opportunity to ask him about the change of words, we believe that he would accept it in the following sentence: "Life, who does not know? it is above all a work of infinite love". This clarification is necessary to be in tune with the preceding paragraphs; It is commonly understood, at least in the Cuban academic and scientific context, that when we use the dialectical hermeneutical method, we refer to the dialectical as the philosophical approach to dialectical and historical materialism. But this is not always the case, at least in almost all the works consulted, because when the phrase hermeneutic⁴⁴ is substantiated with dialectic, it refers to dialectic as dialogue as a function and method of search, interpretation and codification of new meanings. I repeat, according to literature

⁴⁴ I acknowledge the Hermeneutical School and the respectable intellectuals who were in it: Dilthey, Heidelberg, Habermas, Derrida, especially Hans-Georg Gadamer with his treatise, *Method and Truth*. However, the content consulted does not offer links, especially methodological and practical, with a project like the one we propose, in which it is the conceptual and procedural basis to educate from, during and for life; therefore, from the interpretation and decoding of the texts, supposedly to form an ethics of human improvement, but this was not the object of Hermeneutics. Mario Bunge in his *Dictionary of Philosophy*, 2007, Madrid, Siglo XXI, Editores, states that Hermeneutics

and traditional usage, not the materialist dialectic. For these reasons I propose the following ideas for its definition: dialectical hermeneutics, has as its object of investigation the observation, according to dimensions and indicators, of an object, process or phenomenon; its understanding at a facto-logical level and interpretation at a more essential level.

It contains critical appraisal, creation of new meanings and theoretical and practical content, to transform reality and enrich materiality - human spirituality based on an education from, during and for life. As a substrate is teleology, a function of the Philosophy of Education that is responsible for the study of the unfinished ends of an education from, during and for life, at the service of relationships and coexistence between men on the basis of love and solidarity, pillars of the beautiful socialism for which we work to make it more human, more Martí's. The contradictory nature of life, according to José Martí between good and evil, is revealed in a singular way in the marginal social phenomenon of which various manifestations subsist in society⁴⁵; However, I bring up the most primitive of all, murder, as it is the one that most threatens the preservation and dignity of the species. We turn to him to warn that: "... he who in the hour of peace bloody and disturbs the country does not do well to live. Life is made for something more noble than to make the trade of taking it from others". First reading, it does not tacitly express to us that we are not capable of giving life or snatching it from the one who undertakes it against the country, because in this company his example was supreme, but that it is bad when in independence, according to the Martí's context and times of peace, it rages and hurts families and upsets the land with the barbarity of death. Second reading, let's dedicate the courage to the good of coexistence, the motherland and common sense will appreciate it; courage is the virtue of serving the weakest and defending reason through words and love, the first as the supreme creation of man and the second as the supreme condition of its existence. In terms that he would agree code for the State and families, he proposed the legal philosophy on the subject of life and death, "The saving of human life must be law in the courts. The horror of crime must be cult in families". Not always the features of marginality identify the worst in society, sometimes, the urban center is also a carrier of prostitution, drugs and violence, however I mentioned the purpose of a doctoral thesis that addresses the subject and uses the ethnographic method critic as an investigative and pedagogical resource that establishes a close harmony with the experiential and experiential perspective that we have been presenting. We assume that critical ethnography, as a research method and educational resource, establishes this perspective from its critical dimension, unlike ethnography as a contemplative, descriptive method of human groups. But it adds a higher rank to the research professor to interact from a dialogical,

⁴⁵ "The social marginality phenomenon in the teaching-learning process of the History of Cuba in high school", by Roberto Fernández Naranjo, although tutored by me in 2009, did not do without the collaboration of intelligent and generous colleagues.

interventional, transforming level, in the everyday and spontaneity of the experiential nature of the objects and subjects involved in the educational process, unlike the experimental perspective, many times nuanced of positivist overtones in our academic and professional reality. We highlight this method for the epistemological and practical coherence that it maintains with the proposal to educate from, during and for life, in discrepancy with the experimental one, which reduces the process to standards, conditions and by the hundreds that do not support the dynamics, multivalence and contradictions of life, impossible to model and enclose in a test tube, test tube, laboratory, whatever its type; It is necessary to return to the Chapter on SVE to deepen this perspective of research and social transformation. It would be prudent to make a partial summary of the ideas and evaluations presented that roughly synthesize and systematize them: 1. The preservation of life, pleasant and peaceful, occupied and worried José Martí. 2. The conservation of the human race is more assured in direct reason with the knowledge that we have of the past of men. 3. He understood life on a level of different contradictions, although synthesized between good and evil. 4. The complexity, diversity and breadth of life is knowable, an idea that articulates with Gnostic epistemology. 5. The contradictions between good and evil can be resolved from the fulfillment of duty and benefits of work. 6. Consider three very important vital forces: will, judgment and imagination. 7. His sense of life is marked by the aesthetic character of the beauty and art that we enjoy. 8. Life requires an education that transcends the school institution, even when par excellence is the one that organizes, develops and enriches. 9. It empowers and suggests the human need for love in the educational process as a premise for a thorough training for lifetime. 10. Stripping a person's life is the most uncivilized and despicable act imaginable. Likewise, a record of concepts, definitions, categories and feelings addressed in these evaluations and synthesis must be made, namely: conservation, contradiction, duty, gnoseology, industriousness, creation, ethics, aesthetics, education, art and love, among others. To make the work of teachers and professors more efficient in their academic and research work in the direction of educating from, during and for life, it is necessary to reflect and socialize the criteria set out to direct the study on resilience, carry out methodological and didactic work using social networks, sharing classes with an emphasis on proposals to solve everyday difficulties, projecting research in this dimension, among other activities with emphasis on those that enrich the spiritual, responsible horizon - today the pandemic has changed lifestyles of the human race - and resistance of all the subjects involved in the educational process. Martí's criteria about life, relationships with pedagogy, informative and transformative value of their statements, scientific foundation and applicability in the school and outside of it, allow us to be in a position to explain what are the theoretical and practical reasons why we are consistent with Martí's pedagogical principle by distinction, that is, that of an education for life. It is precisely from this principle that we start to assess Martí's vision of education, focused on the criteria defended. The perspective of educating from, during and for life does not appear



thus declared in his work, nor is it addressed by any other author; we agreed to this approach after studying and integrating their ideas, therefore, we do not deserve any merit, we have only promoted and organized it for our social purposes by taking into account their educational theory. How do we explain its parts, interdependencies and functions? The objective of educating from life means that: Life in all its dimensions, contents and practices, is the irreplaceable source of education, thus, "... a city is guilty while it is not all a school." T. 12, p. 414. City as a sociological space where all socializing agencies are related in a single system: family, school, community, cultural, scientific, religious, informative, non-governmental, rural institutions, among others, in short, the whole of society. It reveals and produces the contexts, relationships and experiences that must be adapted to the educational policies, the various curricula and adjust to the didactics of each discipline and subject. As a tendency, this deductive process operates without many difficulties, the inductive process is the one that does not always find happy handles; it is more difficult to transfer school to life than life to school. The school institution itself is a living society, but what happens outside it is not always a school. It is educated from school, but outside, do we take advantage of all the opportunities that human existence offers to educate ourselves? For these reasons, all or almost all experiences and experiences can and should be the main source of education. The educability of the human being is a process that occurs throughout life, hence its systemic and teleological character. Systemic because it is part of a process that relates systems, components, objectives and contents of the educational and teleological process because it proposes long-term objectives that only culminate in life. In addition, the grading and dosage of education must be based on the principle of dissatisfaction and accessibility explained by continuing education projects. From this reflection we propose to elaborate postgraduate courses, orientations and informative programs for the whole society, especially for the elderly, a project that welcomes a society that is gradually aging. On the other hand, dissatisfaction with any goal achieved is the basic premise to be consistent with this aspiration. Education⁴⁶ for life coherently integrates the affective, volitional and gnoseological spheres of the development and execution of the personality; However comprehensive it may seem, nothing is alien to this dimension, what happens is that the school institution must provide the cognitive, methodological and volitional resources to resolve needs and contradictions that human existence raises, whatever its context. This idea is emphasized in what he wrote on August 15, 1883 for *La Nación de Buenos Aires*, "Since you live, it is fair that where you teach, you learn to know life. In schools you have to learn to bake the bread that you have to live on later". Therefore, the makers of educational policy, the State, its institutions and experts, even the humblest teacher from the most distant school, must start from this Martí's principle that education should be to know life and bake daily bread. Find yourself in the philosophy of that prayer, to get together and satisfy all

⁴⁶ "Education begins with life, and ends only with death. "T. 18, p.390.

human needs, starting with food, which today is so difficult to get. The warning must reach the family through a strategy, plan, model, and concept. In this dimension, the ideas of the conservation of the species, knowledge of the antecedents, contradiction between good and evil, the ethical-aesthetic sense and the function of work, among others, must be taken into account. Education is not to pass the tests and pass the grade; it is for that and more, to pass all the tests that life imposes on us; let's assume then that, "Education has to go where life goes." T. 22, p. 35. More than a slogan, which almost always prevails, it must be the school and experiential reality of an empirical and scientific process that makes the difference with the contemplative and scholastic. The interdependencies between the three variables must be understood at a level of correspondence between them; they are on the same plane where no one subordinates another; the potential and hierarchical function belong to it equally, at the same time that they are explained from very dynamic dialectical relationships, as it is argued below: In order to approach the theory that preserves the project of an education from, during and for life, other concepts and categories must be taken into account from the Martí and Marxist field, they are communication, activity and universal worldview. There are links that qualify the process based on associations and interdependencies given in that: The three directions or variables are part of a single and indivisible process and the didactics that we use for the project are contextualized, critical and developmental. Therefore, even when there are circumstantial differences, the essence of the educational and training objectives are common to all three, as is the case with the other didactic components that intervene in the process. On the other hand, the philosophical principles that epistemologically support the process of an education from, during and for life are: the principle of universal concatenation, since it guarantees coherence, organization and cohesion, as well as the principle of development, since it favors and it explains its evolution based on its own internal regressions and contradictions. Taking these principles as a guideline, we use others of a more specific nature of pedagogy, namely: the study-work relationship; the relationship between activity, communication and development; systematization; the relationship between theory and practice and the scientific approach to education. A summary of the ideas and evaluations concludes that the preservation of the life of the human race, happy and peaceful, occupied and worried José Martí; the conservation of the human race is safe in reason of the knowledge of our past, to build the present and shape the future. He understood life from different contradictions, synthesized between good and evil. Such contradictions can be resolved in the fulfillment of duty and benefits of work. The complexity, diversity and breadth of life are knowable, an idea that he articulates with the most advanced epistemology and the basis for erecting a noble and complete existence of human dimensions.

To achieve this purpose, he conceived that the meaning of life is shaped by the aesthetic character of beauty, - and not the cute thing that sometimes plays a grotesque

function, not being in harmony with the material and emotional context - and art, which makes life more bearable. To achieve this objective, he suggested that life requires an education that transcends the school institution, even when by legal and methodological hierarchy it is the one that organizes, develops and enriches it; in addition, to promoting and suggesting the need for love, substrate of all, in the educational process, as a premise of a humanistic and honorable formation for life.



Chapter IV. History in professional training: Martí's perspective

4.1. Professional training: Martí's perspective

The chapter addresses the common roots of the Ibero-American nations in the anthropological, cultural, religious, linguistic and economic dimension, accompanied by Martí's ideas in connection with the academic and scientific dimension, as well as the historical evolution of this perspective until the contemporary university of our region from the concept of Our America. Finally, it deals with the pedagogical ideology of the Apostle based on an ethical and aesthetic education, starting from the teaching - learning of History, Literature, Geography, Social Communication, Arts that contributes to forming a coherent man with the project of more nations integrated, prosperous and sovereign. A guiding principle of a pedagogical and philosophical nature that is consistent with part of the content of these reflections is that of an education from, during and for life, as a synthesis and integration of the best tradition in the teaching profession of the Greek-Latin, Ibero-American and Latin American civilization. Cuban and, par excellence, José Martí, as the theoretical and practical support of this training, based on education in the aforementioned subjects. The anthropological, ideological, teleological and axiological functions of the Philosophy of Martí Education and its links with the sustenance of this moral and cultural training at the university level and the others that depend on it are re-signified, respecting the various contexts that promote and develop these contents. Similarly, the performance of universities and higher education campuses in the role of guidance and organizers of the rest of the school institutions, research centers, cultural and educational socializing agencies such as the family, community, among others, to advise them legally and methodologically and promote an education according to the needs practical and spiritual objects and subjects of education, academic and human demands.

4.1. Background and historical context from Martí's perspective

To understand and develop an educational project that contributes to perfecting the training of the university professional in the Didactics of History, it is necessary to turn to the educational work of Martí and to certain antecedents in the historical evolution of Latin American nations and their relationship with Cuba as anthropological premises, ideological, teleological and axiological that are resized to make more rigorous academically and culturally, the educational process of the assigned subjects. For these reasons we share certain ideas and judgments precisely of a historical and philosophical nature of education. It is unlikely to qualify as a cult a professor of History, Literature or Geography, who does not know the elementary contents of the genesis of Our America and the Martí's perspective of it, for them these words are; In addition to all those who need to explain the answers to the foundational questions, where do we come from? Who are we and where are we going? The history of the Latin American towns and nations has common anthropological roots, since the ethnic group of Nuestra América, according to the Apostle in 1891, even

though the vast majority were formed by peoples colonized by the French, Lusitanian and Spanish metropolises, have a common linguistic: it is precisely the Latin culture, with its origins in the Lazio region, between Tuscany and Campania, in millenary Italy. However, the ties go beyond language, we are united by beliefs, customs, techniques and technologies, among other aspects such as the enemy himself, from within or without. The antecedents of this common ethnic group go back hundreds of years before the well-known 1492, since the Mayan, Inca and Aztec civilizations, just to mention the most significant, saving spatial and temporal differences, enjoyed frameworks and configurations that were conditioned by a flora, fauna and climate that modeled a life of more similarities than differences in their earthly and divine worldview. Because the grandparents of our grandparents did not lack gods who prayed and asked for subsistence, because their creators assumed them, just as it happened with the Christian religion; these events or beliefs took place before the arrival of Christopher Columbus Fontanarrosa; Although that history changed when the conquerors treacherously and sadly imposed Catholicism on us as the official religion. How much pain and shame it is to remember the ignominy committed against Hatuey and Guamá in the name of God, yes, but not of the supreme God who has the idea of good, but of the God of money and the gold nugget, as Hatuey himself denounced! To these arguments are added those of an economic nature that were related to the entire life of our ancestors in the vastness of jungle, mountainous, aquifers, plains and plateau territories in which their inhabitants did nothing but reproduce, when moving from one region to another, the various techniques and technologies in hunting, gathering, fishing, livestock and agriculture, among other activities of social and cultural life.

As happened with the islands of the Caribbean from their settlement by the Amerindian tribes, who arrived from the Orinoco itself and surrounding regions, crossing territories that later were the nations of Bolivia, Peru and Venezuela. Art also played a decisive role in shaping that univocal thought and way of acting of the American man, of "our first parents", according to Darcy Ribeiro; thus, the Hero of Two Rivers states that: "The desire for ornament, and the desire for perpetuation, occur to man as soon as he realizes that he thinks: art is the form of one: history, that of the other. The desire to create assails him as soon as he gets rid of the beasts; and in such a way that man only truly loves, or preferentially loves, what he creates". T. 8, p. 332. This aesthetic sensitivity is an original condition of the man of our lands that over time was enriched to, today; reveal wonderful creations that impact the academic life of our universities. In the 1884 article, *The Ancient Man of America and His Primitive Arts*, he explains that: "Art, which in later times ... may already be the product of an ardent love of beauty, in the early days is nothing more than the expression of the human desire to create and win. Man is jealous of the creator of creatures ... A stone worked by his hands, seems to him a defeated God at his feet. He contemplates his work of art satisfied with him, as if he had set foot in the clouds. -Giving proof of his power and leaving a memory of himself,



are living desires in man". Creation, then, is a kind of levitation and history that lifts us up like eagles of rejoicing, in the flight towards the kingdom of this world, according to Carpentier. At the end of the next paragraph, he states the perfect key, in addition to the beauty, the good and the useful, in the perpetuity of art and science, by relating truth and art when it states that: "The passion for truth was always burning in man. The truth in works of art is the dignity of talent". That is why we understand that true talent is that which unfolds in the social good. Precisely here lies the genesis of the notions and insights that Latin American societies were accumulating at the primary levels on the content of their culture; Before the arrival of the colonizers, they already reflected, wrote, read, built, produced, administered and observed the cosmos with their own doubts and others that Copernicus or Galileo Galilei had, but surely first than them. Copernicus was only 19 years old when Columbus arrived in the Americas and Galileo Galilei was born 72 years after the meeting of the two cultures in 1492; obviously, before them there were others who also observed the sky. These concerns, elaborations and transformations in their beginnings, had an empirical elementality that successively and inescapably systematized a practice and derived the necessary methodological, technological and theoretical integration that was inherited and enriched by successive generations. They had no choice but to transmit it by spontaneous generation and adapt them for social and academic organizations that should have the name of schools, even when those spaces were the same homes or sites of political and religious leaders; even the peaceful shadows of centuries-old trees in a sort of cultural garden were classrooms for our first teachers and disciples! This is where the origins of other entities reside that were gradually being perfected and in which the teaching and learning essential subjects for the economic, social and cultural life of our ancestors, constituted the fertilizer to fertilize the ground on which the European colonizers relied, in the best of cases, to found academic institutions that tried to be equivalent to the universities of the time. But from a different perspective than our original conceptions where, in the old continent's way, scholasticism and theology were the programmatic bases of those higher studies. Thus, the first founded in Latin America was the University of Santo Tomás de Aquino in the Dominican Republic in 1538. Some of these institutions have preserved a part of their civil construction and today they show libraries, gardens, corridors, burials, among other spaces, which they treasure part of the anthropology and academic, scientific and theological history of the continent, since these precincts were administered by the clergy and fathers of the Catholic Church. In its ascent and historical perfection, several of these institutions already existed when the wars of independence led by Simón Bolívar and the plethora of combatants took place, who were distinguished by their courage, military knowledge, academic and scientific worldview, some of which were recognized in their work for educational and cultural results. These personalities excelled in legal, philosophical, pedagogical and literary studies, such is the case of José Martí and others very prominent such as his own predecessors, mentors and pillars of Cuban thought of the



time: José Agustín Caballero, José Antonio Saco, Félix Valera, José de la Luz y Caballero, José María Heredia and Rafael María de Mendive who, in turn, played a conclusive role in the formation of the Cuban nationality and nation.

In its parallel evolution to the final years of the 19th century, the Cuban nation already carried within it the cultural thought contributed by the most illustrious combatants of the pen and the machete, which among other reasons and foundations, was erected in knowledge and struggle in the face of North American claims, which later led to the economic needs of North American imperialism, a teaching that, in light of the new invitation, the people of Martí of love and the bowels of homeland and humanity should not forget. In the creation of the Latin Americanist and teaching vocation of the Cuban Apostle, which takes place almost analogous to the birth of his love and dedication for the Cuban homeland and begins to have definitive delineations when he returns from Spanish exile and lives with the Latin race in the longed-for Mexico, plays a decisive role in his stay in the Aztec country and the trips he undertakes riding on horses and mules or on foot, between Mexico and Guatemala. This tour is filled with a sublime attraction and respect that surrounds the celestial, for the remains of the Mayan and Aztec culture when emerging in the amazing flora and fauna of that region, for the civil and religious customs of centuries-old societies and architectural remains that still existed. For the indisputable quality in its design and construction. On the primitive American men, he also wrote in 1884 that: "They were in the dawn of sculpture, but of architecture, in full development"⁴⁷. The Ancient Man of America and his Primitive Arts, T. 8, p. 332. These experiences had a visceral impact on José Martí, which may be affirmed here when his Latin American identity fully emerges. The conversations, visits to museums, readings in libraries, attendance at social gatherings and dialogues with the most exalted of the culture of those nations and Venezuela, were also the breeding ground for his educational project for the man of Our America and that, in a certain way measure, expressed in studies, publications, classes and university conferences and in all tasks of the official, private and social platform that he performed with the utmost rigor and respect. History, Literature, Geography as an academy, there are undoubtedly the origins of teaching - learning of these subjects in its Martí's variant, it plays a determining role for those who listened to it and for himself. Although we must recognize that he did it ignoring the concept and practice of Didactics as a technology of Pedagogy, at least in the terms as we use it today. This pedagogical project is synthesized and expressed in a Philosophy of Education and History, which contains an ethical and aesthetic perspective for the universities, and other institutions on which they influence and act, of Our America and of course, for Cuban women. Such project assumes body in the teleological function of the Philosophy of Education, which

⁴⁷ Consult the work by AdysCupull and Froilán González, *Secrets of an Itinerary trip by José Martí and Carmen Zayas - Bazán*, Editora Política, La Habana, 2014, in which unsuspected and intimate passages of the Apostle's private life are discovered and that we will enjoy with joy and love.

expresses the aspiration of a complete education that will be achieved throughout life, nothing better to synthesize it than the already written statement from Martí that: "education if it is not continuous and constant...". T. 6, p. 260. The systematic nature of this process, consistent with the dimensions of History: past, present and future, is the guarantor in the formation and culmination of human work. The anthropological foundation for the formation of the professional in the apostolic perspective of the hero, is explained in that he understood the human condition, object of study of anthropology, as an inherent element to his thinking and acting nature, to his conscious and passionate essence, which it had to be assisted by the constancy and systematicity of the educational process; these ideas were covered in depth in chapter one. In this way, the valuation of the human condition, content of Anthropology, focuses its object of study on certain capacities, premises and creations of men, that is, their culture; hence we consider these reflections: "Will, associations, culture, suffocate, just as their lack favors evil germs." T. 11, pp. 473-481. Evidence about the anthropological identity of men in the fight for independence and dignity, "in the war, in the face of death, all barefoot and all naked, blacks and whites were equaled: they embraced and have not been separated again (and...) there is no possible social equality without cultural equality". It alerts us again to the value of culture in the struggle for social equality as related conditions, culture and equality, from the perspective of the content of a committed anthropology that today becomes the foundation of the beautiful socialism that we need to build. In the same way, the anthropological perspective is favored by the epistemological, as a theory of knowledge that allows an understanding and use of human content in pursuit of equality and culture; thus, the scientific, earthly and highly human, about the wisdom in the work of the Apostle, it goes beyond common sense and assumes a hieratic ethical dimension that reveals the necessary, true and good service that the erudition of man must assume. In harmony with the height of his spirituality, before turning thirty, he writes referring to Emerson, giant of universal science: "It is the human torment that to see well you need to be wise, and forget that it is". T. 13, p. 23. To give continuity and complete this idea, years later he sentences: "... teach him to know himself and to be modest, which is the first lesson of wisdom". T. 18, p. 314. For José Martí, wisdom does not consist in knowing a lot, if not in being good, aware of our modest actions. If encyclopedic thought and action is not at the service of human act, it becomes abominable wisdom: "It is not intelligence that gives man honor; but the way he uses it and saves it". T. 4, p.73. Because: "Intelligence is not the power to impose itself; it is the duty to be useful to others". T. 2, p. 117. Duty as a moral category, employed for the good of others, constitutes a regularity in all his work, in addition to placing it especially at the service of instruction and education with a secular and dialectical character; this educational process must be permeated aesthetically and ethically in the work of good, thus he suggests: "That everything seems easy, that everything becomes pleasant, that everything is linked: here is the work of objective teaching." T. 2, p. 251. The word link has a categorical meaning in the scientific



perspective, since it suggests the necessary articulation of the contents as the basis of a scientific classroom process and essential condition of the Moral Republic that he thought and modeled, and to a certain extent bequeathed us and that millions of your children try to build in this, our beautiful homeland.

Consistent with this statement, it defines patriotism as the best yeast of all human virtues. T. 1, p. 377. For this reason, I think that the entire patriot, as an expression of the most completeness of our culture, is educated from the most genuine and beautiful values of Cuban identity that links, in keeping with this study, the identity of the most genuine values of Our America. One of the virtues that identifies our patriotism is the immense love of the Cuban for his family, friends and colleagues of his, there are the gregarious bases of the feeling for the homeland and nation; There are many virtues that reveal the essences of Cuban people⁴⁸, however, one of the most attractive is the empathy and charisma of the Creole personality, which, even in adverse circumstances, does not stop expressing them. How much we miss the kiss and hug today because of the impositions of the pandemic! To amazement and joy, we find a simile or analogy of that gregarious and communicative character of the Cuban, we find it in the historical content that he gives us, through Isocrates himself (436–338 BC), in the genesis of “higher spiritual education” or university. Thus, Werner Jaeger in his famous *Paideia* affirms: “This type of education does not consist in the accumulation of simple professional knowledge ..., but rather deals with the forces that maintain the cohesion of the human community.” What are those forces that preserve social unity if not dignity, patriotism, justice, work, honesty, joy and generosity as our Apostle asserted? To conclude I will add some ideas from Martí that should be present in this Didactics of History and other subjects mentioned in the training of the professional and its improvement from the Martí perspective, namely: “... in order for it to last and be worth inspiring and strengthening, history should be written”. T. 2, p. 204 And, “... such flights have already taken history that talking about it is worth as much as talking about philosophy”. T. 15, p. 193. Let us listen to this defense against the extreme subjectivity of the historian or the history teacher: “History is not wax that conforms to our capricious hands. Nor is it possible, in severe work, to fantasize about a historical motive”. T. 21, p. 120. And, “Why history should be falsified? Why should one take the pretext of a lie to shed blood and cut off the country's resources? T. 22, p. 194. Because “... there is nothing more just (...) than to put the things of history in point of truth”. T. 1, p. 137. However, as it was written, the truth will never be completely alien to human subjectivity as a philosophical condition, so the warning is that we must go to critical consciousness for everything that we can minimize the particles of content that our imagination engenders, by the causes that are, and have a permanent alert in the exhibition and valuation of the historical content according to the truth of the same. Regarding the

⁴⁸ Werner Jaeger: *Paideia*, Fondo de la Cultura Económica, T. 3, p.182, Mexico, 1945.



content that we criticize, be it a person, fact or work, here is the style to follow: "Criticizing, is not biting... it is to point out the mole with noble intent and vanish with a pious hand the shadow that obscures the beautiful work. To criticize is to love..." T. 15, p. 94. Of course, we are aware of the dimensions that must be considered when making historiographic criticism and the first would be to have full knowledge about the source of the content, be it a writer, several authors, a second source or another of the many that exist. We must reflect on the beliefs, economic position, academic training of that writer, ideology, causes of his creation, if the work is a translation, a commission from an institution, among others. In short, we must sift through the entire epochal context to penetrate the work; To deepen the subject, the incomparable works of Carmen Almodóvar Muñoz should be consulted, such as the Cuban classics on historiographic criticism, *Critical Anthology of Cuban Historiography, Colonial Period* and *Critical Anthology of Cuban Historiography, Neocolonial Period*, *Editorial Pueblo y Educación*, Havana, 1986 and 1989, respectively. On the other hand, the human, cultural and educational value of the lives of the heroes constitutes an irreplaceable content in the process of the formation of values from the historical contents, for this reason he assures: "... since the heroes are understood, one could be it too". T. 19, p. 161. Nor should we save anecdotes and assessments that we can make of the heroes, also of the common man; these narrations must be in the style of Martí, such as the slaughter or a chant to recompose virtues that erect the body and leave the soul filled with admiration and pleasure. The same day that he founded the Cuban Revolutionary Party, April 10, 1892, he published an article in *Patria* entitled "At home", in which he gave us these expressions in tune with the previous words: "The heroes when counting. Sins are blown away, and they are not in them. His face shines with glory. His hand reaches into the air, and he shakes, as if fanning the horse's reins. The story seems like an onslaught".

That philosophy of the story that we suggest for the professional of Literature and History, must be that of all the word felt, expressed and, sometimes, silent, an attitude that suggests the ability to listen. And what is the importance of the context, content of History, experiential context? "The legitimately historical facts are such that when one in itself, in addition to reflecting human nature in everything, reflects especially the characteristics of the time and the nation in which it is produced; and they cease to be fruitful and even great as soon as they depart from their nation and their time". T. 13, p. 104. The scientific nature of the contextualization procedure was latent in practically all of his work as a maker of history, but permeated by Literature, Geography and Communication, which means that it is also in ours. In his time likewise, due to the influence of positivism, it was very difficult to detach oneself from numbers to carry out scientific studies, however he warned us: "History goes around the world with the mask of legend. You don't just have to look at the figures on the outside, but rather pick them up and see, without being dazzled, the entrails of it". T. 10, p. 209. From the dialectical

hermeneutical method, everything that, more than data and numbers, offers the historical, literary and communicational content must be unraveled in order to reveal its full meaning and axiological value and, in a dialectic of decoding - coding of new contents, enrich your system of knowledge, skills and values. Finally, we can argue that the Didactics of History, Literature, Geography, Communication, Art has in the work of José Martí an inexhaustible source of Latin American culture from the study of the evolution and development of this continent and the pillars of the formation of their identity, their memory, challenges and perspectives against the common enemy or "giant of the seven leagues". Thus, the teaching-learning process of the aforementioned subjects and, therefore, Didactics itself, has in Martí's work one of its decisive sources from the scientific, cultural and human dimension, because it carries a coherent theoretical and practical content with the educational objectives of the current Cuban school, which, we recognize, are not worked with all the dedication and passion necessary. The works of José Ignacio Reyes González should be consulted Finally, the teaching - learning of these subjects from Martí's perspective should not be divorced from terms of this science, namely: truth, criticism, process, historical personality, space - time, context, communication, culture and education, among others, which conceptually will make one of the processes that ensure, together with the defense of national culture and identity, the present and future of the country more convincing and attractive. Those are our reasons, which, as essential as José Martí, raised with courageous, intelligent and transcendent acts, the task of ours for that when we recognize and feel that we had such phallic parents, we also consider ourselves honored by the inheritance and ready to remake it with the strength of the mind.



4.2. Martí's pedagogical thought in the emancipation of our America

The evaluation of the work and the thought of José Martí should not be carried out apart from the dialectical relationship of these perspectives that form a duality when it comes to expressing that evaluation, since the man, patriot and poet was formed in a context from which we cannot alienate any of the edges and influences that he received from his childhood. It is valid to advance the idea that the social and cultural environment of his childhood and adolescence formed him with an unusual sensitivity and tenderness, for the educational act. The childhood and adolescence of José Martí was characterized by a fertile and precocious intelligence, a sense of duty, a sad lack of understanding of his father that was dissipating through his understanding of the patriotic work of his son, due to the difficult material situation in which he lived the family, the humiliating political scene and the contradictory cultural environment. But above all because of permanent suffering and pain due to physical and spiritual harassment and mistreatment, as a consequence of ignorance and lack of education in the historical context of the society at that time; of course, these circumstances are configuring a personality that envisions the Master for the fight for independence and justice. The thought of José Martí thus integrates a diversity of themes that he undertook with rigor, passion and science support that in contemporary times do not cease to amaze and have utility for "the poor of the earth" and, of course, for the peoples of Our America. However, his educational thought is latent in his great work, whatever the literary genre, diplomatic function, political, family, artistic action and patriotic performance, since he assumed the concern and occupation of not wasting any context to exert his powerful educational influence on all the people who were lucky enough to know him and work with him in the fight for Latin American sovereignty. We need, firstly, to define what is the content of teaching and education that should prioritize this pedagogical thought of Martí and it is precisely the content that integrates the axiological and anti-imperialist perspective, which encompasses the explanation of the struggle of the Latin American peoples for sovereignty and cultural development. There are several documents that meet these requirements: Mother America speech, Our America essay, the bases of the Cuban Revolutionary Party, the *Montecristi Manifesto* and the unfinished letter to Manuel Mercado, among others; Let us explain some ideas from the essay *Nuestra América*, which in my opinion constitutes the program of struggle and remains in full force more than one hundred and thirty years after its writing and publication to confront the onslaught of the "revolted and brutal north that despises us." The context, in which he wrote the essay *Our America*, is in which the Washington Conference: 1890 - 1891, very close to the founding of the Cuban Revolutionary Party in 1892, developed and concluded. It was a programmatic and ideological response to the attempts of domination Northerners of our nations. From the title itself an incentive appears that, in Didactics and Educational Psychology, we call motivation, since it synthesizes in two sentences a continental mass that goes

from the Rio Grande to Patagonia and defines it, even when that geography is immensely extensive and almost impossible to understand and know, with a sense of belonging and common property when naming it Ours.

What it also implies, the difference with the one that is not: that of the "revolted and brutal north that despises us", when reading its own definition. Then, the first sentence could not be more eloquent to refer to a latent evil, contrary to unity as a condition and principle for Latin American emancipation, by stating: "The vain villager believes that the whole world is his village..." Later he warns about: "The giants who have seven leagues in their boots...", by suggesting the close and dynamic presence, like a fast and rapacious eagle, of North American imperialism. For these reasons, he concludes: "These times are not to go to bed with the headscarf on the head, but with the weapons as a pillow... the weapons of judgment, which defeat the others. Trenches of ideas are worth more than trenches of stone". Reasons used as foundations for the maintenance of the independence, justice and prosperity of Our America in the face of imperialist expansionism. The first idea of the educational thought of José Martí is to promote the unity of the peoples of the continent, hence his call: "The peoples who do not know each other must hurry to meet, as those who are going to fight together ... the trees must get in line, so that the giant of the seven leagues does not pass! It is time to recount, and to march together, and we have to walk in a tight box, like silver in the roots of the Andes". For this reason, the essential and conclusive idea that must be socialized and systematized, from the arguments, affection and practice, is the need for unity; to make people understand that sovereignty, authentic prosperity and future depend on it, is the primary duty of Martí's education.

Later on, we will explain some criteria that enrich the need for unity; and others in which he accuses the faint-hearted and summons the courage of our American⁴⁹ citizen: "The seven-month-olds will only lack courage. Those who have no faith in their land are seven-month-old men. Because they lack courage, they deny it to others". T. 6, p. 16. At the same time, the telluric commitment of the children of our land is breathed in these phrases that exalt him: "Nor in what country can a man have more pride than in our painful republics of America, raised among the mute masses of Indians⁵⁰? To the fighting noise of the book with the candle, on the bloody arms of a hundred apostles?" T. 6, p. 16. Then he suggests that it should be governed according to the authenticity and Latin American identity, but that it be carried out through culture and a scientific,

⁴⁹ "... And the good ruler in America is not the one who knows how German or French is governed, but the one who knows what elements his country is made of, and how he can guide them together... to reach... that desirable state where each man knows himself... and they all enjoy the abundance... that they fertilize with their work and defend with their lives". T. 6, p.17.

⁵⁰ -"In towns composed of educated and uneducated elements, the uneducated will rule, by their habit of attacking and solving doubts with their hand, where the educated do not learn the art of government." T. 6, p.17.



academic and historical perspective, which is why he foresaw⁵¹: “The European university has to yield to the American university. The history of America, of the Incas here, must be taught by heart, although that of the archons of Greece”. T. 6, p. 18.

Out of respect for the most authentic religious beliefs, although not the only ones, he declared: “With our feet on the rosary, the white head and the painted body of Indian and Creole, we came, boldly, to the world of nations. With the banner of the Virgin, we set out to conquer freedom”. T. 6, p. 18.

Of course, the indication to fight against imperialism and the vigil in front of it, is carried out from the metaphor of the tiger; He should not but play it from his vast culture and, poet at last, in which he compares the America that is not ours with an intelligent, sneaky and voracious tiger.

Let us therefore read his words: “The tiger, frightened by the flash, returns at night to the place of the prey. He dies throwing flame through his eyes and with his claws in the air. You can't hear him coming, but he comes with velvet claws. When the prey awakes, it has the tiger over it”. T. 6, p. 19.

Later he sentences, just like a prophet: “The tiger waits, behind each tree, huddled behind each corner. He will die, with his claws in the air, throwing flames through his eyes”. This will definitely be the end of the empire, not only because of its mistakes and its God money, but also because there are more humane and just alternatives that common sense will have to accommodate in an extensive process, perhaps more extensive than necessary, but the empire will have to give in to peace, balance and love.

Let us see how these contents should be thought and organized didactically based on an emancipatory pedagogy and, taking as foundations the Philosophy and Sociology of Education and the Psychology of Education. We start from the fact that the socialization and execution of the ideas presented have as pillars the Master's own conception of the teaching, which derives from principles and criteria addressed more than a century ago, but which the contemporary school needs to promote.

He advised us that we should always start from a project or plan: “When studying for a good plan, it is a joy to see how the most diverse data are similar and grouped, and from the most various issues arise, tending to a common, high and central the same ideas”. We see how the organizational and relational need that all educational theory and activity must integrate also underlies.

⁵¹ “... He who puts aside, by will or forgetfulness, a part of the truth, falls in the long run for the truth that he lacked, that grows in negligence, and demolishes what stands up without it. Solving the problem after knowing its elements is easier than solving the problem without knowing them... knowing is solving”. T. 6, p.1.



The principles: "Education has to give the means to solve the problems that life has to present", and "... who says to educate, already says they want to". "It should be taught by talking, like Socrates, from village to village, from field to field, from house to house", and, "That everything seems easy, that everything becomes pleasant, that everything is linked: here is the work of the objective teaching", constitute, among others, the bases of the pedagogical and educational thought of Martí.

These principles focus on the perspective of a functional and affective education, which is developed in the daily school, community and family life that must have a deep teleological content: study of educability throughout life; axiological: dissertation on the formation of values and anthropological: it values the human condition and essence, sustained by tenderness, persuasion and love as we have argued.

This process must be developed from the scientific dimension, with the use of the dialogical and conversational method, from and for social justice, cultural balance and economic probity; premise and properties, at the same time, of emancipation in Our America.

We will begin by addressing the philosophical dimension of education, in which the Apostle made extraordinary contributions because he defended, with arguments and beauty, the teleological aspiration to educate during and for a lifetime, with an altruistic and patriotic sense, that is why he proposed: "The true object of teaching is to prepare man so that he can live decently on his own, without losing the grace and generosity of the spirit, and without endangering the dignity and strength of the country with his selfishness or servitude".

Principle that integrates the essentiality of a thorough education, heir to the best and most ethical of the Cuban pedagogical identity and cultural tradition at the telluric service of men, whatever their origin, race, creed or economic position, but from a secular school and cultured in function of all the children the country.

Regarding the anthropological dimension, the philosophy of Martí's education at the service of cultural emancipation is consistent with its epicenter and substance by relating the human condition with the decorum of men and the potentialities and generosity that abound in their nature to endow them of the necessary and coherent honor among all; let's read this apostolic text:

"There are men who live content even though they live without decorum. There are others who suffer as in agony when they see that men live without decorum around them. There must be a certain amount of decorum in the world, as there must be a certain amount of light. When there are many men without decorum, there are always others who have in themselves the decorum of many men".



Martí's teachings in The Golden Age have the objective of educating the child and youth of our lands, in "the full dignity of man", as a bulwark and self-confidence, for any type of battle, including that of being honored knights.

In 1889 he wrote, then, that: "... there is a field in which men shake hands, which is that of honesty, where constant and truthful adversaries are respected, and even loved by virtue of their virtue". 4, p. 240. This idea implicitly goes to the anthropocentric core that considers man as the center of the universe and the supreme creature, of a human condition, thinking, speaking, educable and of nobility of laughter and love of the other, although he does not think like us.

Although the man of Our America, has to be ready with all the honesty and courage, for the custody of the great country; that is defended at the highest cost, because the first etymological relation of the human, object of anthropology and therefore, of the Philosophy of Education, is precisely the word earth.

Hence, we are more human - men in direct proportion to the sacrifice we make for the land where we were born: Our America. To end this section, let's go back to his words: "We men are like the lion of the world, and like the fighting horse, which is not happy or becomes beautiful.

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“We men are like the lion of the world, and like the fighting horse, which is not happy or becomes beautiful. but when he smells battle, and hears the noises of sabers and cannons”. T. 18, p. 472.

In another dimension, it is appropriate to turn to the sociological project of education, since it is impossible to predict, explain and solve problems of educational theory and practice in terms of a liberating society without attending to the precepts of this science, which do not cease to have an imprint in Martí.

The sociological approach emerged, not only from the Marxist thesis that: "Circumstances make men to the same extent that men make circumstances", but also from Martí's desire that if, "man comes to live, education has to prepare him for life", as a generalizing principle of our educational project.

We assume, due to its generous and human essence, this maxim: "By coming to earth, every man has the right to be educated, and later, in return, the duty to contribute to the education of others." Responsible phrases with human improvement. If each one of us received from our neighbor and gave him the best and most beautiful of our lives, as a process and quality of an education from Martí, we would live more fully materially and spiritually, an educational, existential longing for the Apostle.

Furthermore, the Philosophy and Sociology of Education would be incomplete if it does not return to this apostolic prophecy: "... a city is guilty as long as it is not all a school". In which we must understand that: "... the street that is not, is a stain on the front of the city".

Meanwhile, a school that is at the service of Latin American emancipation, independence, and development, must abide by these commandments, which are not exclusive and receptive to the personal decency and cultural nobility that commit our societies.

The promotion of Martí's ideology, it is prudent to clarify, contains a sociological perspective from his judgments, of course, without defending the idea that he was a sociologist. However, a person so committed to the transformation of Latin America, could not but address, even from empyrean or intuition, issues as crucial as the aspiration that all citizens who inhabit our cities, with their architecture, history, identity, institutions, geography, streams or rivers, colors, smells, music, in short, the entire city, outside the reproduction and exemplarity of a school entity that fulfills the sacred duty of spiritual enrichment and educability of all its children.

It also happens with the psychological facet and it is surprising how, from the prism of the Teacher, processes that allude to the relationship between motivation and personality, basic definitions of this science and pedagogy can be explained; for

example, when addressing them, we can go to the following text: "In the teaching system, the praise of the personality means a lot".

We note an allusion to the need for fair and timely recognition; not so recent research assures that flattery fosters self-confidence, elevates the sense of personal commitment to others and strengthens self-esteem.

The suggestion that the work of educating occurs throughout life and in any circumstance cannot be simpler because we are educable regardless of age. Let us remember the didactic principle of systematicity through the Apostle's phrases: "... the elemental pedagogy teaches that the intervals damage education".

The freedom and prosperity of our society will only be the consequence of the consecration of a school that is never exhausted, so the effort of every minute of our lives will offer the joy of a Moral Republic that is in a process of ethical deterioration that finds itself in the school an ally to, at least, stop him.

We must resort to another psychological category that plays a decisive role in the axiological formation of schoolchildren, that is, communication, and I notice the exceptional communicative capacity that our National Hero possessed; a necessary reference and example in the educational daily life, because as the prominent psychologist Fernando González Rey affirms, communication, "is the predominant function of the school institution".

That is why we propose that, for reflection and debate in the school and pedagogical community, we go to the definition that he offered about the word, dialogue and communication in which they underlie, without presuming that he was a psychologist by profession, the informative, regulatory and affective communication, let's read and listen to him: "... The word on known subject must be, without a doubt, at the same time solid and instructive, gallant and easy. And thus, the field would be opened to eloquence and encouragement: thus, the one who explains would identify more with those who hear him ... It is a simple fusion, a sweet mutual affection, a very profitable intimate communication, a fruitful identification between cultivated intelligence and that are open to hope".

Regarding motivation, as a psychological condition of the educational process, we must try to provoke it from the affective and ethical area, attending to the adage that: "To move is to moralize" and that: "Everything that moves enlarges". In the ethical and aesthetic training, premises of the Emancipation Pedagogy, it is necessary to emphasize the meaning of the cultural and artistic halo of sharing with schoolchildren, task and moment to reveal through creation and love, the superior of being human; thus, intrinsic motivation, integrated into extrinsic motivation, becomes the spring and pillar of initiative, commitment and action.

We alluded to certain foundations related to the educational work of Martí that served as support for these reflections, but are these the only arguments of value? Of course not, Martí's criteria referring to Pedagogy, and therefore, to its technology. Didactics, constitute a bulwark in the preparation and execution of the teaching-learning process; Let's see then how the Teacher leads us on this edge related to the components, foundations and categories of Didactics.

The contemporary Cuban school assumes the objective as the guiding component of the educational process, in the same way that José Martí assumed the importance of having the aims or objectives of a plan for the success of the tasks, meanwhile, he assured that: "Without a fixed end, there is no fixed plan, without a plan fixed the success of a revolution is very doubtful". For this reason, we must take their advice to design our activities.

Both the objectives and other components of the process, for it to be dialectical and developer, must assume Martí's criterion of plasticity. We must add that the objective from the didactic perspective integrates the minimum qualities of a project: what, how, with what, who and for what the educational process is conceived and forged. The objective has other qualities; however, it relies on those of the classes.

Regarding the contents, we start from the idea that: "Being educated is the only way to be free", T. 8, p. 289, since this component is made up of a part of the culture that contains skills, knowledge and values. Martí's teaching of the film: *The Human Thing*, by Gerardo Chijona, seen and debated in the film club, *Journey to the Interior*, sponsored by the Nicolás Guillén Foundation⁵², has as its essence that maxim: only culture makes us free, even from freedom. The denotation that the phrase acquires for one of the purposes of this work, which is to promote the educational, emancipatory and cultural ideas of the Teacher and link the process of teaching - learning to the community culture and the artistic manifestations of society, finds harmony with the aesthetic dimension and the idea that everything looks beautiful; so, it can also be stated that: "Knowledge is more fixed, as it is given in a more enjoyable way."

The pleasant atmosphere that we perceive in the museums, galleries, theaters, the school itself, but cultured, will make the debates of the contents more enjoyable and the investigations and investigative projects more pleasant, more joyful and responsible in the exchange and socialization, supportive, sensitive and committed to ourselves and Latin American history, art and identity.

⁵² This project that promoted the Master of Science, Marina Lourdes Jacobo, found in the professor and organizer Frank Arteaga Salgado and students of the IPVC, Luis Urquiza Jorge, the most outstanding of Cuba in the national competitions, 2015 - 2018 the moviegoers who attend the headquarters of the UNEAC, cathedral of the culture of Las Tunas, or the Titón Room, to enjoy with the seventh art, films that nurture the aesthetic appreciation and the spirit of a part of the youth and the Tunera family.

Regarding the methods, there is a wealth in the thought and work of José Martí that includes, from the time, value system, personal example, relationship of the affective with the cognitive, to his practical, secular, scientific and cultural perspective, however, the method of patience and love prevails as regularity.

Our school should never be a manifestation of resentment, hatred, deceit, selfishness, yelling and violence. Do not! Because despite human diversity, the source of generosity and happiness in our schools is love. It must always be the first and deepest and highest condition, even when we know that these human miseries are manifested in the school culture; it is precisely about educating and modeling the temperament and sensitivity of all, based on ethical and aesthetic training.

It is significant to suggest the use of reading as a source of wisdom and resource for emancipation and progress; In this activity he assists us again with his advice: "Knowing how to read is knowing how to walk. Knowing how to write is knowing how to ascend", and: "He who reads from hurry, don't read ", but: "You can't read without impatience." It is necessary to emphasize that the motivation for reading also has its sources in the reading that the teacher and professor make of the Martí texts in the various teaching and extra-teaching activities.

It is useful to add the meaning of reading to enhance the culture of schoolchildren, families and the people, because to enjoy dance, theater, a choir, we must leave home, but not to read a remarkable work, that's why that we do in this sense will always be little in relation to the aspiration to form a cultured, free and prosperous society.

I will not tire of distinguishing one of the Apostle's greatest virtues, which is that of having been a *book reading maniac*, taken from the Latin *liber* and the Greek *maniac*; In other words, a person like him so vast in his culture, could not but feel obsession and madness for books, there is no doubt, his wisdom had in reading the foundational and universal source.

In other instances, we must be consistent with the need for schoolchildren to continue their instruction and education, alone, in groups, inside or outside the school grounds, since "... there is no better education system than that which prepares the child to learn by Yes". More than three hundred years ago, another father of universal pedagogy, Juhan Amus Comenius, indicated that the efficiency of the school lies in teachers teaching less and less, and students learning more on their own

In this way we promote cognitive independence and pleasure of sharing learning with others, whatever the context, which is life and all that it contains: space, time, loves, hates, the material, spiritual, clothing, nakedness, hunger, pletoricity, the flower and drought, flora and fauna, day, night, singing, silence, crying, laughter, in short ... these

words are worth to get closer to a concept that is used and abused, without always knowing its full meaning.

The development, freedom and happiness of our nations will be in relation to this criterion, "Educate yourself in the habit of research, in the contact of men and in the constant exercise of the word, the citizens of a republic that will come to earth when their children lack those virtues". It is impossible to reduce the investigation and transmission of all the contents to the school time and space, for that reason this conception must promote the investigation and social exchange, inseparable premises of the emancipatory and Martí education.

With regard to the forms of organization of the pedagogical process, the workshop is prioritized, because the dynamics of this style favors an education for and from life, as: "Workshop is the whole life. Workshop is every man. Workshop is the homeland", and, jointly because for José Martí: "School should not be said, but workshops".

One of the attractions and distinctions in this way is that the traditional role played by students and teachers changes almost completely: the teacher is a guide, organizer and counselor and the student an entity that proposes, decides and also evaluates a philosophical approach that it is not common to find it in our schools. Associated with the evaluative component, let's read the following. Later he praised the style, the form, if it was to be praised, above all, if it was in a simple style, with simple words, without elaborate phrases, without sacrificing the idea to the form, since he said that in this way the most thoughtful thoughts can be expressed. Sublime. Then, he would go on to correct any faults that might exist, but in such a way, in such a gentle and delicate way, that they sometimes gave intentions to commit them in order to have the opportunity to hear them correct; and, lastly, he spoke on what was written, which was short or long, as the time allowed or what was written deserved".

We have valued some ideas, definitions and principles that, based on the pillars of Martí's pedagogy, make the educational process a unique experience in its human, critical, liberating, developing and cultural dimension, consequently with the emancipation and cultural and ideological ascent of Cuba and Our America.

There the invitation to return to him with the security of finding the panacea, predictions, secrets and solutions of the educational and academic field in the beautiful and difficult task of continuing the struggle, from the beginning that enunciates the use of that wisdom for the good of the men.

4.3. Contemporariness of the Golden Age

The life of José Martí is inconceivable without his universally paternal love for girls and boys⁵³; having had a surly father like Don Mariano, a childhood in which there was no shortage of sadness and frequent cruelties, a very generous tutor who was unexpectedly deported to Spain, and the tear of the prison in a still beardless youth, fostered that love. Then, the despair caused by the remoteness of the son, whom he could not always attend because patriotic duties absorbed him to the point of passion, I repeat, perhaps all these attacks made up that wise and tender concern of the Master for the children and adolescents of the earth.

We are summoned by his memory and permanence, to talk and reflect on one of his major works: The Golden Age, but in what historical, cultural and political context did José Martí write this magazine that stands beyond a century of existence?

On January 28, 1889, Martí turned 36, of which more than twenty he had dedicated to the almost perennial fight for the independence of Cuba and “the poor of the earth” and, of course, the year 1889 itself in which he also wrote The Golden Age was no stranger to its revolutionary endeavors.

He lived in New York, there, in a very illuminated place, full of books, magazines, newspapers and documents of all kinds, decorated with some pictures of famous personalities and indigenous objects, he dispatched the most varied work matters as a correspondent for numerous newspapers, translator of works in the English language and as if that were not enough, he acted as a diplomat, in the consulate of Uruguay which he attended. In addition, he was an organizer of La Liga, an educational society in which he later taught and shared the office of Teacher, as a most eloquent speaker and social agent who made proselytism a daily habit.

It seems that the days of José Martí were more than twenty-four hours long. There is no doubt, The Golden Age is a work conceived in these circumstances of combat, pedagogy and future, in this beautiful and intense life.

It is possible to add that at that time New York stood as a famous city of the United States not only because of its majestic architectural design, population explosion and density, development, cultural and artistic wealth that José Martí enjoyed and evaluated so much, due to the diversity, amalgamation idiosyncratic and economic flourishing, but also due to its social contrasts, racial segregation, political corruption, administrative vices and delusions of grandeur of some of its inhabitants.

⁵³ Vitier, Cintio: Cuadernos Martianos II, p. 71. Ed. People and Education, City of Havana, 1997.

The most significant thing was that in the eighties of the last century, –except for a few months the Apostle, lived entirely in this city–; cities like New York were witnessing the birth of a phenomenon called imperialism, which José Martí with his critical and prophetic acuity characterized, rather, stigmatized forever.

Not for fun in The Golden Age is latent his desire to train children and adolescents in a decent and essentially human ethics. It is obvious that one of the richest sources to feed the morality and spirituality radiated by the four issues of the children's magazine was nothing more and nothing less than the very birth of imperialism. Such historical conjuncture also fostered the psychology of Yankee superiority. Part of journalism did not escape this manifestation of arrogance; in March 1889 statements appear in the "The Manufacturer" and in "The Evening Post" against the honor and identity of the Cuban, where in the most aberrant ignorance they brand us as "effeminacy", "deficient morality", "incapable" and "insolence", since the annexationists of the moment tried to incorporate the Cuban nation to the northern empire and those newspapers denounced such defects in the Cubans.

Next, I quote a fragment of the forceful answer that José Martí offered in his article "Vindication of Cuba":

“Are we to be called ... an effeminate people? Those young people ... knew how to rise up in one day against a cruel government, they paid their ticket to the war site with the proceeds of their watch ... to obey as a soldier, sleep in the mud, eat roots, fight for ten years without pay, defeat the enemy with a tree branch, die ... a death that no one should speak of except with their heads uncovered”.

José Martí knew well the feminine and masculine condition of the Cuban and the Cuban, yes, he needed to warn the arrogant neighbor what history allowed us so many times and allows us to demonstrate: we are a people with well-placed courage, both the ladies and the gentlemen.

However, the Apostle understood that the integral expression of the male goes beyond his protean biological state, it needs to be completed in his social condition and, moreover, history has plenty of examples where sexual orientation does not matter, if we have been able to express life for the honor of the fatherland.

Likewise, of knowing how to die for the homeland, and remember that to Likewise, to know how to die for the homeland, and let us remember that for Martí: "Homeland is humanity", man must also be a gentleman, hence his care to educate children in that attribute. For this reason, four months later, after that journalistic controversy, in July 1989 he did nothing more than start The Golden Age and, according to José de la Luz, as "a living gospel" he writes that:



"... a child is never more beautiful than when he carries a flower for his friend in his little strong man's hands, or when he carries his sister by the arm so that no one will offend her: the child then grows up and looks like a giant: the boy is born to be a gentleman, and the girl is born to a mother".

To complete the connotation of the text, let me turn to Fina and Cintio when they state that "the word "mother" should not be understood here literally: to have children and dedicate oneself to them, but to have maternal virtues (self-denial, tenderness, vigilance, protection) that must be typical of the woman, even if she does not have children. The world will always need such "gentlemen" and such "mothers" ... "The human dimension of motherhood and fatherhood goes beyond the act of conceiving"⁵⁴.

As time goes on, we arrive at October 89, the month in which three fundamental events took place: first, on the second day, the inaugural session of the Conference was held in Washington, the American International, in which he later delivered the speech Mother America, in my opinion the one of greatest continental importance due to the comparison it makes between the two Americas and the history and perspectives of greatness that it augurs for Our America.

Second, this month is a symbol for Cubans because on the 10th, but in 1868, the Father of the Nation gave the cry of Independence or Death and in the speech that Martí made that day in celebration of the date, he made evident the universal meaning of the Cuban Revolution when he said: "We are men, as well as Cubans, and we fight for decorum and the happiness of men!"

Third, very contrary to what he wanted, he published the last issue of The Golden Age because, "... the editor wanted him not to talk about the "fear of God", and that the name of God, and not tolerance and the divine spirit, were in all the articles and stories. What is to be founded in this way in lands so worked by religious intransigence like ours? "

It is evident that the editor of the magazine, the Brazilian D'Costa Gómez, lacked Martí's lay thought and attitude; It is appropriate to add that the civil character of the Master in the aspect that we are dealing with, completed it with the practical, creative and flexible virtues that should characterize the teachers capable of making the wings of commitment and freedom grow in the pupils.

So far, without trying to exhaust it, the historical and political contextualization allowed us to determine five elements that cannot be removed from the study of the work:

1. Only a sensitive and tireless person like the Apostle could integrate with education, culture and example, so much root and future wisdom in a "childish" text.

⁵⁴ Contextualizing the text also allowed us to reach the transtext and arrive at the best conclusion, as much or more than that, today we live precisely the time of the Golden Age.

2. The variety of genres, styles, protein, and instructive and educational purposes addressed in the magazine, announce the presence of the genius who, among so many vicissitudes and occupations, also astonished for his charisma as a teacher.
3. The Golden Age goes beyond a purely infantile and juvenile text; it also has allusive areas dedicated to what J.P. Sartre called, The Age of Reason.
4. José Martí wanted to purify the imperialist atmosphere that the New York snob has since distilled, because he inferred that it could go up to now, with the oxygenation that the Golden Age transpires.
5. Contextualizing the text also allowed us to reach the transtext and reach the conclusion, as much or more than that, today we live precisely the time of The Golden Age.



Chapter V: Reading, thinking and doing from José Martí

To return to José Martí from the linguistic, psychological and practical processes as the title of these words suggests, is to place ourselves in the academic and cultural nucleus of a coherent perspective with a formation in harmony with the Martí's principle of an education for life that we complement with the idea and practice that is from and for life on the basis of its Philosophy of Education and Culture.

What is reading or reading, according to the Spanish Dictionary of Synonyms and Antonyms? by FC Saínz de Robles, Editorial José Martí, is rereading, deciphering, studying, browsing, browsing, therefore, it is also looking, observing, because it is read a plastic work, an attitude, drama in the theater, musical score, excellent film, smile or a tear.

Therefore, in addition to observing, feelings are read; that is to say, two or more processes that are inexorably linked in reading: we observe, we get excited, we feel, we educate; together it is to pass, review, spell, syllable, syllable, pass the sight by, look at, lie down (inside) and burn the eyebrows.

It is examining, interpreting, devouring and thus we get stuck with the idea that there is a lonely one that we are incapable of satisfying in the soul's stomach, and it is that bug that requires the letter, the phrase, the sentence, the paragraph, the chapter and the book, –Now I remember the superb essay, *Against Wind and Tide*, by Vargas Llosa, in which he reveals this simile–, but with the happiness that the more food you offer the more it asks of you, in an unfinished cycle of spirituality and adventure.

Although I must warn that before this criterion, our Master already expressed: “Reading nourishes”. T. 14, p. 392. Then it feeds us and makes us grow, more inside than outside; it sustains the intangible and invisible more than what we can touch and see and thus, like him, we approach the condition of *book reading maniacs*.

All this comes from the Latin *legere*, around 1140, derivation *read*, which reads a lot 1495, legend (1220-1250), something that must be read, legendary, that is to say: those of us who read a lot are about to be legendary and, even if we do not reach it, because it is not the purpose either, at least we recognize others and we are recognized socially.

For the Apostle: “Seeing beauty magnifies. You read or watch a remarkable work, and you feel a noble joy as if you were the author of it”. T. 14, p. 392. These ideas should not be separated from the concept of a book, since the word comes from the Latin *liber*, which originally meant the inner part of the bark of plants that the Romans used as paper, but it is also wise, food, energy and life.

However, this is not the most persuasive and beautiful argument, notice how from that phrase: lib, and as such: book, comes another word, namely: lycanthropy and lycanthrope, formed with *anthropos* that is man or person, according to Joan Corominas in Brief Etymological Dictionary of the Castilian Language.

Which represents that in the genesis of the word read and, properly, book, there are very close links with the concept of man; It seems that etymologically we have the same mother, that is, we men, we are brothers of the books and sometimes, so much that they can offer us without asking for anything in return, we do not grant them the family and cultural appreciation they deserve.

As if that were not enough, in that family of words there appears lycopod with the Greek *pús* and *podós*, that is to say: foot; perhaps for this reason the most universal of Cubans, which we could also classify as he most cultured of the sons of the country, wrote that: "Knowing how to read is knowing how to walk. Knowing how to write knows how to ascend". T. 7, p. 156. Thus, the philosophy that reading hides and radiates goes beyond simple intellectual joy to, in a kind of food, sustain the very foundations of human existence.

At least as an initiation protocol we already have some criteria about this psycholinguistic and social process that we call reading, let's now turn to the function of thinking, prioritizing what this activity is for and for this we must go, for strictly historical reasons, to the father Varela.

Before Félix Varela discovering ourselves would be little, there are many virtues that identify him; The fact that his Philosophy classes, numerous publications and daily attitude are consistent with a science carried out based on the patriotic and civic moral forge in the configuration of nationality and independence ideology, ennobles him as one of the most outstanding personalities in the history of our country, who at the same time exerted a powerful ideological and scientific influence on José Martí.

Such ascension of Varela is due to the fact that he was the continuation of the academic and philosophical work of José A. Caballero in the San Carlos and San Ambrosio Seminary and for having maintained an ethical condition for saints. Where does the immensity of the priest Varela reside? In which his work overflowed the spaces of the chair and put at the service of a class context that demanded the guiding, persuasive word and, above all, belligerent action as the only and peremptory solution to the historical dilemma of the country.

José de la Luz y Caballero used a philosophical sentence that qualifies Varela in all its scientific, cognitive, social and procedural magnitude when he asserted that he was, "the one who taught us first to think", thus arguing the preponderance of thought over other human capacities: activity, communication, decisions, among others.



This gnoseological function is the one that establishes the supremacy of thought over procedure as a philosophical and sociological premise of hominid behavior, for this reason thinking is taught, learned, exercised and regulated, perfected and enriched and, in the apprehension of such a function that It has a genetic - cultural origin, the critical awareness that we have of it is significant in order to be completer and more rigorous in our academic work and civility in the human future.

This socio-philosophical and psycho-pedagogical legacy, by itself perhaps would be enough to consider the priest among the progenitors of Cuban thought and a precursor of action based on Cuban freedom and spirituality.

Let's see then, what are Martí's considerations about this higher psychic function, thus, he tells us that: "To think is to unleash. It is sitting and watching fly ... flocks of birds. – Noble task– think! " T. 19, p. 134. We could associate this phrase with the phrase freedom: Barnet said that even in prison the five were freer than all their executioners combined.

In T. 17, p. 171, this maxim appears, "What a pleasure it is to think!" However, perhaps another author would have written, how rich it is to think ... He also wrote, "Well, what is thinking, if not founding?" How many sleepless nights filled with fruitful thoughts haunted the Apostle's nights!

Consistent with this idea he wrote: "... To think is to open furrows, build foundations and give the watchword of hearts". T. 4, p. 249. Finally, "To think is to serve", T. 6, p. 22. Serve the country, man and humanity.

We can do an exercise on thinking, let's take two minutes and reflect on something that is related to these words and briefly comment on that reflection without fear with those who accompany us, wait for their opinions and establish a frank dialogue, let's wait a few moments to experience what it brings this action ... do we realize the value of this function and its relationship with feelings, principles and values? Hence, the practical service and an education for life that includes reading and thinking beyond all rote, bookish and repetitive schooling.

But, commenting on the Apostle can be from the reading of his own work or the reading of others who have interpreted it and made excellent decoding of his creation, but be careful! Because sometimes they do not usually expose the whole reality of the wise woman from Martí.

Such is the case of Carlos Rafael Rodríguez with his criteria on the concept of death in José Martí, stating that he did not understand or share the words of the Apostle: "death, generous death, friendly death!", When at the culmination of the speech in honor of

Alfredo Torroella, we can read: "Death, generous death, friendly death, oh! Never come!".

Almost unforgivable neglect when it comes to this vast and cultured personality by failing to assess that in the prelude to this definitive sentence, Martí's phrase was only the reference to what death could mean, among other dimensions, for the weak or courageous.

On the other hand, in front of him "we must always be prepared to defend him from his stubborn emotional gallop", according to Juan Marinello, because he was truly a torrent of emotions, feelings and poetry, whether in the pulpit, on paper or in dialogue and he could, from ecstasy, intoxicating or stubbornly holding ideas that illuminate and kill, but unfortunate, not all accept because they also burn and consume.

Or, they can simply misrepresent it, with the wrong opinion that exposes: "The banana wine; and if it comes out sour, it's our wine!" Because the reality of the words is that, "and if it comes out sour, it is our wine", since sometimes that wine could, due to its exquisiteness, be envied by the gods themselves.

The most delicate and dangerous of all that we need to talk in any academic or social context is that José Martí is as valid and unavoidable as Vigostky, Marx, Engels, and in my opinion as a Cuban, perhaps more, because the hard truth is that more than sixty years after the Revolution, despite many achievements, it is evident that its Moral Republic is incomplete, so much so that it is sometimes frightening, as we have already explained.

However, Martí's theoretical and practical work, completed in the intrepid and imperishable episode of Dos Ríos, exalts its primacy over other personalities and conceptions. This idea alone would be enough to produce a convincing essay of hundreds of pages.

This reflection is worth, in the first place, for the Cuban family, in addition to the service it offers to codes, interventions, essays, speeches, in short ... in which the priority has not been creation and consummation of our Apostle as the supreme entity of identity and culture: main forces of resistance and salvation.

5.1. Make José Martí

From the previous arguments we are going to read, think and feel José Martí, then to comment on our opinions but, the most significant of what we raise awareness, we are going to do to José Martí, that is, we are going to be consistent with the core of the pedagogical and philosophical principle to educate from, during and for life: to do. For

this reason, these reflections bear the title: Read, think and do from José Martí, or do it, in an attempt to train us by taking his ethics as the support of that training.

It is appropriate to explain that the philosophy behind the title: Making José Martí arises from the need to approach and behave as he acted in intimate and social contexts. For this we need to understand and accept that we can do well, saving distances and times, what the Apostle did in his time.

Perhaps some express that this is an exaggeration, it will be if we take the words at face value and it is not, literally, what we want to express, I repeat, the philosophy of the phrases, Making José Martí, means getting closer to what we can in its way of being, but for this the first thing we must do is to know it and penetrate it from its reading and study, as we suggest in the preamble of the work.

In the essay: Nuestra América, he leaves written the keys and secrets of how the universal identity of man is the same in any space and place, that is why José Martí is not, according to his own words, of a superior race (because there are no races), to which each being who reads these words belongs, is simply, a man of flesh and blood who lived an existence of sacrifice, intelligence, different from ours, and worthy of being followed.

In the essay he warns with an ecumenical and anthropological sense that the soul is equal in all men: no one is superior to anyone; so, we can get closer to their performance, let's read them:

"There is no hate of races, because there are not any races. The stupid thinkers, the thinkers of lamps, thread and reheat the bookstore races, which the just traveler and the cordial observer search in vain in the justice of Nature, where the universal identity of man stands out in victorious love and turbulent appetite. Men, the soul emanates, equal and eternal, from bodies diverse in shape and color. He who fosters and propagates the opposition and hatred of the race's sins against humanity.

The universal identity of man is the scientific foundation, par excellence, of Martí's Anthropology; perhaps, he was not fully aware of the theory that conceptually supports his own definition; however, his daily work reveals that he lived and died in an intellectual and practical combat to establish the primacy of all for the good of all.

So, the homage and allegory that we must offer him, the worthiest tribute, is: Make José Martí, in each act of our lives, as if we were him; at least that should be the intention, let us not doubt, that is how the inhabitants of their Moral Republic would be. Citizens of our Moral Republic that we must comply with the principle of honesty in doing, to know: "You can only do what you can say: this is our great principle." T. 22, p. 122. In addition



to respecting the temporal context when it indicates that: "What is necessary at all times must be done at all times." T 21, p. 107.

In this activity there are usually weaknesses and errors that make us imperfect doers of a work that can and should be better; He alerted us in one of his confessions of a human and anthropological nature: "And as many noble things as could be done in life! But we have a stomach. And that other stomach that hangs and that usually has terrible hunger". Sometimes it is almost impossible to abstract him from his worldly status.

To conclude, about the concept of making we could write and talk a lot, however, I will only read and comment on some of his sentences about it; the first: "It has to be done slowly, which has to last a long time." T. 4, p. 496. Which means that we must be allies of patience when we are facing a transcendental work, such is the case, of education.

Let's listen to the second, "... as long as there is work to be done, a whole man has no right to rest⁵⁵." T. 4, p. 138; that was his call that many do not listen to or want to hear; finally, "And the doing itself, what is it but the arm of thinking?"

It follows that instinct is not enough, it is necessary to meditate and socialize the ideas that constitute the bases of our projects for life, if at least we want or need them to have a happy ending.

The maxim that must be known is established, starting from science and solving the problems of life where thought is the primary condition of study and decision; this idea justifies their criteria and the role that we must play as scholars and researchers for a better society.

But from the act, I intend to say: thinking and doing; in an apology to Juárez, he wrote in 1884: "The men of act remain; and especially those of an act of love. The act is the dignity of greatness". Nothing elevates man so much as the one who lives and does in pursuit of love, understand, his neighbor.

That is, for José Martí, the supreme condition of dignity: creating and transforming for human spiritual and material fulfillment for the good of others, which wise words have already announced, it is the good of ourselves, since giving is receiving.

As the title of this epigraph says, Making José Martí is living, without the hidden or open alienation and from the culture, dignity and science that he bequeathed to us, a simple, loving existence based on the good of all, in the construction of his our Moral Republic;

⁵⁵ José Martí, Work and Life, Poetry, Illustrated Magazine of Poetic Information No. 42, p. 162, Ministry of Culture, Siruela Editions, Spain, 1995. This Magazine condenses in its 221 pages, the best of the Life and Work of the Cuban Apostle, in illustrations, paintings, graphics and texts.

The basis of this ethical and political project has as its first fruits the philosophy of reading in order to think and, from there, feeling and doing to incorporate, unite and continue the work in the face of the adversities that will never fail to make us great and invincible.

5.2. On the Martí's thought in Cuban culture

The importance of José Martí, the love and respect that we Cubans profess for him is justified, commonly, from the perspective of the ideologist and politician who founded the Cuban Revolutionary Party in 1892, with an anti-imperialist character and performance of the leadership of the independence struggle from 1895.

He was the creator of the project for the Moral Republic that would contribute to the balance of justice in the world. However, some ignore that his immortality achieved almost from May 19 itself is, above all, a cultural fact as a synthesis of the tradition of Cuban thought, consummated in the most virile act that man can perform, in the struggle for freedom. Liberty.

He sentenced: "everything on fire, even art to feed the bonfire"; The phrase is worth praising the value it gave to the struggle and the desire for justice that we could enjoy and, at the same time as fragile antipodes, females were those who, in moments of the struggle, spent their time on the delicacies of the mind.

For this reason, the sublime and virile gesture of "dying facing the sun" was a cultured, civilized, not unhinged event, of dying to live and not immolate oneself for the honor of their predecessors, contemporaries, us, our children and humanity. This cultured act contains the substratum, conceptual and programmatic support of the deed of 95, when in the *Montecristi Manifesto* it explains that: "... the revolution has to find forms that ensure, in the unity and vigor indispensable to a cultured war, the enthusiasm of the Cubans, the confidence of the Spanish, and the friendship of the world".

The preparation, execution and triumph of the cultured feat, contained the possible physical disappearance, although glorified by the culture that radiated the foundations wielded from the art of the word by the beauty of an ethical and aesthetically seductive personality in the effort of the fulfillment of duty and the achievement of unity, it seemed the emanation of symphonies, slaughter touches as a prelude to horseback rides and the chimes of machetes.

Then he exposes: "the duties, and the attempts, of the revolution" in an evident way, declaring that we must erect:

"... the revolution of decorum, sacrifice and culture so that the decorum of an injured man is not left, nor does the sacrifice seem useless to a single Cuban, nor the



revolution inferior to the culture of the country, not to the foreign and unauthorized a culture that alienates the respect of virile men... but rather the deep knowledge of the work of man in rescuing and sustaining their dignity”.

We believe that, according to the Apostle himself, to achieve decorum, sacrifice, the culture of the country and the dignity of virile men, everyone's work must be arduous, continuous, friendly, a task that was not and is not easy; there are more than one hundred and fifty years of struggle tinged by astonishing examples of stoicism, shame, and nobility, which self-denial and culture sustain in each of those minutes and years.

Although also, honor to the truth, we have not always used decorum, power and culture from all the wise of Martí for that reason, alerts to perfect and continue the work of the great man in the construction of the Moral Republic, saving all and that today would contribute to the balance of the world; we must, we must reveal the essences, the most illustrious substances, sometimes subversive in the final ascent to the human peak.

Obviously, opening your arms to everyone is the secret of unity and the future; The maintenance and improvement of Cuban society in pursuit of probity, freedom in the midst of a complex and contradictory globalization cannot but develop: "With everyone, and for the good of all", based on the vicissitudes, stumbling blocks and achievements of our cultural policy and educational system for the betterment of the whole society. On the pillars of the past, present and future, the identity and cultural resources will rest, I say better: morality, of the men and women of science, art and education based on the improvement of our beautiful socialism.

The distinction is added by culture, that is why the utopia and reality of the construction of a moral and scientific nation is the dream and fight of a people that contains in its genesis and tradition the artist as Apostle, prophet as politician and the Teacher; I confess a privilege to have been born in Cuba and to have as a National Hero the man who integrates the ideologist of universal stature and the artist of unlimited sensitivity; We must make that privilege felt with sensitivity and poetry to the disciples at all levels. This source of ideas and action is the immediate reference for the work of the cultural manager, which will make him more human as he approaches the creation of José Martí.

The reflections on the meaning of culture for the Cuban nation and above all for its education and science, summons us to the prophecy that assures: "... the mother of decorum, the sap of freedom, the maintenance of the Republic and the remedy of its vices, is, above all else, the propagation of culture”.

Decorum means dignity, decency, honesty, chivalry, delicacy and respect, which emerge from the culture and we must also share every day with our children, neighbors,

wards as something as natural as breathing, although it hurts the indolence of some in such contexts so relatives.

On the other hand, the nutrients of freedom, that is, its nourishment and sustenance, is culture; It implies that the ability to choose, decide and act will be in direct proportion to our cultural formation, ethical and aesthetic sensitivity.

Put yourself that motivation and joy in the performance of initiatives and daily tasks, the security of interventions, responses to concerns, creative possibilities, potentialities of anticipation, foresight, problem solving and courage in the face of mistakes, are all fruits of the culture and attendance of its Philosophy and Sociology of Education.

Likewise, the maintenance of the Moral Republic that it projected and saving distances, today we build with imperfections, shortages and achievements of which we should not boast, we will be able to preserve and develop from, first of all, the propagation of culture, generated conceptually and usually educational.

Its vitality and freshness reside in the sacrifice of the daily combat against the vices, errors and defects of neighbors, colleagues, family members, students and ourselves, hence the duty to "be an accomplice of virtue." It is elemental; the quintessence and universal filter is, according to the Apostle, in the diffusion and enrichment of culture.

Even the fortune of friendship placed it next to culture, but in the context of education, hence the distinctive feature of the following comment he made as a witness of faith, being a teacher in "*La Liga*", let us attend to him: "*La Liga*" Of New York is a house of education and affection, although those who say they educate, already say they love. In "*La Liga*" they meet, after the fatigue of work, those who know that there is only true happiness in friendship and culture".

We enjoy the importance given to the relationship between education, love, friendship and culture, conditions and essential links to achieve quality and development as sustenance in the purpose of becoming a cultured people; nor is it unnecessary to add that the change from physical activity, as inferred from the previous reading, to the academic one, awakens the spirit for this or vice versa.

His revolutionary and republican project, conceives cultural equity as a tangible and intangible palliative to weigh social differences; in harmony with this criterion, the perspective of achieving a full culture, to some extent reverses those contrasts based on the governmental will and the work of a part of the people responsible for taking education, science and culture to the most remote places, an experience that we share, respecting diversity and contextual differences and identities with other countries.

It is amazing and beautiful to observe how, through this principle, learning is enhanced and the spirit of people from dissimilar parts of the Latin American and Caribbean geography is honored.

Do not interpret, by any means, that I politicize my words, on the contrary, I am consistent with one of her longings: "Give me Venezuela to serve her, she has a son in me." Letter to Fausto Teodoro de Aldrey, Caracas, July 27, 1881, *Epistolario*, T. 7, p. 267. And in which he confesses: "I am a son of America; I owe it to her".

We must also underline the meaning of reading to enhance the culture of our people, because to enjoy dance, theater, a choir, a sample of art we must leave home, but not to read a nutritious book, for what we do in this sense will always be little in relation to the aspiration to form a cultured and free society.

I will not exhaust myself in distinguishing one of the Apostle's greatest virtues, that of being a manic bast, taken from the Latin liber and the Greek maniacal, that is to say, mania for books; a creator as impressive cultured as him, he felt madness and love for books; Let us not doubt, his wisdom had in reading the foundational germ to be our universal man.

Finally, we will share the meaning of the phrase, perhaps best known and famous by José Martí on culture: "Being cultured is the only way to be free." Well, what meaning and actuality does it contain?

I will try to exemplify with experiences of our reality that neither by far they exhaust it, since they reveal personal experiences and a taste that surely does not coincide with others. To be cultured is to experience sensitivity and rejoicing before a copy or original of La Gioconda, (La Alegre) or La Mona Lisa, La Silla by Wilfredo Lam and Gitana Tropical by Víctor Manuel, before Specters by Henry Ibsen or the vernacular and humorous histrionics of Blanquita Becerra.

Before Don Quixote, or any of the works of our only telluric Guillermo Vidal, The Godfather, The Citizen Kane, David's oil or The Survivors, The Death of a Bureaucrat, Strawberry and Chocolate, Listening to Mozart, Bethoven, Frank Fernández, Bola de Nieve, Silvio, Pablito or the Secentian phenomenon The Beatles. We are also cultured delighting in hippie⁵⁶ music in the Cuban groups that identified with these traits were

⁵⁶ The Hippie counterculture that originated in the United States in the 1960s, hence the term Secentiano, and that extends to England and other European and Latin American countries, with reminiscences of Cuba, constituted a movement that had flowers as symbols, leather outfits such as sandals, belts and jackets, John Lennon style glasses, beards, long hair without generic distinction, the circle with an inverted Y and colorful and quirky clothes; and as intangible codes the love of peace, freedom and musical works that transcend that prodigious time to, in contemporary times, exalt our souls to the rhythm of youthful melodies of high meaning and social commitment such as Power to the people or Imagine; These groups have commonly been identified with people alienated by drugs, free love and an extravagant attitude, without noticing that behind this psychedelic spirit, there is a breath



censured and repressed in a shameful way by directors and police, cultural, educational, political authorities and certain parents of families who followed the official status⁵⁷, oblivious to Martí's perspective that puberty should be rebellious, irreverent and, at best *Peña Prodigiosa* that, in its almost 15 years, thousands of people enjoy, including many young people, full of art and nostalgia; before Cristina Hoyos, Viengsay Valdés or the enviable presence of Alicia Alonso, in addition to the company she runs; yes, your visit among us, to our beloved city of Las Tuna is a cultural event of universal relevance.

Visits to expand culture can also be made to any state or private institution that treasures our heritage or part of the universal, such as the Napoleonic Museum itself, where we are awed when entering its library, from which we would not want to leave in centuries.

The invitation is also made to attend the Cuban Art Factory, managed by the Alfonso family, in which despite the glamor that is breathed there, we also rejoice with excellent guests and statements that only the opening of a cultural policy more open and daring, allows to perform in these times.

Very fashionable in Havana entertainment and which is managed and organized by the Alfonso family of musicians and artists, who are made up of great Cuban musicians and who have given so much glory to the culture of our country.

There you can also see an exhibition of paintings that illustrates a grotesque and opportunistic exaggeration of an adulterated social "reality", at least at the time I visited the installation; disappoints the visitor based on the aesthetic and ethical perception in this plastic exhibition, at least for those of us who recognize our shortcomings and criticize the excesses of power endlessly, but we also understand that art can, and should, have a nobler purpose and uplifting.

So, what role does art play in a nation? José Martí bequeathed us in a nurturing phrase, "O divine art! Art, like salt to food, preserves nations". T. 13, p. 482. We add to this maxim the other that reads: "Only the morality of individuals preserves the splendor of nations", in Notes, T. 19, p. 17, hence his concern to form a Moral Republic.

of rebellion against the official and imperial culture and identification with the most noble and just causes as was the confrontation against armaments, nuclear disarmament, the war in Viet Nam and racial discrimination.

⁵⁷ ...pedagogical attitudes, affectionately dialogical and persuasive with a youth, which in our context of the 60s and 70s was filled with longings, utopias and virtues like those that accompanied José Antonio Echeverría in the combats that from the Alma Mater proudly observed. In the joyous and nostalgic novel, *The Cat's Flight*, Abel Prieto recreates passages from that marvelous time that fills us with a romance and identity with a past unable to conclude and impossible to hide. Neither can, nor should the so-called gray five-year period be hidden, nor the creation of the UMAP that had appearances or links with those groups of Cuban teenagers hippies.



Likewise, being free means having the ability to decide, glorify the presence with a flexible, humble, discreet attitude in thinking, deciding, feeling and acting, whatever the circumstance; it embodies being generous not with what is left over, but with what we have.

Be consistent with the maxim of another indispensable: Félix Varela, by teaching us that, "he first taught us to think", represents the security of having a sober idea, even when we are silent, because being quiet is not synonymous with not having an opinion.

We must not renounce the meaning of this supreme allusion: "Art I am among the arts, In the mountains, I am mountain", he declared it in his famous Simple Verses written in 1891. José Martí narrates in the prologue of those verses:

"My friends know how these verses came from my heart. It was that winter of anguish, in which out of ignorance, or fanatical faith, or fear, or courtesy, the Spanish-American peoples met in Washington, under the fearsome eagle (...) And the agony in which I lived, until I could confirm the caution and vigor of our peoples; and the horror and shame in which I had the legitimate fear that we Cubans could, with parricidal hands, help the foolish plan to separate Cuba, for the sole good of a new disguised master, from the homeland that claims it and in it is complete, of the Spanish-American homeland, they took away my strength depleted by unjust pain. The doctor threw me into the mountains: streams ran, and the clouds closed: I wrote verses". José Martí, Work and Life, Poetry, Illustrated Magazine of Poetic Information No. 42, p. 39, Ministry of Culture, Siruela Editions, Spain, 1995.

Neither, but discovered, recognize how their anti-imperialist work and struggle appears and mediates one of the greatest creations; in a quatrain he declares that, "My verse pleases the brave: / My short and sincere verse, / It is of the vigor of steel / With which the sword is fused." Ibid. P. 41. The allusion to warrior poetry and the fighter who aesthetically shares ideals of redemption like his country-fellow brothers who fought and died for a Moral Republic is evident.

This verse is recurrent in the Philosophy and Sociology of Education meetings to reveal the idea that we must behave according to the context that we find ourselves, because it is almost the same feeling and satisfaction that we enjoy having a coffee after a lunch generously offered in a hut in the Sierra Maestra, when we hear wonderful voices such as *medecina*, *buniato*, *bocao* or more however, observing the cusps of the country, than tasting it in a comfortable restaurant and hearing, perhaps, anecdotes of a phallic father of the *Maceista* lineage. Spiritual well-being is parallel in the two circumstances, still with the difference of contexts.

The words that I now quote are the culmination and criticism of what for the Apostle was the perfect relationship between freedom and power, maxims in the exercise of politics for all times:

“Freedom has to be a constant practice so that it does not degenerate into a banal formula. The same field that breeds the era, breeds the nettles. Every power wide and prolonged exerted, degenerates into breed. With the caste, come the interests, the high positions, the fears of losing them, the intrigues to sustain them.

I consider the context much more than the space and time in which social processes take place and develop; it is, in essence, the spiritual and cultural atmosphere that surrounds these processes; are therefore emotions, moods, interests, respect, empathy, will, admiration, beliefs, frustrations, aversions, health, principles, love and feelings, among others, in addition to the flora and fauna, smells, colors, sounds, temperature, tastes, humidity, decoration, harmony, spaces, geography, architecture, type of activity, needs, purposes, life projects, commitments, training and education; in short, it is that breath of all fusion and the set of spirituality and materiality that integrates the human fact, process or phenomenon wherever it occurs and encompasses society, nature and thought.

Finally, I would like to add that even when, when Lesama Lima says: “José Martí is that mystery that accompanies us”, because he is present in every feeling and good deed as a metaphor, memory or action, let it always lead us as it beats, feel, breathe, more than as a mystery; more as a father and watchman, passion and vigilance that never exhausts his presence, than as an incorporeal companion in the task of living together for their own good and happiness of others, in a kind of consecration, culture, love.

That the reality of his voice goes beyond the enigma and the understanding that his last sentences have a plural invitation and philosophical connotation just like a combat hymn that does not end for everyone, when the echo is still heard, “Young people, let's go to burden”, and then carry out the supreme treat: the daily burden for the decorum and support of our Moral Republic. By the way, we pluralize the word young with the intention that we all perceive the call to accompany him after “Dos Ríos”, primarily young people.

5.3. José Martí and (in) the digital ERA

Nostalgia for the book, magazine or printed newspaper is an emotion that in contemporary times takes hold of many; However, the reality that we live in relation to information and publication in an unconventional format is different, first because of its editorial volume, second because of its aesthetic quality - and I warn, in many cases unethical - and thirdly because of the dizziness with which is disclosed.

Whether we like it or not, that reality of Perogrullo is crushing the Gutenberg era and flourishes in all its splendor, just like infinity of sperm in a spring that does not seem to end, the digital age; a reality that, to be honest, the Cuban Apostle could not imagine.

The recording of data or arguments that support these ideas would be practically endless, so I will only mention a few: the volume of digital information is ten times higher every day than the volume of traditional printed information. Data from five years ago, obviously today is higher.

A person, being it a schoolboy or an elderly person, can transfer in a personal computer, the equivalent of the British encyclopedia plus all those written by the international academic community in the history of scientific creation and finally, it is no longer required to carry around or visit a library to consult a book, magazine or newspaper To observe an audio visual material, whatever it may be, not even bring it on that personal computer, it is enough to have Internet access and download the material we need in seconds. That is one of the potentialities and fascination of this resource, the immediacy.

Perhaps José Martí would prefer to continue visiting libraries, museums and archives, however there will be consensus in supposing that, in the hypothesis that he accompanied us, also in his proselytizing work he would aspire like us to access and obtain these sources and the technological resources to reach them *a book reading maniac* –obsessive of books– like him, leaves us no other conjecture; later we will then answer the question, what would the Hero of *Dos Ríos* do in the digital age?

Of course, not all of us have a computer or access to the Internet, although steps are being taken to reduce economic, technological and subjective obstacles that favor their acquisition and connection; Such a chimera of information and communication technologies for hundreds of millions of human beings is a fantasy, many of them will die even without knowing or noticing that development (of course people from very poor countries), which some of us can access.

Others would not be able to explain the most elementary criteria about these technologies; for example, in New York there are more cell phones than in all of sub-Saharan Africa put together, this data is from 2015; To enter that world you need to have electricity, know how to read and write; our National Hero would be a literacy teacher by the light of the word next to the Edison bulb, but more modernized.

New classifications have even appeared for current civilizations or to conceptualize modern nations and states. In this regard, Ignacio Ramonet, an exceptional journalist and one of the best and most informed personalities at the planetary level on the subject, warns that:



“Today, some of the human communities are no longer countries, no matter how populated they may be, but they are digital communities. There are almost a billion users on Facebook. Every day more than a billion people connect to Google, about 100,000 blogs are created every day, that is, about 36 million new blogs per year, in addition to the 300 million already existing blogs”.

Figures that have obviously risen after 2016, for example it is suggested that Facebook has 1.3 billion users.

In an event held in Switzerland attended by Fidel Castro Díaz - Balart, the TVE conducted various interviews in which scientists gave their opinion on the Knowledge Society and the role that information and communication technologies play in it; The Cuban delegate considered that the so-called digital divide between those who have access to knowledge and those who do not have it, that is, the countries of the first and third world respectively and, to illustrate this, he mentioned the sad fact that in the age of the Internet more than one billion people have not been able to make a single call telephone.

Then, commented the prominent nuclear physicist, to access information on decisive issues in the contemporary world such as info-tele-communications, biotechnology, modern genetic engineering, genomics, proteomics and bioinformatics, the free flow of information is required in a society that has left back to the society of ignorance.

In contemporary times we live in the Knowledge Society that generates the permanent need to keep ourselves informed, this requires free access to the Internet and the social networks anchored there, although we recognize that these are not the only sources and sometimes, nor the most reliable. Half a century ago, material resources were decisive in the development of nations, today knowledge is decisive.

We depend on intangible resources, such as knowledge, which constitute per se, the principle on which the Philosophy of Education and Culture is built, from Martí's perspective supported, as has been written, in aesthetics, ethics and love.

As a journalist, what would José Martí do in these circumstances, so distant from his relatively peaceful context, at least in the technological and dynamic perspective that he generates today in the cultural, academic, propagandistic fields, among others?

Before answering, we must ask ourselves in order to fully understand the subject, in what scientific and technological context did the most advantageous of Rafael María de Mendive, considered by some to be an excellent pedagogue, the most prominent poet of his time and patriot who followed with his elbows on the map, the route of the Country-fellows led by Carlos Manuel de Céspedes, Father of the Nation, in the untamed eastern land?



In moments of calm, the pupil and his teacher, would they talk only about the insurrectional struggle, the history of Cuba, the poets of the time, spelling, calligraphy, mathematics, or did they risk criteria and ideas about discoveries, inventions and technologies, even when this concept appeared between 1765 and 1783, according to Joan Corominas in his Brief Etymological Dictionary of the Castilian Language, was it not widely used in those times?

From 1800 to 1854, one year after José Martí was born, eighteen inventions were recorded that revolutionized science and technology at that time, but I will only mention those that are directly related to the subject of information, editing, dissemination and reception of created content by man.

Namely, the Writing of the Blind in 1821 by the Frenchman Louis Braille; the Calculating Machine in 1822 by the Englishman Charles Babbage; the Photography in 1827 by the French Joseph N. Niepce; the Telegraph in 1832 by the American Samuel Morse and the Rotary Press in 1846 by Richard M. Hoe Hos, also an American.

It would not be daring to conjecture that these advances, some already known and used in Cuba, were a source of curiosity and dialogues among the citizens of the time, from which it would be absurd to exclude the National Hero, for example, in 1853, the year of his birth, inaugurates the first telegraphic center in Havana. Obviously, this context favored, to a certain extent, José Martí's academic and technological training.

Later, other advances are discovered and invented that contributed to the universal development of the press, communications and advertising in the period after the fifties of the 19th century and influenced, such as those mentioned, the journalistic curiosity and interest of the most brilliant and universal of Cuban politicians, for scientific and technical development.

For example, in 1876 the Scottish-American Alexander Bell, discovers the telephone; in 1885 Ottmar Mergenthaler, from the United States, manufactured the linotype; in that country, but in 1887 Emile Berliner invented the phonograph record and in 1895 the French brothers Luis and Auguste Lumiere, created the seventh art, the year in which X-rays appeared, as a result of the work of the German Wilhem K. Roentgen.

But to try to transfer the Teacher to the digital age, to penetrate and recode his Philosophy and Sociology of Education, even in hypotheses, this contextualization is not enough and to persuade us that he was certainly also interested in science and technology. are the numerous evaluations that he makes about science, thus exalting it by stating that: "Nothing suggests so much and so beautiful literature as a paragraph of science." It is necessary to add that there were other circumstances that made possible the interest of Martí to report and publicize their patriotic and independence ideas, in addition to artistic, pedagogical and economic, among others.



In 1869, the Captain General of Cuba, Domingo Dulce, decreed the freedom of the press in an attempt to try to mitigate the belligerent situation that was being lived and that reached its climax with the uprising of *La Demajagua*, an opportunity that José Martí takes advantage of to disseminate his opinions in the newspaper *La Patria Libre*, directed by him, in which he publishes “Abdala”, a drama that elevates the concept of homeland.

This opportunity is repeated, saving time, space, ideological, practical and cultural contexts, in other stages of our history, even after January 1, 1959, when freedom of publication and expression have been applauded by many.

Of course, and as I have already stated, the year 1869 is not the same as the conjuncture in which *Cuba debate* appears, some 140 years later, as a resource for information technology and communication and expression of an opening of immediacy, the massification of access to the information and, on occasions, to express opinions divergent from the official one, which the Master would also have, not only used in a critical and constructive way, but also grateful and celebrated with us. Of course, there is still a long way to go on this path of freedom of the press and expression.

These arguments provide an answer to the question we asked at the beginning of these letters, what would the Hero of *Dos Ríos* do in the digital age? What would his work be if today he had the technological resources in the style and knew that the scientific ethos suffers a moral crisis, because a part of its members responds to the interests of the transnationals and believes, more than anything, in the God of money?

But what is the scientific ethos? The first thing we must argue is that the word ethics is a derivation of ethos, equally moral, character and way of being come from this Greek phrase.

The scientific ethos is considered as the moral platform that sustains in daily practice the ethical and aesthetic principles that identify the scientific community and the difference from other socializing agencies, since those values such as honesty, responsibility, truth, honesty among others, are defended as supreme codes that by infringing them devalue and invalidates its member (s) as professionals and as people, technically, academically and humanly.

At present, José Martí would denounce, together with international public opinion, the disappearance of forests, desertification of soils, global warming, waste of raw materials, air and water pollution, excess waste, including radioactive waste and the two million pounds per day of food that would serve to feed the hungriest, so we do not give up our efforts to continue denouncing these scourges.

In short, the enlargement of the hole in the ozone layer and other evils that depend on and also proliferate thanks to the inappropriate use of information and communication technologies, lead to the hypothesis that the planet would fall into a black hole in which its centripetal forces would absorb us to the infinite from which we cannot emerge as a consequence of the synthesis and cycle of chaos that reigns in scientific “development”.

I reiterate, José Martí knowing that the opinion of the peoples is also a combat weapon, as machetes were once for the country-fellows, he would move and influence it for the good of humanity with the written word and images accompanied by vehemence of its ethics and aesthetics.

Of course, he would not ignore our internal ills also of an academic, ecological, moral and other aspect, which are many, he would dedicate them equally good part of his time. But, how would it achieve it? Through what resource would it be used for it? Would you use the means of computing and communications? Was he a Facebook user, a twitter user or a blogger?

Let's ask ourselves, firstly, what are Facebook, Twitter and computer blogs? Facebook is a website that serves as a platform for social networks created by American programmers; Twitter is a microblogging service, based in San Francisco, California. As a social network, it allows sending short-length plain text messages, with a maximum of 140 characters, called tweets, which are displayed on the user's home page, and the blog, also in Spanish, digital blog, logbook, cyber-blog, cyber journal, or weblog, is a website in which one or more authors publish chronologically texts or articles.

In that text or article, the most recent one appears first, where the author always retains the freedom to leave published what he deems pertinent and it is usual for the readers themselves to participate actively through their comments. A blog can be used to post your own ideas and opinions on various topics. The English terms blog and weblog come from the words web and log ('log' in English = daily).

After knowing what Facebook, Twitter and blogs are, and what are the possibilities they offer, we dared the idea that the National Hero would be, without fear of being wrong, a Facebook player, Twitter user or blogger at the service of just causes.

Namely, the struggle for a harmonious balance between man and nature, its care and conservation; the moral sanitation of men of science that would make the scientific ethos a more credible and prestigious community and an education that would take advantage, alongside traditional potentialities, of audiovisual resources stripped of hypnotic possibilities, that is, with an axiological approach, critical and creative based on an education from, during and for life, a principle contributed in this essay and synthesis of the Philosophy and Sociology of Education of Martí's work.

Another task that he would carry out with impetus, using these resources, would be the battle for love and peace in all humanity; That is why today, in the face of imperialist belligerence, arms deals and unsuspected wealth that wars generate, he would repeat and write on his blog what he published in *La Nación*, from *Buenos Aires* in 1887, "For what, if not to bring peace among men, must the advances of science be?"

Martí's concept that the war for independence should be "cultured, generous and brief" is one of the most humane and apostolic definitions of all his work and, without chauvinism, perhaps in the entire history of humanity.

Of course, indolence, corruption, mediocrity, hypercriticism, opportunism, in addition to other ailments in our society that have a multi-causal nature, but that the school institution, just as it does not make all the objective and subjective efforts to put a stop to it, can also alleviate, would be the reason for the Master's sleeplessness and the content of his work through information and communication technologies, perhaps for these reasons in the supposed idea that he was now here, he would be offering us contextualized arguments to make us "accomplices of virtue ", In his own words.

I insist on a saving criterion, we will survive in the honor of prosperity, only if we resort to the inheritance of the Martí apostolate, which as we know is not the only one, because it bequeathed us a work capable of solving the most dissimilar problems that afflict us at home, the community, profession, in short, in the whole society; rereading it, studying it and discussing it is, without a doubt, the panacea for all our difficulties, especially from its human and scientific perspective.

Definitely we will not be able to have citizen tranquility, because sometimes "the night street" scares and, frequently, the daytime also; we will not achieve economic prosperity, even if it is great, no matter how much, but honest; we will not enjoy an acceptable and admirable culture, although it does not hurt; and we will not rejoice to be happy, because our expectations, needs and motivations are not fully satisfied, if we do not try to follow in his footsteps and try to accompany him holding hands, in a kind of oath and reality, in love with love and lifetime.



Chapter VI. Scientific drafting

6.1 Classic models by and for scientific drafting

With the aim of contextualizing the content of the book, it is necessary to clarify that the chapters and epigraphs that appear from here on were written and revised between 2017 and 2021. Every day the debate about the writing, preparation, defense, answers is more recurrent, and debate what it carried out among applicants for scientific and academic degrees with their evaluators. There are also some official complaints from the National Commission of Scientific Degrees and members of the permanent courts in different regions of the country. These demands establish the styles, rigor and culture of communication that should prevail in these acts in tune with the development of science, prestige of its ethos, philosophical foundations of education from its dialogic perspective, coherence with the aesthetic perspective that we defend and the needs of a cultured society.

Consistent with these requirements, theses, articles, book headings and courses have appeared that address these issues, at least from perspectives that break with traditional canons and are increasingly gaining consensus in the scientific community; As part of this work to approach these qualitative and experiential trends⁵⁸, we made a selection of classic texts of dialectical and historical materialism that, due to their scientific, philosophical and linguistic value, can offer a model of personal writing and colloquial based on its historical and epistemological significance.

Despite the controversies regarding the aesthetics and personal or impersonal way in which scientific texts should be written, because oral debates have never been heard in the third person, in some way this conception can be taken into account due to its scientific, cultural rigor, methodological and because it establishes a technical support and theoretical model.

Some colleagues also argue that these ideas should not be considered for all scientific production, since they did not constitute theses, claiming that most of them are manifestos, essays and other studies far from the scientific nature that distinguish current research projects and that now are defended under a protocol that has little to do with those practical and theoretical elaborations.

Our Apostle also constitutes another example in his scientific or other writing, however, the evaluations about the model for writing in this sense, constitutes sufficient reason for another article.

⁵⁸ Velázquez Avila, Kenia María, Scientific Writing, Course for the REDIPE - EDACUN International Symposium Educate for Life, Las Tunas, Cuba, 2016. Kenia María, Velázquez Avila, Frank Arteaga Pupo and Ernan Santisteban Naranjo, A qualitative vision of scientific writing, Opuntia Brava, Year 2016, Issue 58. Frank Arteaga Pupo, The Philosophy of Education from Martí's work, Editorial Academic University (Edacum), 2016.

We would like to begin the proposal with the opening paragraph of The Eighteenth Brumaire by Luis Bonaparte, in which we read and share its linguistic and philosophical richness, "Hegel says somewhere that all the great facts and characters of universal history appear, as if say, twice. But he forgot to add: once as a tragedy and the other as a farce⁵⁹" ... Later he adds: a new language: he always translates it into his native language, but only the spirit of the new language is assimilated and he is only able to express himself freely in it when he moves within it without reminiscences and forgets his native language in him". "If we examine these conspiracies of the dead in universal history, we will observe ..."

In addition to the master lesson on the Philosophy of History, and the Philosophy of Education par excellence, which he offers us in this fragment, the fresh and current style used in his writing by one of the philosophical eminences of this excerpt is obvious. Science, aspect that we want to highlight attached to the words underlined in bold, which appear, in the first or third of the plural? Agree or disagree with this style is not the most important thing, in my opinion the decisive thing is that this open and dialogical way exists as a model for scientific writing.

Let's read the following paragraph, which constitutes an even more daring example than the previous one and, of course, saving contextual, cultural, and academic distances, it also serves as a model for our writing of theses, articles, presentations, among other figures to use, let's observe it:

"This sketch on the trajectory of my studies in the field of Political Economy tends simply to show that my ideas, whatever the judgment they deserve, and however much they clash with the interested prejudices of the ruling classes, are the fruit of long years of painstaking research. And at the door of science, like that of hell, should stamp this slogan:

Qui si conviene lasciare ognisospetio;

Ogni viltá con vienche qui siamorta."*

Obviously, this marvelous fragment is just that, a mirror in which we can reflect our image, without the intention that it is unscathed, it will not be so because of the unfounded prejudices about Philosophy and the years of the mirror. However, moderation accompanies us to warn that the call is not to make the copy of Marx's work, however, we do accept it because it establishes an attractive and cultured tonality. On the other hand, let us look closely at the distinctive features of this quote

⁵⁹ "... Thus, Luther disguised himself as the Apostle Paul, the revolution from 1789 to 1814 alternately dressed in the garb of the Roman Republic and the Roman Empire, and the revolution of 1848 could do nothing better than to parody here the 1789 and there the revolutionary tradition from 1793 to 1795. It is like the beginner who has learned



marked in bold and it will blow up the warnings related to impersonal and, to a certain extent, positivist language, which some claim to hold and which has nothing to do with the foundations of Philosophy and Sociology of Education that we support.

The segment that we reproduce does not stop having similar shapes to the previous one. It is, by the way, a reiteration with the aim that we see that this quality was recurrent in the classics that elaborated the materialist conception of history, let's review it through its work: Salary, Price and Profit:

"Citizens! I have reached the point where I have to enter into the true development of the subject. I cannot assure you that it will be done in a very satisfactory way, as this would force me to go through the entire field of Political Economy. I shall limit myself, as the French say, to *effleurer* the question, to touch just the fundamental aspects of the problem

6.2 Reading, Martí's legacy for contemporary university

The foundational foundations of the culture of thinking, feeling and doing in Cuba that developed on the island from the beginning of the 19th century, has among its original bases the reading and study of the most advanced ideas of science, philosophy, education and politics in the Cuban and international nationality and that José Martí knew how to synthesize such a visionary to improve the material and spiritual life of the Creoles from then on, including, of course, the dreams, sacrifices and triumphs from that time to the contemporary.

On page four of the Granma newspaper, February 16, 2019, it is stated in a headline that is, "José Martí: direct mentor of the Revolution", and among many arguments it is because of his eagerness and work for the Cuban people to convert in an aesthetic and ethical bulwark in the face of imperialist dangers and stalks, blowing from the upset and brutal north that despises us as a synthesis of the ideas and practice of evil, although we well know that everything that is thought or done there is not bad, It would be enough only to read the work of the Apostle to find deserved praise.

Its dedication to the achievement of a cultured society is established and developed in the educational dimension, that is why our University requires in its agents and social agencies a preparation and action consistent with the demands of a moral and cultural nation in accordance with the Martí's legacy that requires a rigorous mediated pedagogy, as he insisted so much, for all the love possible to face and overcome those evils that also come from within and could be as dangerous as imperialism itself.

Let us sharpen our senses, why was the Apostle a visionary when he pronounced the following sentence to his friend Gonzalo de Quesada that we should all know? "On our land, Gonzalo, there is another plan darker than what we know so far, and it is the

iniquitous one of forcing the Island, of precipitating it, into war, - to have a pretext of intervening in it, and with the credit of mediator and guarantor, stay with her. There is no more arrogant thing in the annals of free peoples: - nor colder evil". We could be victims of our own shortcomings, rather than the work of imperialism itself, which, as we read, is quite astute.

The answer to the question is very simple, because he read continuously and intensely and reported approximately everything that happened in the United States and decoded through his almost fifteen years of experiences, the imperial anxieties that were revealed since then. However, the original source of this work was reading, understood in its philosophical dimension that supposes being above the book and going beyond the simple printed letter to penetrate and trap the American experience from underground to the atmosphere, confront it and transform it into all that it could, including being prepared to continue the battle after gaining independence from Spain, which is exactly what happened.

Philosophical and educational dimension of reading as a psychological and social process

From the previous argument in the text, The Philosophy of Education from Martí's work, I ask myself, "what is reading or reading, according to the Spanish Dictionary of Synonyms and Antonyms? ", tells us that it is rereading, deciphering, studying, browsing, browsing, therefore, it is also looking ... observing, because you read a plastic work, an attitude, a drama in the theater, a musical score, an excellent film, a smile or a tear, of which sometimes, it is more difficult to get the first than the second".

Later I add that, "... in addition to observing, feelings are also read; In other words, there are two processes, or more, that are inexorably linked in reading: we observe, we get excited, we feel, and... we educate ourselves; together it is to pass, review, spell, syllable, pass the sight by, look at, lie down (inside) and burn the eyebrows". To throw oneself into the queue means to get involved viscerally, from the conscience that is the feeling, knowledge, decision and action in correspondence with the best, in the case at hand, of Martí's ethical and moral heritage.

Finally, I explain that reading, "It is equally to examine, interpret, devour and thus we fill with the idea that there is a lonely one that we are unable to satisfy in the soul's stomach, and it is

a bug that requires the letter, phrase, sentence, paragraph, chapter and book, -now I remember the superb essay, Against the wind and tide, by Vargas Llosa, in which he reveals this simile-, but with the happiness that enters the more food you offer him the more he asks of you, in an unfinished cycle of spirituality and adventure".

From these foundations we understand the philosophical dimension of reading, which includes the reception and interpretation of the contents that surround us in the spiritual and material realm. Of course, so far only half of the truth has been written, the other corresponds to the attitude that we assume when decoding these contents, that is, the social response that we provide to the reading of life that develops in experiences of our existence and objectification of procedures in the midst of contexts that surround us.

Without ever accepting that we are exclusive products of those events and passive readers of all sorts of events that are above us and determine us at will; no, more than writing it is demonstrated, "circumstances make men to the same extent that they make circumstances", as C. Marx left us in *Selected Works* in two volumes, 1973. Moscow: Editorial. Progress, p. 39.

These arguments elucidate the idea that reading is much more than the enjoyment of a good book, second, that the complete interpretation is completed in the creation of new content and, third, that our social and ideological reality is enriched from our own cultural endeavor as a result of that philosophical and holistic reading, in the etymological sense of the phrase that means whole, based on a spirituality and richest and most finished materiality of our lives, which also emerges from our integral and, therefore, individual and national history.

Rereading Carlos Fuentes I find some reflections that help to understand the philosophy of reading in its educational dimension, the Mexican teacher explains that, "I do want to insist on a fact: between science education, which does not have a nationality, and history, which does, literature is the bridge of self-recognition and that of others. Humanization of science, hypothesis of history, vehicle of both language and imagination, allies to give social destiny to science and cultural openness to history: all this is literature and the author, the reading and the reader. Among all the things that unite us and give us strength in the world, the Spanish language occupies the first place: it extends our knowledge to the north of Chicago, Oregon and New York to the south of Chile and Argentina and across the Atlantic and the Iberian world and its Mediterranean extensions. We recognize ourselves in images, sounds, constructions; it is true, but in nothing so much as in a common language: that of the Castilian lioness and her twenty American cubs, as Rubén Darío said again.

A country that cannot read, speak and write is a country that cannot communicate, cannot speak to others or, even worse, speak to itself. To think that the passive reception of images and information in the electronic age can supplement the values of the language is to expose oneself to a progressive decrease in the powers of thinking, criticizing and imagining. And the imagination, after all, is not only the madwoman in the house, but the faculty that shapes immediate sense perceptions.

In order to value public schools, let us remember that in all developed educational systems, the State has played a fundamental role... However, in our time a fundamental change has occurred in the very meaning of public education.

Peter Drucker reminds us that the supremacy of the Western world, won between 1500 and 1700, was due to the fact that society learned to reorganize itself in education and the use of the printed book. China, it is true, invented the printing press, but left it out of school. It was an exclusive invention: only the art of calligraphy qualified to rule. In Islam, it was feared that reading would free the reader from authority. That is why what was stimulated was not reading but recitation, memory. (A modern science fiction novel, Fahrenheit 451 by Ray Bradbury, tells us how a totalitarian government proceeds to the systematic burning of all books, considering them subversive weapons. A heroic group ... takes refuge in a forest to memorize the great books of the humanity ... A character from Bradbury is in charge of memorizing Don Quixote, another the red and the black ... Treasure Island) ...

Until 1550, China and the Ottoman Empire were superpowers. They stopped being so ... because they restricted the use of books and access to education. In contrast, in Europe, the Czech educator Comenius established a universal education system in the seventeenth century, so that Protestants could read the Bible; it included women in the educational system and invented the modern textbook.

This classic of the Mexican intelligentsia leaves us with a taste of letters and literature that seems the best invitation to be excessive in this cultural banquet and enunciation that we can do without the most perfect material apparatus; But if we want to reveal the essence of our hominid nature, there is nothing better than filling ourselves in this dinner and revealing the sum for which we were conceived: to understand each other and live from the full satisfaction of the word.

Reflection, writing, reading and projection of the Moral Republic of José Martí

In addition to traveling these paths to become whole, especially in the ethical connotation of the whole word, the Moral Republic projected by José Martí had its genesis in the daily struggle of the heroes who lived full of vicissitudes in the country-fellow camps learning to read and write on the leaves of the banana trees, defend and die for the homeland in any area of the Cuban bush that was the scene, almost daily, of the harmonies and slaughter that they interpreted as combat hymns that make us proud at the turn of more a century.

That Moral Republic was thought, written and repeatedly read in and from numerous documents as the foundation of a plan founded on meditation, work of reading, writing and honest sacrifice as a gift from parents. In "The *Montecristi Manifesto*", José Martí wrote that we must,

“... Order the revolution of decorum, sacrifice and culture so that there is no decorum from just one injured man, neither the sacrifice seems useless to a single Cuban, nor the revolution inferior to the culture of the country, not to the foreign and unauthorized culture that alienates the respect of virile men by the ineffectiveness of its results and the pitiful contrast between the smallness and arrogance of its sterile possessors, but rather the deep knowledge of the work of man in rescuing and sustaining his dignity...” OCT 4, p. 100.

It is worthwhile for this paragraph to become a university hymn and read, debate and attend such a daily honor of performance by our heroes and country-fellows of the 19th, 20th and 21st centuries who have not dropped the flag of culture and dignity, I mean first of all the Cuban people and all the institutions that derive from it; however, the task in this regard must begin by studying the text in each of its parts.

First, the José Martí revolution, which we understand as our own, of "decorum, sacrifice and culture", in other words, the honorable revolution, of self-denial, knowledge and science. We specify how reading in its total dimension places us at the very center of Martí's legacy for the contemporary University.

Secondly, "nor should there be the decorum of a single injured man," means the convocation of all Cubans and because it is the first commandment of the Martí legal project that we can read in the new Constitution approved on February 24 and that has nuances country-fellows; third, by warning that "not even the sacrifice seems useless to a single Cuban", it demands that young people who did not experience the sacrifice of the struggle for independence, know the exploits of our ancestors in a process of knowledge, gratitude and commitment. In the fourth

I thus define culture, it is the production, creation and transformation of the theoretical - practical activity, with individual or social character and integrates the cognitive, communicative and affective processes that enrich the best of human spirituality and materiality, in a historical context that transcends it for its educational qualities, point of the valuation that warns, "neither the revolution inferior to the culture of the country, not to the foreign and unauthorized culture that alienates the respect of virile men", we must make two readings, first, that the revolution must be coherent with the culture of the country, that is to say with its legitimate roots, creation and human improvement in our historical and educational context and second that the Cuban culture and revolution is not inferior to the North American culture that "alienates the respect of virile men", it means that he sells and markets the respect of vigorous men.

Finally, he concludes with this sacred constitutional prayer "... not to foreign culture ... but to deep knowledge of the work of man in rescuing and sustaining his dignity", and that must be the culture and original meaning of the revolution, wisdom of the work of



man in rescuing and sustaining his dignity. On a daily basis, do we carry out this work in pursuit of human improvement, education and decorum both at the University and outside it?

Humility as the first law of wisdom; reading, knowledge and a vocation for solidarity; the vigilance for an integral attitude in our privacy as in the public act and total dedication for the neighbor and the country in a natural fact like breathing, will make us invincible despite errors and differences. These ideas serve to encourage the reading of the latter as a culmination of the study that suggests reading as a spiritual incentive, understanding, human worldview and path of social transformation.

Principle of an education from, during and for life

On the other hand, I must go to the beginning of an education from, during and for life that we elaborated in the research project of the same name and synthesizes the finished ideas of the Master's teaching thought, because it constitutes another resource of the pedagogical theory and practice that sustains the process of reading in its philosophical and experiential desire, in which nothing is left outside the psycholinguistic process, as an exceptional source of training and educational content.

Let's explain its dimensions. Education from life means that school must be the setting where most of the events of our daily life are reproduced naturally or intentionally. Both the pedagogical group and the student group must represent these events with the aim that any of the events that occur is a source of teaching, learning and solution of the possible problems that life presents us; This philosophical expression from Martí corroborates it, "Education has to go where life goes." T. 22, p. 308.

The "greed" of the Apostle is justified from the fact that there is nothing that is alien to the pedagogical process and, therefore, to reading as one of its decisive bulwarks.

The second dimension is based on Martí's phrase that, "Education begins with life, and ends only with death". This maxim supports the proposal that education is developed throughout life and we should not see it only as our academic period; in this way José Martí, from an aesthetic vision, in harmony with the subject at hand, sentences: "See beauty magnifies. You read or watch a remarkable work, and you feel a noble joy as if you were the author of it". T. 14, p. 392. These ideas should not be separated from the concept of a book, since the word book comes from the Latin *liber*, which originally meant the inner part of the bark of the plants that the Romans used as paper, it is also wise, food, energy and life.

In Chapter V. Reading, thinking and doing from José Martí, trying to establish and defend a family bond with books, I propose that:

“However, this is not the most persuasive and beautiful argument, notice... how from that phrase: bast, and as such: book, comes another word, namely: lycanthropy and lycanthrope, formed with *anthropos* that is man or person, depending on Joan Corominas.... Which represents that in the genesis of the word read and, properly, book, there are very close links with the concept of man; It would seem then that etymologically we have the same mother, that is, we men are brothers of the books and sometimes, with so much that they can offer us without asking for anything in return, we do not grant them all the family and cultural appreciation that we require from them”.

I conclude this part by writing, “And as if it weren't enough, in that family of words, lycopodia appears with the Greek *pús* and *podós*, that is to say: foot; Perhaps for this reason the most universal of Cuban men, (Fidel Castro described José Martí as "the most universal of Cuban politicians") that we could also classify as the most cultured of the sons of the country, wrote that: "Know reading is knowing how to walk. Knowing how to write is knowing how to ascend". Volume 7, page 156. So, the philosophy that reads and reading radiates, it goes beyond simple intellectual joy to, in a kind of food, sustain the very foundations of human existence”.

This principle of an education from, during and for life must be used in the pedagogical process in all our activities in the perspective that reading is an academic and cultural platform that excites teaching-learning in each of the educational spaces as a breath philosophical.

The life we enjoy today is full of technological resources and it is possible to find in them the Complete Works of José Martí, all the publications of the *Periódico Patria*, among other works that support our cultural and ideological project, hence the following reflections.

Reading in the era of globalization and communication technologies

As the foundations that sustain us are also scientific and technological, we must not alienate the essential services offered by information and communication technologies (ICT) and that are a support for immediate access to reading, selection and decoding of contents that complement the academic programs of the university study plans. We must accept the challenge imposed by technologies in a context marked by society knowledge and cultural globalization, without fear of all the pseudoscience, opportunism and vanities that it generates.

Abel Prieto, former President of the José Martí Cultural Society, on the subject of the International Conference for the Balance of the World, offered some statements called, What is Martí's in the Constitution and in which he affirms that the children's contest, Read Martí must become more known on social networks, on national television and

emphasized the enemy project that young people and not so young read less and less, using such a ruse against Venezuela and us to try to divide ourselves.

The work, "José Martí in the digital age", reveals evidence that the Apostle had been a Facebook player, Twitter user and blogger at the service of the noblest causes of humanity, from his poetry and proethics as Fray Betto described it in statements of the Round Table dedicated to that event; resources that President Díaz-Canel himself uses in a systematic way, without replacing the reality of the streets, as he is also demonstrating in an admirable and honorable work, a fact that even our enemies must stop recognizing.

It seems that everything we do, mainly in our work as academics and scientists, will do little to motivate people who live together in the university environment in the habit of reading and the denotation and connotation that it implies for cultural and spiritual enhancement in times of confirmation of the country-fellow and socialist ideology, I reiterate, Martí and contemporary.

That contemporaneity that we live is shared with some sectors of power that give globalization a marked interest in promoting consumerism, fallacy and an aesthetic that does not correspond to Martí's ethical essences, hence despite the immensity of content that appear in Information and Communication Technologies, we must be extremely careful in the selection and use of those contents that, as has been demonstrated, are managed according to the classist and sometimes fundamentalist whims of those economic, ideological and cultural mega-structures generated by world imperialism.

The festivities, with regard to the International Book Fair, are a national and popular palliative against that indiscriminate bombing on the one hand and also a space in which we access texts at affordable prices that in other countries their cost would be a chimera for us. From this cultured request derives one of the supreme aspirations of the human being: to be free, since man will be proportionally freer the more educated, he is; He purposely declared that, "Being educated is the only way to be free", to be free to read, think, feel, decide and create.

The Apostle defends that sovereign condition with his immanent and persuasive style, "To the poetry of the soul no one will be able to cut the wings, and there will always be that magnificent restlessness, and that anxious gaze towards the clouds. But what wants to remain has to be reconciled with the spirit of freedom, or left for dead. How much he brings down or reduces man, he will be put down. " (The schism of Catholics in New York. OC in digital format.t.11, p. 145. Havana: Ed. *Centro de Estudios Martiano*) Sometimes we have or know of very degrading facts in which some people, even managers, due to their limited knowledge of Martí's work, they restrict in the most

dissimilar ways that spirit of freedom for which he died facing the sun and which Fidel Castro embodied in the concept of Revolution.

We cannot waste the technological resources that have a considerable part of our pupils and colleagues to do the job and awaken enthusiasm for reading, for example there is a site with the address www.lifeder.com where we find in a cozy title, the 111 most inspiring reading phrases of the history, which may well be used at some point inside or outside the classroom process; of course, there may be others as inspiring as those.

This reason makes it possible for all the spaces that we enjoy in high schools and outside of them, throughout society, we must make them favorable to promote, first the desire for reading and its philosophy of feeling and doing that come from it and then, the need that we conceive in the beautiful attachment to reading and the work of human improvement that ineffably provokes us.

It seems that the process and conceptualization of experiences, thought, writing, reading, objectification and spiritual and material growth, are the pillars of human dignity and our salvation; Therefore, these ideas are worth to sustain Martí's legacy as a safeguard of the culture of our contemporary university as Mother of the Soul in which all the contradictions of the universe are integrated and revealed in a kind of perfection and demolition of the bad to generate the true , good and useful.

Let's finish with Pablo Neruda. Nobel Prize in Literature in 1971 and who as a poet bequeathed this beauty to us, "The books that help you the most are the ones that make you think the most. The hardest way to learn is by reading, but a great book by a great thinker is a ship of thoughts, deeply charged with truth and beauty". These virtues have a contiguous relationship with the philosophical work of education in the Martí's dimension: thinking, reading, truth and beauty, notable reasons for approaching this poet.

6.3 Differences between the experiential and experimental methods

To strip the Philosophy and Sociology of Education of the methodological perspective of research in pedagogical sciences, would be like stealing the instinct from the family or the school and modeling the formation of pupils from love. Let us just assess what role experiential and experimental methods play in pedagogical research.

The experimental method has a long history, thus, Valledor Estevil states that, "The experiment has progressively constituted the most important research method for scientific research, since the works of Roger and Francis Bacon, René Descartes, Galileo Galilei among many others and consolidates rapidly from Sir Isaac Newton. Since that time the correlation or transition between theory and practice in the

experiment has been discussed, whether to use the inductive or deductive route, whether empirical or reason prevails, whether quality or quantity, controversies that can only be resolved from a dialectical materialist position”.

Less in one statement I agree in everything with the colleague; I do not consider the experiment as the most important method for scientific research, it is like all the others, sufficient and necessary to investigate objects that their nature requires; It is neither more nor less important than the others, it is simply different. Next, I will present examples of sciences that may require experiment, but those that should not be dispensed with are those that I mention due to their usefulness and specificity for them.

The legal and police sciences make use of interrogations, recordings and field diaries; the cultural anthropology of critical ethnography, description, key informants, and assessment; the arts sciences weigh appreciation, musicology, hermeneutics and criticism; journalism and communication, prioritize dialogic, computer and audiovisual methods; the psychological and psychiatric of open interviews, psychobiography and group therapies; the economic and business aspects of statistical and mathematical methods and techniques; the historical ones will use the heraldry, the logical historical and diplomatic; the linguistics of etymology, onomasiology, and semasiology; geographical ones will depend on the readings of maps, sketches and plans; that yes, the biological and chemical ones will never be able to do without the experiment; but it is risky to say that the experimental method is the most important; that it has been is one thing, but that it continues to be is another.

To understand these criteria in a more complete way, it is necessary to refer to the argument that appears in the first version of my graduate thesis in Chapter IV, Sociological reasons that sustain the pedagogical experience (2002), because it constitutes a door that opens to different perspectives and conceptualizations, such is the very definition of paradigm and that have appeared in the scientific ethos on a planetary scale to explain the shrewd evolution of how the Philosophy of Science announces new and revolutionary ways of research that transcend mechanics, formal logic and positivism as unique methodologies to inquire and transform the object of social, natural and human thought study.

“The outstanding Spanish academic Ángel Pérez Gómez refers in his proverbial work: School culture in neoliberal society, how since the 60's the advent of a qualitative, dynamic and humane way of doing science has taken place; thus he posits, “Through the placid ocean of epistemology and of its main substitute, the so-called Philosophy of Science, all pride and ostentation sailed the last great packet of this evil century, the falsificationism of Mr. Popper, an ocean liner that formed in the sky, with the steam that came out of its boilers, clouds with the beautiful shape of a dream: the old utopia - mechanistic - of a reason built in the image and likeness of Formal Logic ... It navigated,

placidly, the Popperian liner through that dead sea when, suddenly, from a tiny *barquichuela*, properly without affiliation or flag, an explosive spigot jumped, a theoretical fragment - a book entitled *The Structure of Scientific Revolutions* - which was to explode in the same vein float of the mammoth, which jumped forever by the airs". (Ángel Pérez Gómez, Madrid, Editorial Morata, page 59).

Examples consistent with this perspective open up new ways of investigating in this way, the article, *Experiential methodology in Higher Education*, reviews "... the need to inquire about the relevance of the processes called: experiential, experiential learning... collaborative learning, learning in life, experiential learning, that is, generating learning from the experience itself". Elías Álvarez Bueno, referring to the teaching-learning process, defines that, "Experiential learning is more than a tool, it is an educational philosophy..., based on the principle that people learn better when they come into direct contact with their own experiences and experiences".

On the other hand, experiential or experiential research methods (which I identify with experiential ones, hence the experiential pedagogical experience) are also based on the following criteria, "There is a diversity of interpretative, introspective-experiential or qualitative perspectives, the importance of which... lies in the relevance given to the lived experience. According to Rusque (2003), these perspectives can be grouped into... scientific cultures, classified as ethnographic, biographical, symbolic interactionism, ethnomethodology... emphasizing various aspects of subjectivity, the subject, and social action. The ethnographic culture follows the tradition, according to which the researcher maintains an intense participation in the social environment where the observation is made, so that they can understand the meaning of the social action for the actors. Without wanting to be the other, he seeks to know the experiences and meanings that social life has for the other. For this reason, "... it must be kept within and outside the object of investigation" (Rusque, 2003). *Social work today*, 2013, nº 70 [55-74] ISSN 1134-0991 66, Professional interest.

The designation biographical culture is used to refer to the discourse of what has been lived and its symbolic relationships, through a hermeneutical practice whose purpose is to explain, understand and interpret the role of the social author, the subject, the subjectivity and the issue of contextualization, among which stand out psychobiography, ethnobiography, autobiography, life stories, discussion groups, among other alternatives. (Rusque, 2003).

This explanation also assists us, "Individuals in whom Intuitive-Experiential Thinking predominates. In these people, experiences prevail, lived experiences ... the mechanisms of empathy and introspection: they cannot understand something completely if they do not live and experience it for themselves. They tend to be intuitive, empathetic, emotional, sensitive; they build from reflections based on their own or

internal experiences... they tend to be, due to their high level of empathy, teachers, social communicators, social workers, nurses, experientialists”.

Martí's epistemological perspective

However, the variants of the experimental method, whatever their form, will be more in correspondence with objects that are more stable than dynamic, more enclosed in times and spaces than those produced naturally in society, more positivist or stable than dialectical and experiential. Especially if we start from the Martí's principle that: “To educate is to deposit in each man all the human work that has preceded him: it is to make each man a summary of the living world, until the day he lives: it is to put it at the level of his time, so that it floats on it, and not leave it under its time, with which it will not be able to float; it is preparing man for life”.

Why do we go to this Martí reference? Because it denotes and connotes variables that exceed a stable object in the present context, observed and transformed from a predetermined schedule and conditions and because the metaphor that man floats over time means, among enduring reasons, that the teleological function of the Philosophy of Education in coherence with the principle of an education from, during and for life, establishes the pillars of a training that allows man to go where life takes him with all the vicissitudes, surprises, failures, hopes where at the same time he builds his life in pursuit of himself and society.

We do not rule out the possibility that the proposal made by Valledor Estevil in, Validation in Educational Research: Consensus Methods and the Pedagogical Experiment, 2019, could be used, as has been done, in some of the pedagogical investigations that have an objective of a social nature.

But if we understand that the lives of those involved, and others that are not directly related to the research project, in its affective, communicational, productive and cultural dimensions, can and should be transformed from the multifactorial, indivisible and unexpected activities that between those involved they decide and configure themselves, then we will be able to penetrate the philosophy that sustains this unusual dynamic (unusual, unusual, new, rare, unusual, unusual are some nuances in which the unlimited human experience can be revealed) that is above and exceeds any attempt to program and plan the research tasks with some anticipation, as is almost always planned by the research professor to carry out the experiment.

From this philosophical and pedagogical premise, it is easy to understand that people's lives, relationships, moral configurations, communication, activity, in short, that from their social and cultural context is and goes beyond any nature pre-established by those who carry out the experiment; here lies the philosophical and experiential divergence between experiential and experimental methods.

José Martí contributed another idea that harmonizes with the proposal that education and its research have a dynamic that is impossible to cloister and that adheres to this philosophy that we uphold, let's read it; "Education has to go where life goes." The principle that we sponsor of an education from, during and for life is consistent with this sentence of the Apostle, due to its practical and teleological content.

A linguistic disquisition for its etymological and semantic content is a portentous argument in this foundation; resides in the association that reveals the origins of the word method and its derivation from the phrase episode, which means: part of a drama, path, inside, series of events, adventure, event, incident and, therefore, eventuality,

of a drama, road, inside, series of events, adventure, event, incident and, therefore, eventuality, accident, discussion, circumstance and occasion. This nexus re-signifies and reveals new codes that approximate and relate the experiential method to unexpected events in life, and its consideration allows us to enrich the culture and teaching of a subject as deep and controversial as this.

To end this section, let us return to the Apostle, who continues to instruct us in knowledge and educate us in feelings, "What schools are these where only intelligence is educated? Let the master sit hand in hand with the disciple and the man hand in hand with his fellow man, and learn in walks through the countryside the soul of botany, which does not differ from the universal and in its home plants and animals and in the phenomena celestial confirms the identity of the created, and in this knowledge, and in the happiness of goodness, live without the childish struggle and the senseless torments, heavy as iron and vain as foam, to which that bestial state of the spirit leads in which sensuality and arrogance dominate.

He who ignores the reality of the idea and spiritual fruition that comes from the constant exercise of love does not know of the delight of the world! "Volume 13, p. 188.

The sentence, "Learn the soul of botany on walks through the countryside", is a sentence for education and research from the human experience, where the apprentice is involved with all his senses in these experiential and teaching contexts, without lacking, of course, the essential premise of his educational and political project: love.

There is other philosophical evidence from Martí that transculturalizes and mediates the method from the communicational dimension to a more beautiful way of understanding this process, let's see what the Master has in store for us, "Impress the mind: leave an impression on it: and in this work it has gone so Far that there are those who maintain with examples that the general facts of Botany, are better learned by putting before the child the magnified species in the verses of the great collective poets than in the stark and unpleasant enumerations of a text that does not awaken the powers of observation and curiosity of the child in everything that lives". Fragments, Volume 22, p. 35. Let us

not forget that the critical dialogic dimension gives this methodological philosophy an incomparably unique cultural and educational style in a pedagogy that is at the service of the life and society of men.

Differences between the experiential and experimental method

We expose some differences between the experiential and experimental method, which will better understand their essences, perspectives and ends, always with the nuance that these differences also contain a certain relativity, subjective perspective and concrete historical location; expressed in philosophical terms we can affirm, they are not antagonistic opposites:

Experiential-Experiential Method Experimental Method

The essence and human perspective of the experiential or experiential method is consistent with Martí's principle of an education from, during and for life. The essence and perspective of the experimental method is consistent with narrow positions, some laboratory or positivist that do not cease to be in scientific degree theses and do not stop having a human perspective.

The members with their experiences and experience can and, in many cases, can vary or be different, at different moments of their execution depending on the importance or role they play in the research and casual or causal link with the project. It is usual that the group of students and teachers in which the experiment is mounted is almost invariable from beginning to end, although this perspective is not inflexible.

The value of the experience and experiences is considered from the moment in which the investigation is thought and decided to begin, so that date, context and purposes are recorded in the researcher's diary. The beginning of the investigation is not recorded, but the beginning of the experiment, nor is the use of the researcher's diary usual, although its use is not ruled out. All data and information related to the research are valued, even those that supposedly are not, such as those offered by the casual intervention of people not involved in it, (relatives, neighbors, friends of the subjects - objects of the research). Data provided by agents or agencies that happen to intervene or interfere in the research are not considered valuable, simply because they are dismissed for validation as an external variable.

The affective and subjective dimension plays an aesthetic and ethical role in the entire investigative process and is taken into account as part of the spiritual enrichment of all objects - subjects and an important result of the investigation. In the researches consulted, the subjective dimension is not emphatically revealed, there are even authors who only weight the objective sphere in said processes.

All the social contexts in which the objects and subjects of the research coexist and develop their lives are taken into account, including past experiences. Only the contexts in which the development of the experiment has previously been agreed upon are taken into account.

The efficiency and relevance of the investigation is revealed and enriched throughout the experience; it is not given in a moment (s), as it happens in the experiment. The efficiency and relevance of the research is revealed exclusively during the implementation of the experiment.

Of practical and theoretical value are the functions and roles performed by all social agencies related and not directly related to the experience, as well as their contributions, for example those offered by the family, community, school institution and others. It only considers of value the contributions of the agents and agencies directly related to the experiment.

Of course, not all experiments are absurd or lack a scientific foundation, it is evident that many throughout history, whether in the human sciences or pure sciences, have made contributions at the theoretical and practical level and deserve all the respect, including some that Valledor Estevil has developed from his project and aspirants. We are aware that science has reached the state of development that we enjoy today and led to the immeasurable advance that in the humanity lives contemporaneity, thanks to the experiments carried out by the giants who preceded us.

The disagreement with the colleague is not in the validity and prevalence of one or the other method, but rather that the experimental method is part of human experiences and, therefore, of the investigative practice of teachers, ultimately of human experience and not the contrary, in which the immensity, dynamics of life can be cloistered in an experiment. According to their definitions and for the record, I refer below their words in the mentioned article:

“Read over and over again the document: validation in educational research: consensus methods and the pedagogical experiment, by Valledor (2006), then, before executing each action, re-read it, at that moment thinking and specifying the actions of your experiment.

Planning of the implementation-validation strategy. The implementation-validation strategy is specific and unique for each proposal to be validated, as an example some of the more general standard actions that can be used are described, in this task as in all, creativity must be manifested and especially correspondence with the proposal and the conditions of the implementation context.

1. Make a diagram of the strategy that reflects the actions to be carried out and the order of execution. It should also be drawn up on a schedule that establishes the periods of its execution of each of the actions, both general and more specific.

The diagram starts from the proposal and the working hypothesis. The hypothesis that conditions the achievement of the required transformations, according to social demand, to the implementation of the proposal, under certain conditions established in the research.

Therefore, creating and guaranteeing the prevalence of these conditions constitutes the fundamental action of the implementation, to be able to affirm that they and fundamentally they, caused the transformations”.

This paragraph connotes a way of thinking and validating the object of the research in the shadow of certain conditions that are definitely unchangeable and that, as I explained, do not resist the “infinite” dialectic of life that crosses the court and perhaps the lineage of the object. of the investigation. It is stated in a definite way by the renowned theorist Valledor Estevil when he writes in his article, Validation in educational research: consensus methods and experiment, that “creating and guaranteeing the prevalence of said conditions constitutes the fundamental action of the implementation, to be able to affirm that they and fundamentally they caused the transformations”.

A final assessment, first, I do not disapprove of such an assertion, second, it is viable and feasible to apply it to the pedagogical object and third, that specific object can be transformed. Nevertheless, I propose the experiential pedagogical experience as an integrating method of others with a qualitative tendency to enrich the pedagogical subject object; second, it is viable and feasible as the previous and third can also enrich them, with the difference that the variables to be considered may be more encompassing than those that encloses the experiment.

It is appropriate to add that drawing up a diagram and a schedule to develop the experiment, as proposed by Valledor Estevil, would also result for the experiential pedagogical experience, in what it is responsible for as a validation method, -because we affirmed in the first edition of this book, La philosophy of education from the work of Martí, that PVS is the entire experience lived by the researcher and the objects - subjects of it, from the educational dimension - and they would be welcome as long as they would contribute to the organization of it.

Even this contribution could also be dispensed with in some PVS activities, it is very simple, not everything in life follows a diagram and schedule; here the mystery and essence of the philosophy that sustains the experiential methodology appears again: human experience leads us from a plasticity that "has" limits, but that also does not



evict causality and last-minute decisions that more than restrict the process investigative, it enlarges it in dimensions and projects of the academy, science and culture.

There are several doctoral theses in our region that have resorted to a philosophy and epistemology of research that are consistent with the experiences and experiences of the subjects involved in the investigative processes, such is the case of the renowned academic Rogelio Díaz Castillo, who for more than twenty years in his thesis, the protection of wildlife through the educational process in Biology 2, successfully resorted to this approach.

We must end with the idea that there are no research and teaching-learning methods more important than others; the sciences and the academy make use of all of them in a way that the nature of the object under investigation, the resources and context in which we carry out the investigation hierarchize them; In spite of everything, there are differences between the experiential or experiential and experimental methods, however I do not believe that they are excluded in a definitive contradiction.

The methodology that weighs the paths of man's experiences will never exclude experimentation as a resource that can help in some of his crossroads, nor is all experimentation greater than the immeasurable human experience; it simply happens that they are different, yes, to penetrate and improve human concurrence, perhaps experiential methods are more conducive than experimental ones.

6.4 Martí's spirituality as safeguard of the nation

The theorization and objectification of the contents related to Martí's spirituality as a value and safeguard of the nation, constitutes an academic and cultural need that contributes decisively to protect the homeland from imperial threats and from those who do not want it well aware of it or not, from outside and inside the Cuban archipelago.

To argue the foundations and defense of this idea, we start from the historical reasons that support its original bases at a global level, thus we ask ourselves, how does the evolution and contextualization of human spirituality occur from hominization? The indicators that support it, such as the linguistic, ritual, artistic, religious, economic dimensions and later sports, architecture, technology, astronomy, science and writing, among others, do they constitute the platform of achievements for the study of it? What are some classic examples that reveal how that spirituality manifested itself since the time of the Stone Age? The assessment of these questions are the criteria that appear in the first section.

The study of the appearance of the concept of homeland as a result of the needs of cohesion in almost all orders of the Creole life is the theoretical and practical expression that clarifies the genesis and development of the Cuban nationality and nation and links with Martí's spirituality; these contents also make up the support of that epigraph.

One of the substantial questions that lead the work is, precisely why does José Martí's work nurture like no other, although not the only one, the value of spirituality as a safeguard of the nation? We explain it in parallel to the context in which he lived and to those that in contemporaneity are developed in international relations; These epochal links offer reasons to value the continuity and permanence of respect and love for the Hero of Dos Ríos.

The meaning that science and freedom have in their interdependence with spirituality is subsequently approached to try to answer the secret concerning what is the relationship between the social function of science and the aspiration to conquer freedom as resources for the achievement of freedom human fullness.

The conceptualization, explanation and assessment of spirituality will lead us to an understanding of a denomination that could be controversial for some from, more of its religious, universal worldview and perhaps prejudices, than of the cultural academic formation, since the acquiescence of its definition still constitutes a task without a finished consensus for the sciences, an aspect that we will deal with later.

The content concerning the theological perspective of spirituality, even though it may have a certain controversial tone that enriches the thought and debate that emerges from these criteria, is explained from lay arguments offered by internationally renowned authors and others from science and academia that support the judgments issued in the national sphere; although a testimony that appears in, History of Cuba 1492 - 1898 formation and liberation of the nation, by Eduardo Torres - Cuevas and Oscar Loyola Vega, who when referring to the national flag on page 200 state that, "... All its symbols are they correspond with the sacred numbers of the Bible and with the Pythagorean numbers. These represent harmony and perfection: three, the blue stripes, five, the number of stripes; and seven, the sum of the triangle, the star and the five stripes", our presentation on this section reaffirms. The cultural and artistic approach is exposed in this same section and content is proposed that aesthetically enrich the work, while acknowledging that it invites the writing of another work.

I consider that one of the most contributing insights is in the consideration that the most powerful spirituality of the human being is when he controls his inner self and the generosity that emanates evidences a philosophy of life for a "perfect" society, an essential testimony of Philosophy of Education from the perspective of the work of Martí that enhances these reflections in favor of the integral improvement of the human being, above economic, physical, sexual, territorial limitations, among others; Although the conclusive contribution of the essay is the revelation of happiness that we feel and express in the most complete spirituality, in the face of the unprecedented fact of the return to life of a loved one when, apparently, his death was imminent or when for obvious reasons he has offered by the homeland; in that section we also decode the etymology of the phrase spirituality, which deepens the linguistic rigor of the study carried out.

Scientific predictions appear that bring us closer to the foundations for the definition and assessment of the term spirituality and, most significantly, to the project of the Moral

Republic of Martí, which must be the model for which we are living today. Consistent with this aspiration, Armando Hart bequeathed root ideas for this endeavor that transcend his expectations for Our América; In that environment appears the loyal friend of Cuba, Fray Betto who, from the essential, Lost Paradise, travels through the socialist world, from the Editorial of Social Sciences, Havana, 2016, gives us a work that challenges our culture and commits us from spiritual positions and spiritual responses to a mission in pursuit of a better nation in all senses, mainly political, theological, historical and Martí's senses, fundamentally political, theological and historical.

We believe that spirituality sustains and feeds all the superior feelings and values, impossible to address in the project of this work, although we cannot ignore love, marriage and identity as virtues and foundations of Cuban society that we must promote for the it safeguards that we are summoned, when there are not a few who claim that they do not know what happens in the face of too much ignominy.

From these considerations we elaborate a concept of spirituality that will necessarily have to be enriched with further studies. There is no lack of opinions that serve as a background to justify facts and processes that affected the spirituality of creators and young people who lived an alarming period for officials who did not understand, perhaps some did not want to understand, countercultural manifestations of those young people who evaluated today, are a poem to rebellion, love and the safeguarding of the most advanced and worthy of the nation.

Not because it appears almost at the end of the work, the treatment of spirituality in the academic field does not have the importance that we give to those who precede it, on the contrary, it is hegemonic, because in educational work this task that the family begins is consummated And it has in the school its most capable ally in the cultural, scientific, methodological and legal aspects, those who do not finish their work, together with the other agencies and training agents of our society, but when we have supposedly fulfilled the work of life in the permanent walk with the Apostle of the Cuban homeland, a teleological perspective that calls us to its explanation and application as a function of the Philosophy and Sociology of Education, eloquence of an academy at the service of the best of the human being.

6.4.1 How does the evolution of spirituality take place from hominization?

"In the human spirit are, in the spirit of each man, all the ages of nature" José Martí

The human condition of spirituality appears and develops parallel to the evolution of homo sapiens in almost the entire transcendental cycle that experts classify as the ascension of the first parents to the peak of the universal kingdom; Gradually this human condition is enriched in nomadic, sedentary coexistence as a philosophy of life, without having theoretical awareness of this perspective and definition, revealed in communication, gathering, fishing, work and the needs of group cohesion based on the appropriation of provisions, basically materials and food, against the hostile environment that made them overcome themselves.

In the regionalization of nuances that are still accurate from the evidence reported by contemporary research, what did homo sapiens feel when he saw the first seed planted by him germinate, perhaps the corn sown and cultivated by our direct ancestors called Amerindians by some researchers? What emotions did you feel when you discovered the fire or caught the piece that you could already cook? As the difficulties increased, so did the enjoyment of climbing the mountains and the visual panorama that this experience offers; later the settlement through the arc of the Antilles, to the insular region that surely was not alien to the storms, hurricanes and thunders that did not decorate the paradisiacal Caribbean for good.

These experiences expose a culture and therefore a spirituality that marks the ascent of Homo sapiens to the human peak to actually reach the top of the animal kingdom. This spirituality, nuanced through its most archaic manifestations in the linguistic, ritual, artistic, religious, economic dimensions and later sports, architecture, technology, astronomy, science, writing, academia, among others, is real because the evidence in At present, they are impossible to create without forms, although primitive and later more developed, of feeling, thinking and being of our regional ancestors and other areas, which in the end will constitute essences for the identification and conceptualization of spirituality; As it is known, the Altamira Caves, an example of those ancestors, belong to the Iberian Peninsula, an area in which they also lived and from where our first parents later came.

José Martí in the article, "The ancient man of America and its primitive arts", gives us categorical keys that clarify this observation that the path and ascent of our ancestors to the top of the animal kingdom was nuanced not only by their struggle in survive, but that permanent dispute with Nature gave him a mysterious aesthetic that still shakes us, thus he wrote for La América in 1884, "The desire for ornament, and the desire for perpetuation, occur to man as soon as he realizes that he thinks: art is the form of one : the story, that of the other. The desire to create assails him as soon as he gets rid of the beasts; and in such a way that man truly loves only, or preferentially loves, what he creates". (Martí, T. 8, p. 332). Perhaps there are the genetic and cultural reasons for the most exalted creations.

In contemporary times, the well-known Altamira Cave that contains paintings and engravings with an overwhelming aesthetic, also known as The Sistine Chapel of cave art, is one of the perfect evidences in the creation within the Upper Palaeolithic period about forty thousand years ago; These drawings broke the myth that man could only think and elaborate manifestations of art after having reached the development that would go beyond the Stone Age and human civilization would have reached the maturity to produce such exquisiteness in the field of plastic arts; After disgraceful doubts, envy and jealousy regarding the discovery and authenticity of this work, besides the certainty of a miserable spirituality in some scientists, paleontologists agree that the paintings and engravings have the characteristics of the art of the Stone Age and ennobled creation from homo erectus in transit to hominization.

The evolution with a medium or high dose of spirituality was revealed, even though we have explained the aesthetic perspective of art through this example, without hierarchy

of one dimension versus another; however, we recognize the preponderance of the economic activity compared to the others, since the existential dynamics turned almost entirely in favor of subsistence in that primary and anguished combat for survival; the immensity of time and space became small, searching incessantly for food and conserving fire, although almost all the traces reveal that they used their imagination and spiritual forces as support for physical effort in the onslaught against nature for the reach of food and shelter: preservation instinct as a natural and imperious legacy to the children of their children.

Over time this spirituality was undeniable and continued in aesthetic, theological and cultural works; they enriched the worldview of the erect homo until "man as we are" appears, with the exception of the epochal contexts and the entire *Holo* that it encompasses. One of the most prominent primatologists on a planetary scale, Jane Goodall, with almost sixty years living and studying chimpanzees, making her the first authority in the world on this subject, considers that these animals have ninety-eight percent of human genes, like our "direct" ancestors, possess forms of thought and feeling very close to ours, an expression of a budding spirituality with traces of humanity rather than animality.

In that eager and long evolution that "concludes" with the arrival of man to the planetary human cusp, one or another spirituality emanating from one of the aforementioned dimensions should not be hierarchical, first because at some point or process they are integrated, second because it times the contexts they rank the importance of one over another and third because the individual and social needs and manifestations of spirituality are different depending on their multicausality and multifactoriality, an explanation that goes beyond the purposes of this work.

We must then move on to the study of the genesis of the concepts of homeland and nation, they will provide the best dimension to explain the relationships that exist with Martí's spirituality and its original function as a value in the safeguarding of the Cuban nation.

At the top of the values that we form is patriotism because I consider, an opinion with which they may agree or differ, integrates the others hierarchized by Cuban society, hence precisely it is that spirituality is a function of the safeguarding of the homeland, as feeling, conscience and making good Cubans for their ascent and economic and cultural consolidation.

The concept of homeland and the practice that generated it are two processes that take place before and during the appearance of the dimensions that make up the concept of family, locality, region, nation and universe; In relation to these ideas, José Martí provides a conclusive statement, "Homeland is humanity, it is that portion of humanity that we see more closely, and in which we were born." T. 5, p. 468.

It is necessary to make a clarification, because sometimes we tend to make mistakes consciously or unconsciously to defend the occurrence of emigration, by using only the first part of the definition, when the definitive thing, at least in this context, is also to

admit that homeland "is that portion of humanity that we see more closely, and in which we were born ", in other words, it is the homeland, homeland of the heart; Of course, we are not exposing a criterion contrary to the decision to live in another country at all, that restricts the freedom that he defended with bizarreness; I personally defend the project of living in Cuba with a Cuban and working in any profession that enhances the noblest of ethics and aesthetics of the country.

The other derivations such as patriot, patriotic and patriotism, have a meaning that expresses love and respect for the legacy of parents and fervent defense of that heritage and, at the same time, it becomes the most important thing that we leave them materially or spiritually to our children. Finally appears spiritually to our children. Lastly, the Lord's Prayer, protection, patronage, sponsor and patriarch appear those that connote and denote love, forgiveness, care and guidance; Of course, these ideas do not half exhaust what these phrases mean explicitly or literally; each of them offers abundant content to write an essay worthy of its meaning.

What Rigoberto Segreo Ricardo has in store for us, in his unique work, The Church in the Origins of Cuban Culture, in relation to the appearance of the term homeland in the history of Cuba:

The Creole developed a regionalized historical consciousness, characterized by a strong attachment to the land and its traditions. Since for the first time, in 1690, the matrons of Remedios appealed to the word homeland, referring to the environment where they had their houses, their properties and their customs, to defend their right to remain in the place, this concept became the axis of a feeling of autochthony and permanence in a community of its own. Later, that would become historical consciousness in works such as History of the Island and Cathedral of Cuba, by Morell Santa Cruz; Key to the New World, by Arrate; Description of the Island of Cuba, by Joseph de Ribera; o Historical Theater, of Urrutia and Montolla. They bear witness to the historical memory built by the Creole society of the 18th century, with all the identity meaning that the support of culture has in a historical tradition. The reconstruction of the past operated here, albeit on a regional scale, as a centripetal force that united the island society by recognizing itself in a common history.

This cohesion has had a development that goes beyond regionalism in order, from the local homelands, to provide a sense of nation in a historical process that brought us together and united us in a tremendous amalgam of needs, perspectives and revelations; In this sense, only one language is qualified, Spanish; we carry out celebrations and common rites that go beyond provincialisms; It is also distinguished by culinary, festive, sports, academic traditions, among others, accepted and enriched by almost all compatriots.

Religiosity, despite its enormous composition, reveals an ecumenism and syncretism worthy of respect for its historical-moral perspective, despite the impure vulgarization in some manifestations of recent times that reveal more economic interests than their true spiritual essences; the economy has had a modest flourishing in science applied to the earth, in addition to empirical science in parts of its territoriality, because we have not



achieved all that we could in this area; the arts display the deepest and highest aesthetic and vital aspirations of almost everyone; However, the magnificence of spirituality, as a convening link of nobility and action, we observe and feel in the capacity for integrity and courage of the Cuban people in the face of threats, fences, extreme situations that, needless to add, have fostered even more is the patriotic spirit in the majority of the people.

Even when the mentioned evidences are proofs of the cultural, geographical and ideological unity that the Cuban people were reaching in their ascent to the possession of a nation and, therefore, to the consolidation of the concept and reality of a homeland with its

essential national attributes, it was not the arts that stood out the least in revealing the beauty that existed in the consternation that the Creoles experienced in the aspiration to make it free; the aesthetic dimension of suffering, discretion and sacrifice that distinguished their struggle in the formation of the nation, create the most beautiful canvas that integrated the lyrics, the song and the treat to reveal that the entrails that conceived us.

Sergio Aguirre in the essay, Nationality and Nation in the Cuban XIX Century, pages 111 and 112 transcribes the following words of the scholar José María Chacón y Calvo from a confession made by Enrique José Varona, "I will not forget (...) the confidence that, in days of great concern for Cuba, the maestro Varona made me. I was walking in that year of 1930 concerned with clarifying certain aspects of the life of Heredia, the meditative poet from Teocali, the fiery and fiery singer from Niagara. These points were very important for the definitive affirmation of the moral personality of the great lyricist. ... Varona told me these memorable words: we did not learn the feeling of the homeland, it did not come to enlighten us through the works of our critics like Del Monte, our historians and statesmen like Saco, or our philosophers like Varela and Luz, but rather through the work of a poet, by José María Heredia, the creator of the lone Star as a symbol of our deepest yearnings and the great interpreter of our landscape, "of the beauties of the physical world and the horrors of the moral world. "Undoubtedly, all the Cubans mentioned, other precedents, contemporaries and those after those who performed a commendable work in terms of the formation of the nation, are worthy of our admiration, however the sublimation and agglutination that poetry generated in the Cuban historical process Later, it happened with José Martí himself who turned the pulpit into a space for speculation and a treat that was practically impossible to refuse; It shows that art contains the powers that other strands of philosophical, political or critical thought cannot achieve: since the hymn of freedom and next to it, the realization of justice; I will only refer to three of the most outstanding poets whose literary production was the song to the country and nature: José María Heredia, Juan Cristóbal Napoles y Fajardo, El Cucalambé and Gertrudis Gómez de Avellaneda.

These arguments should not fail to refer in the multitude of home, recreational and social situations, but especially in the academic framework to warn what are the foundations of where we come from, essences of what we are and the future that our parents announced with respect and boldly we teach children and pupils. To defend the

Cuban homeland at all costs, as an inheritance that comes to us from those honorable parents, is merely to fulfill the sacred mandate of having been born in Cuba; Sometimes it seems that the harassment does not stop as a requirement in order to intimidate the spirits, the truth, however, the truth each time must appear with renewed foundations from the greatness of the Apostle to respond with the hymn as a song, the firmness as until of the flag, courage as an identity and the word to express that the country is above the lentil.

The Apostle of the feats of independence in order to achieve freedom without pretense or prejudice, as is sometimes understood and defended without the support of the wise Martí's to do as much damage as the enemy who tries to take it away from us, declared that, "Freedom does not it is a flag in whose shadow the conquered devour the vanquished and overwhelm them with their tireless rancor: freedom is a robust madwoman who has a father – love, and a mother, the richest of mothers – peace. Without mutual love, without mutual help, it will always be a rickety country". ("A trip to Venezuela", T. 19, p. 156). For that reason, it is also a Fideliana, because it announced that revolution is equality and full freedom, we must be vigilant for those who try to advance it, meet them and warn them that there were many who in combat expired for it.

By the way the Apostle provided that, "The steed of Liberty was born with bridles" T. 10 p. 87. But he, who was a prophet in his land and in others, specified as for the present times that, "There is something subtle and mysterious in the spirit of Freedom that makes it endure and overcome by irresistible push in the midst of the most difficult terms". (Notebooks notes, 1886, t. 21, p. 283). The most horrifying onslaught of life against human freedom, which even led to suicide in its victims, have done nothing but exalt those heroes of the counterculture and politics for immortality and shamelessly cover the perpetrators with the cloak of sorrow or oblivion.

On the other hand, it is surprisingly magical how in the hermeneutics of reading, the intrinsic nexus between the "spirit of Freedom" and truth emerges as a quiet gift that nothing and no one will be able to embroil. Later on, other foundations will appear in defense of freedom, which from the reasoning of Martí suggest the relationship between the cultural aesthetic dimension of Martí spirituality and freedom, but first we will address the scientific, secular and linguistic direction of spirituality, as supports of the nation.

"Science and freedom are master keys that have opened the doors through which men flow in, in love with the world to come." Martí T. 6, p. 24.

From the preamble, the specificities that concern us in connection with the axiological content reveal the need to work towards a future based on science in which freedom and all the good it generates can be enjoyed, without simulations; Let us begin with a very concrete evaluation of the Apostle that will serve to understand the value that these reflections have for axiology and anthropology, as functions of Philosophy and Sociology of Education at the service of human improvement.

José Martí was the Cuban patriot who integrated into his training, development of thought, artistic work and political universality the most complete spirituality in favor of freedom, progress, justice to our society and balance to humanity in a context plagued by hostility staunch policy that suffered it practically since he was aware that it would be consumed to offer light to others.

The consummation of his political military work in *Dos Ríos* is the vital and unfinished evidence of his detachment for the black, poor, worker, compatriot or foreigner and his confessable attachment to permanent existence to complete the mission of which he recognized himself in his overwhelming humility, the almost essential leader, when some have tried to discredit him by insinuating that he was sacrificing himself in that act, not knowing or wanting to ignore that hours before he had declared to his friend Manuel Mercado that, "everything I did until today and I will do is for that" , in a responsible statement of continuity in the war through the linguistic and practical future in the word. Those who have penetrated the immensity and honesty of his personality warn that he did not manipulate others with words that distorted the sacred and transcendent; otherwise, they are unaware and mistaken about the spirituality of the noblest of Cubans.

We have completed this practical task in his production as a lawyer and esthete in which he far exceeds the closest of his compatriots, and it also reveals as a thinker a foolproof spirituality; In the portentously critical and necessary work, "*Monsignor Carlos Manuel se Confiesa*", its author, one of the best culturally, historically and theologically gifted men of the Cuban nation, as well as genetically ascended through the direct line of the Father of the Nation, affirms that , "My favorite writer of yesterday, today and always is and will be José Martí, as a poet, essayist, journalist and intellectual at a good distance from everyone else that I also esteem. In terms of poetry and analytical discourse, there is no such thing as Martí in the history of Cuba". (De Céspedes, 2017, p.194). Even when we recognize that these ideas are not enough to affirm that the Apostle is creditor of a perpetuity that assists him in the material and spiritual, we do not doubt that the majesty of all his work is sufficient for the immortality and property of the Cubans to hold on to us. She in these turbulent and confused times, without ceasing to reaffirm ourselves in the postulate that the beauty of socialism is absolutely worth defending with all the vital attributes.

From this prelude, the opinions we offer could become an approximation and serve as a foundation for human improvement, mainly in the sphere of emotions, feelings and values that must be based on love, goodwill and hope that the nation Cuba and the world manage to guide their course in better directions; although we find two reasons, namely: cultural diversity does not facilitate understanding and consensus on the concept of spirituality; secondly, international relations in the contemporary context nuanced by an ultra-reactionary tendency, imprints on this politics appearances - facistoid realities in an attempt at rude, decadent imperial hegemony, which, more than danger and is very much, instills shame; Like a lion without defeating the ants, turn into despair of impotence and deficient wisdom.

Surrounded by these circumstances, despite our historical strengths, tradition of probity, society and the Cuban nation can be saved only if it spiritualizes its educational, economic, cultural and political essences; There are many reflections that rigorously propose us to “materialize” social activity from the affective-spiritual sphere in which the most beautiful emotions and feelings prevail as a breath of perseverance for prolongation with the expectation that the future will be better and that it will strengthen us supported by science; precisely, the Apostle declared that, “All the works, the worthy and colossal works of science; ... They benefit life, fortify the mind, and... are reduced to finding out the disposition of the forces of nature, and the manner of their development. But that is the longing of the human spirit! (Martí, 1975a, p. 317).

That intangible longing is realized in each act to erect, according to the Master, the human condition in its most precious realization, work, whatever the content, in pursuit of its material and spiritual improvement; This human condition integrates the black and white, the peasant and the urban, the gay and the heterosexual, the female and the male, components of the most authentic diversity. It is amazing how the most important references of the Apostle on spirituality appear in his works related to science and education, so we can read his criteria in the articles, "Exposition of electricity", Volume 8, p. 347, in which it maintains that:

“The science of the spirit, less perfected than the others because it is made up of more hidden laws and less visible facts, has to be built on the discovery, classification and codification of spiritual facts. To study the possibilities of the future life of men, it is necessary to master the knowledge of the realities of their past life ... It is not possible to predict how man will progress, without knowing how he has progressed. That good book by Fournier ... shows ... that at all times, when man appears in life, he has appeared with all the same weapons, and that this desire to know, sometimes crowned, that consumes and magnifies the men of today, it consumed and magnified and used to crown those of old”.

The first observation that he conceives is that the study of spirituality must go deeper when investigating its classification and codification, that is, ordering, separating, symbolizing and categorizing respectively, an objective that we expose in this work.

Second, he proposes that the way to make human progress efficient and, therefore, the satisfaction of his spirituality, is to know how this progress has been until the moment in which he lives, since man is modeling his existence according to the knowledge of himself own, the successes and failures that he experiences in an unfinished and contradictory process of spiraling ascent that revealed the study of the actors of the story and what happened in it for better or for worse and, finally, he refers to “this desire to know "" That consumes and magnifies the men of today ", as a happiness that our parents also felt and satisfaction with contemporary spirituality, in the act of creating and doing science.

It is essential to add the following idea, because it completes the previous one and gives way to the concept of freedom that is so profound in his work and is so necessary for us, in science and understanding –valuation of the same spirituality, let's read it,

but at no time, because men have not lived long enough to be complete masters of themselves, and because sufficient time has not yet elapsed to accumulate all the facts that prudent science needs as base, men have drawn from themselves so much drive, so much eagerness, such mobility, ability to analyze isolated facts, power to classify them and ability to deduce laws from them. The 18th century founded Freedom: the 19th century will be found Science. Thus, the natural order has not been broken; and Science came after Freedom, which is the mother of everything". Volume 8, pages 347-348.

Let's look at how the sentence that men need to be philosophically and humanly masters of themselves is recurrent and that science and self-knowledge, a dimension to which we will return later, perform the conclusive functions in that effort; then spirituality is par excellence, a condition of the ego in its most humble dimension and a scientific attitude-conceptualization; Of course, José Martí evokes the relationship between freedom and spirituality, insofar as they are conditions that feed into each other in society, thus declaring, "Whoever does not help to lift the spirit of the ignorant and enormous mass, voluntarily renounces their freedom" (Martí, Volume 10, p. 60.) The nexus between spirit and freedom is, in this suggestion of enormous contemporaneity for governors, politicians and academics, more than evident, without putting aside our own work with the neighbors of the lot, quarters and peripheries.

On the other hand, the context for art and politics to bear fruit will only be if spiritual freedom is assured: "Neither literary originality fits, nor political freedom subsists as long as spiritual freedom is not assured" (Martí, 1975, Volume 7, p. 230.) As we well know and with your absolute assistance, we recognize that the redemptions have been formal, so it is necessary that they be essential, (Volume 18, p. 290.) We also recognize that the governmental and domestic task more It is difficult to provide absolute freedom, since that freedom is not always mediated by its three basic pillars, responsibility, love and peace, an arduous task to which the Apostle summons us for the sake of national sovereignty and that only from this knowledge shared in the home, school institution and society, can contribute to the improvement of all.

However, to value the term spirituality and create new content with an educational purpose from the Martí nature in function of the protection of the homeland, we must try to define it. Thus, the conceptualization, explanation and assessment of it will lead us, roughly, to a full understanding and enjoyment of a designation that perhaps for some is controversial based more on its religious, universal worldview and perhaps prejudices, than on the cultural academic training, since the consent of its definition still constitutes a task without a final consensus in the field of epistemological accreditation, a task that, despite recognizing infinite, will have concrete historical moments and in successive conceptualizations, it will grade its theoretical ascent depending on the reception , individual and social objectification.

Of course, the meanings that are assumed about spirituality and that are known by many experts and the common people in these books, contributes to its acceptance and understanding being easier for theoretical resignification from a scientific perspective; It

helps us so much that, apparently, the arts, and also religion, leave little to science in this regard.

Even when we declare ourselves lay people and practice that approach that also has a Martí base on a daily basis, we should not ignore the theological dimension of spirituality, because we do not recognize its abundant and ancient history and that hundreds of millions of people in the world and Cuba assume it as intrinsic to their beliefs and accomplishments, it would constitute a fault that would render this study incomplete.

There are numerous authors who address, some in very serious expositions, spirituality from the religious and theological perspective, even dictionaries are included for their study, however, our intention and even when it rose with this character, it will "try" to be the most secular possible and, I write on purpose: it will try, because definitely in our scientific intention we cannot absolutely deprive ourselves of the theological dimension; whatever the conceptualization it arrives at, it will have overtones that transcend the corporeal and intangible particles that, without being from the beyond, elevate us to a level of satisfaction and spirituality that sometimes you assume higher than our stature.

Joy, will, generosity, hope cannot be measured quantitatively, just like love and commitment to a more peaceful life of one's own and no less to that of others, are virtues that go beyond the sole and absolutely Christian or scientific plane, because they have a connotation of materiality and spirituality that separately surpasses them, because it integrates them both, in addition to its aesthetic investiture.

Who doubts that reading encourages joy, will, generosity, love and commitment in life because it is a pleasure - spiritual necessity? In Words in the Seventies, Carlos Rafael Rodríguez asked the question, "What ten books would you recommend to a young reading writer? ... would the Bible and Shakespeare advise them, a work by Martí, Faulkner ..." (Rodríguez, 1984, p. 156-157) As we observe, the prominent Cuban intellectual and politician ranked the book of books in the first place, as atheists and believers have described it; the practicing Catholic, speaker and member of the Central Committee of the Communist Party of Cuba, Eusebio Leal wrote for the work, Absolved by History, by Luis Báez referring to Fidel Castro that, "... we are before a character, whose heritage is nourished by the Bible or Sacred Scripture, (and) Martí's ideology ". (*La Muralla*, p.8, UNEAC Cultural Billboard, Number 38, January 2019).

José Martí also received Christian influences as a scholar of sacred scriptures, as he is exposed in works by Pablo Guadarrama and by fellow Carlos Rodríguez, among other authors who have systematized his literary creation and political mission. These evidences reveal the meaning that the content of this work possesses for the spiritual, moral and cultural formation of the most outstanding Cuban intellectuals and politicians, much in spite of the profession of their own beliefs and the attitudes that distinguished them in their social daily life.

I was impressed by the thesis, Attitudes and practices of health professionals regarding the spiritual accompaniment of cancer patients, defended in 2016 at the Central

University "Marta Abreu" of Las Villas, Faculty of Psychology, Master of Medical Psychology, of the Author: Bed. Patricia Gil Pérez and tutored by Ph. D. Osana Molerio Pérez, who is a rigorous scientific reference that does not stop going in definitive and conclusive segments of the project, from a sovereignly secular and irrefutable perspective, to the spiritual potentialities from a religious dimension to cooperate in the medical-oncological treatment of the patient and contribute to a less distressing death.

For his part, in the article, Ethics and spirituality in the face of contemporary challenges, Armando Hart Dávalos warns that, "... President Fidel Castro at the closing of the International Conference for the Balance of the World, held in homage to the 150th anniversary of the birth of José Martí, our Apostle, identified God with the idea of good. In the name of Martí's acceptance of God, that is, of the good, I bring the word born of our deepest convictions that spring from loves and thoughts rooted in our spirit. To love, think and act, that is the message from Martí..." (Hart, 2004a, p.208) This quote would be enough to persuade the most retrograde of the prejudiced in relation to the religious spiritual dimension, a prejudice typical of the ignorance of ourselves and that, as we know, sadly still swarms in the mentality and work in "the vineyards of the Lord."

In this approach to different opinions basically on the cultural dimension concerning the spiritual with the intention of its conceptualization, let us get closer to the ideas that Sergey Nizhnikov gives us in his presentation, Characteristics of spiritual knowledge in different cultures, which does not stop having mystical traits, but that due to its aesthetic resources we turn to it for a more persuasive and ecumenical argumentation, which historicizes and universalizes the expression in epistemological and aesthetic terms, let's read it:

"The spiritual as a process presents itself in the unfolding of human nature, which is nothing other than self-knowledge. In the act of self-knowledge, a human being gives himself but in a paradoxical way, since he is a special essence that knows nothing of his own nature. Therefore, the first precept transmitted to man ... was the precept "know yourself." In history this arises for the first time as an inscription in the temple of Apollo at Delphi, then it is repeated by Thales, and it becomes the meaning of life for Socrates, acquiring in the Platonic theory of knowledge as a reminiscence as something integral. The same requirement is proclaimed in religion, though in a specific way; it also becomes the basic theme of art, especially in the tragedies of Aeschylus in ancient Greece, in the Hindu Bhagavad-Gita and even in the Epic of Gilgamesh in ancient Mesopotamia. (Nizhnikov, 2010, p.2).

When he writes that, "it also becomes the basic theme of art" and mentions classic works of universal culture such as the tragedies of Aeschylus or the Hindu Bhagavad-Gita, bequeaths us an assertion that confirms our initial ideas that practically little the arts leave us for a scientific definition of the term spirituality, which we recognize is not the first, the most complete, nor will it be the better.

Another work that, due to its humanistic endeavors, is the current comprehensive vision of the human being sufficient? By Ricardo Ángel González Menéndez, Medical University of Havana, Faculty of Medical Sciences Dr. Enrique Cabrera, Psychiatric



Hospital Dr. Eduardo Ordaz, either We can put it aside, in it he writes us in, The five levels of integration of the human being and his personality, that:

“In our proposal they would be the biological, the psychological, the social, the cultural and the spiritual developed. The aforementioned makes evident the need to differentiate the cultural from the spiritual, because despite recognizing a certain connection between both levels, the most remarkable thing is the relationship of the cultural with personal needs and the spiritual developed with the needs of others, thanks to the transcendent qualitative leap of the egoism to altruism in its different expressions”.

This quote gives us the opportunity to differentiate the cultural from the spiritual, a criterion that I share but not without first adding that more than differences, there are elements that identify them, especially if we stick to the one elaborated in 2016 in which I argue that culture integrates and , therefore, it contributes to affective processes enriching materiality and human spirituality and in which I propose: "Culture is the production, creation and transformation of the theoretical - practical activity, with individual or social character and integrates the cognitive processes , communicative and affective that enriches the best of spirituality and human materiality, in a historical context that transcends it due to its educational qualities ". (Arteaga, 2016a, p.16).

Also, Ricardo Ángel gives us an axiomatic opinion of a beautiful anthropological philosophical value due to its gregarious nature; it is the altruistic rise of man in his different expressions to satisfy, in addition to the other, our humblest ego. José Martí sustains this mandate with the phrase, "... the human spirit has a natural tendency towards goodness and culture, and in the presence of the high, it rises, and in the presence of the clean, it cleanses itself", (Martí, 1975, Volume 15 p. 390); Regarding this quote, it would not hurt to add that altruism thrives on goodness, culture, is tall and clean.

Our academic task has to systematize this endeavor so that it seems that the only way to cope with these difficult times is precisely by offering everything and where love is the first delivery, together with bread, hand on shoulder, hopeful book and the unfinished smile, although we have the desire to shout and call to the charge against insolence and amorality, thus gratitude will spiritually strengthen the perseverance of all in the safeguarding of a better nation.

I think that the current of thought or existentialist dimension so encompassing in the philosophical and artistic sphere, has to support this conceptualization as it points to the human ego; Now, let's focus and value this opinion as one of the most important in this study, which states what is the main problem of human beings, let's see,

“The main problem of the human being is his own egoism and being excessively dependent on his ego. Lying to brag and lead a life that you don't want to lead just because it's the right thing to do or because you want others to believe that your life is perfect, the most powerful spirituality of the human being comes into being able to control your ego, to overcome the pressure for the life you really want.

We accept this idea because it is the reflection of the material and spiritual life in contemporaneity; It is alarming the amount of children, pregnant women, young people and the elderly who die daily because of the selfishness of some men and that the origin is exactly the egotism to maintain such a status of wealth and ostentation in the dehumanized attempt to live at the cost, at least, of those children, pregnant women, young people and the elderly, I express at their expense because the basic thing would be to put a part of their property at the service of the victims; This is the first reading we do; the second is the lie and boast as a reflection of a life that apparently is needed to please "his own selfishness" as "The main problem of the human being", as recorded in that terrifying paragraph, but what is most astonishing is the teaching of that to the extent that we educate our ego and that of others, we will be on the road to avoiding the elemental cause of human conflict.

The family and the school institution are, although not the only ones, the best equipped agencies for the education of human spirituality, sadly it also happens that this statement is not absolute and some homes and schools are far from being the best models for the education of an integral spirituality consistent with what the country requires of us; Its permanent and exemplary work must not but provide the basic pillars so that we walk the best roads in the company of the nation and its care. Everything we do in these spaces will be little; hence the critical consciousness must be systematically based on the knowledge and practice of spirituality.

On the other hand, the etymological appreciation of the word is the source that linguistically consumes the effort of its conceptualization and assessment starting from our philosophical educational perspective, hence we turn to Joan Corominas for this search in the Brief Etymological Dictionary of the Castilian language, there he reveals: "*Espíritu*, 1220-50 tom. from lat. Spiritus... propte. "Puff" "air"; spiritual, h. 1140; spirituality... spirit, 1581. Aspirar, princ. 13th century... aspiration, h. 1250..." (Corominas, 1995, p.250).

In this reference it is correct to relate the phrase spirituality with the first human need, that is, to breathe; oxygen, together with water, constitutes the primary link for the origin and development of life; From this criterion we start to affirm that spirituality demands and identifies, from its birth, the same and basic element that we require to live; This reasoning is sufficient to reveal the absolute interdependence that exists between them and the impossibility that results from the existence of one without the other; judgment that reaffirms the philosophical intention that assists us in this work.



6.4.3 Aesthetic dimension of Martí's spirituality as the foundation and defense of the nation

"Beauty, by itself, is a pleasure. We find something beautiful and we find something of ourselves". Martí, T. 7, p. 349.

Let's go back to the artistic, cultural and aesthetic perspective for the approach to an attempt at scientific conceptualization; Let's start with José Martí himself when he noticed a reflection of deep generic anthropological content when he asserted that, "The human spirit is born on horseback and with spurs, and as soon as it rests in the body that fits its luck, it begins its journey in search of the solution of itself, and of the point where it has to be confused with the universal spirit ". (Martí, 1975, Volume, 23, p.148). That natural instinct for integration to ride and achieve our identity is the sine qua non condition of multivalent education and total to which the current globalization calls us, of course, complying with the particularities that our national educational program demands.

If, as we affirm in the title of this work, Martí's spirituality as a value and safeguard of our society, then we must not overlook this indication for the Philosophy and Sociology of Education in our academic work, since "... the people who do not cultivate the arts of the spirit, coupled with those of commerce, becomes fatter, like a bull, and it will come out through its own temples, like a spill of decomposed entrails, when its flow is exhausted". (Martí, 1975c, T.10, p.184.) Such a scientific prediction brings us not only closer to the arguments for the definition, explanation and assessment of the term spirituality, but also to his project of a Moral Republic, which should be the model for the that we are experiencing today.

In coherence with this aspiration, Armando Hart bequeathed us root ideas that are essential for this endeavor and that due to their hopes for Our America, according to the Apostle, have a meaning of Latin American and universal contemporaneity that does not contradict the properties of Martí's thought, either. Hart writes that,

"We start from a tradition of spirituality and ethics that manifests itself in the search for a better tomorrow for everyone. She is present, unequivocally, in the important movements of ideas that have taken place in the last fifty years in our great country.

These are ... the artistic and literary explosion, and the aesthetic thought that is related and has its strength in Alejo Carpentier and the marvelous real; social and philosophical thought, and the ethical dimension that we observe in liberation theology when we analyze it in function of the kingdom of this world; the popular education movement. (Fray Betto)" (Hart, 2004b, p.208).

These ideas, in addition to emphasizing the aesthetic perspective and "allude" to the Latin American literary boom that rose to the transcendent of universal creation with the production of García Márquez, Julio Cortázar, Vargas Llosa, Carlos Fuentes and that had in Lezama and Carpentier a Two portents improve the argumentation by including the ethical dimension to the artistic-cultural conceptualization that we try to carry out,

nothing more conducive since that spiritual function, that is, ethics, as a safeguard of society, constitutes a practical theoretical bulwark that strengthens human coexistence starting from the main moral tradition that comes from our first parents and is rooted from the work of Varela, Luz y Caballero and Mendive, among the most outstanding compatriots of the beginning of the century before last in the independentist, aesthetic work, ethics and teaching of the Cuban people.

In addition, the "artistic and literary explosion, and aesthetic thought ..." that had a creative intellectual repercussion beyond Our America; "Liberation theology" as a doctrine that could reach planetary nuances, even though it was an authentically Latin American theology and "the popular education movement" that Fray Betto tried to promote in the Cuban nation are facts that contain a spiritual dimension that such properties, are immense of course, for the purpose of these words.

Marriage and maintenance of the same, constitutes the bulwark on which the home rests, the family security and cohesion of its members, as the nucleus of our society; We recognize that the economic needs and aspirations of some families, the influence of the information shared on social networks and globalization as a process that contains the regular and the good, have marked unsuspected and inexplicable paths for the time that the Apostle lived, However, he left us some reflections that are valid for any time and space, as regards the "ineffable understanding of spirit" and the "pressing of souls" for conjugal happiness, let's read it,

"That when the man needs someone who understands his pain, admires his virtue or stimulates his judgment, he does not have to go looking for it as it happens now, outside his home. Let it not be compassion, duty and habit that bind your wife together; but rather an ineffable interpenetration of spirit, which does not mean slavish compliance by one spouse to the opinions of the other: before there is that tasty tightening of souls in which their opinions, capacities and food are similar, even when their opinions are different. (Martí, 1975, Volume 8, p. 444).

The spiritual and carnal satisfaction between a man and a woman, which contains in the first-place love as pre-eminence in which it is fully poured for, more than joy, to give and receive peace, security and aggrandizement to / from the other, bears fruit when with children, grandchildren or without them, such an understanding of spirits expands and happens as if time did not pass and we felt that we have a marriage that goes beyond the person we love, to integrate her or him together, in a kind of sublime project, first of all to the family and together with it the society we share, which accepts, models and admires us. That allegory should be a content that we privilege in schools, homes, communities, in short, in all of society; caring for family marriage as something sacred and defending it based on that generous and social philosophy, when its old-fashioned foundation is somewhat damaged, is to give ourselves the most beautiful gift of spiritual permanence in a kind of procreation that is cared for "for the good of all".

The value of identity should not be lacking either as a dimension of spirituality in this crusade against a materiality that absorbs like a centripetal all that is vain and doubtful that is in its path to prevent the human ascent to the enjoyment of decorum and

prosperity. The same otherness as psychological and sociological processes that are explained from individualization and socialization with their corresponding mediators such as motivations, ideals and expectations that make up the spiritual content of the personality constitutes, among other arguments, the theory on which the theory is based epistemology of identity and, incidentally, the very theory that seeks to define and value spirituality as a value and patronage of our nation.

This theory of identity allows us to establish that we are in the stories, feelings and experiences of others that summon us, many times without knowing ourselves, through art: literature, cinema, plays, dance, plastic; of sport in any of its disciplines; jurisprudence as judge or accused; the academy as an apprentice or professor; the trades, whatever and other professions and allows teaching to learn the emotions and feelings that we conceive and thus ennoble human creation by feeling spiritually part of it, as if we were the ones who wrote next to the Apostle that, "Homeland is humanity", (Martí, 1975, volume 5, p. 468); that we were the person who invited in *Dos Ríos* to his first and last charge with the machete and in the immortality of courage he expressed, "Young man, we are going to charge", or read with the son or grandchildren in *The Golden Age*, "Liberty it is the right that every man has the right to be honest, and to think and speak without hypocrisy". (Martí, 1997, p.4).

Hence, the insertion of the mega identity value gives an inclusive sense to spirituality, as its summit resides in taming the material appetite and improving the spiritual of others and personal.

We can approach a conceptualization about spirituality; this approach should not dispense with the following indicators, which, as I emphasized, are not the only or the first, however they should not be ignored, namely: the opinions and prejudices that the various social segments have from science, religion, aesthetics, moral and the academy about it; the religious and / or secular perspective, because even when it is entirely secular, the culture and training of academics, politicians or other professionals in their work, have alluded to and explained biblical passages as sources of civic ethics.

In addition, the suggestion and execution of the idea of good in the Martí's dimension, which contains love as a pillar of ascent, improvement and culmination; the process of self-knowledge of oneself and of human nature in general, which will offer the keys to establish the limits to our material and spiritual possibilities and, paradoxically, how prodigious our unfinished capacities for resilience and creation are.

We also refer to the biological reasons that reveal the etymology of the term, since in its genesis it refers to the first vital need; the similarities that exist between the category of culture and spirituality, rather than the "apparent" differences; the "tradition of spirituality and ethics that manifests itself in the search for a better tomorrow" revelation of the marriage between spirit and morality; and finally, at least for now, love, marriage and identity as fundamentals and roots of Cuban society; Obviously, these indicators do not exhaust the philosophical and, specifically, axiological dimensions for the definition of spirituality as a variable and scientific category, however, they are the ones that assist us in the first attempt to do our job.

It is necessary to insist on the following idea, I am aware that the criteria given do not exhaust the subject, I assume them because I consider that they facilitate the conceptualization and assessment of spirituality in the academic and scientific perspective as a safeguard and value of our society from the Martí's perspective, surrounded by an international context that undermines the most elementary forms of authentic cultural enrichment and just and equitable material progress.

Let's start with José Martí himself, who guides us in this task, "What is the spirit? ... The spirit is what he thinks, what induces us to act independent of our corporeal needs, is what strengthens us, it encourages us, it makes life bigger" T. 28, p.326-327.

Of course, it is not necessary to completely agree with the definition of the Apostle and, in fact, his enunciation can and must be enriched, for example everything that moves us from ennobling feelings should not be lacking in this conceptualization, neither what Raise the hopes, joys and energies caused by our projects that become difficult to achieve, because supposedly the conflicts that lead to their solution could seem insurmountable, nevertheless, Martí's allusion to the strength, courage and greatness of life in this definition could be understood as philosophically integrating emotions, feelings, hopes and energies in our fight for life, or perhaps not in a more literal and less hermeneutics.

Spirituality must also be integrated by tangible and intangible strengths, intrinsic and extrinsic motivations, cultural, academic and scientific dimensions in the axiological philosophical perspective that reveals the capacities and values of the human being to make him worthy in the generous and transcendent act by a higher world.

Martí's spirituality as a value and safeguard of our society, at that time will be an inescapable pillar in the improvement of the Cuban nation, because its citizens must be educated in one of the supreme values that models spirituality, namely, the regulation of the ego. facilitator of unity and primary need for progress; This reflection is, in my opinion, the most comprehensive and conclusive of all we have done in relation to the wisdom of feelings and their behavior, since it places the human being in its correct axiological dimension: humility, as the first law of wisdom, as José Martí says in his work *The Golden Age*. That humility is a centripetal force in the diversity of temperaments, ideologies, beliefs, social status, which benefits in gregarious subjectivity, the appearance of unity as a social value and resource unavoidable philosophical in human education.

The inclusion of all values and probity, as an inheritance of the best of universal culture in a permanent conscience that encompasses social contexts, in pursuit of a coexistence for the material and spiritual satisfaction of all, morally constitute the bases for the conceptualization of spirituality on the scientific level, criteria that are not in conflict with the evaluations we have made of Martí's opinions up to now and that serve as the foundation for the defense and support of the Cuban nation.

So, in the scientific perspective that basically includes, although not the only ones, the anthropological, axiological and philosophical function, we understand that spirituality is

the state of satisfaction in the projection, realization, reception of individual and social tasks that integrates the quality of thinking, feel and act aesthetically and ethically in coherence with the universal culture for human progress.

It is obvious; this definition constitutes only a theoretical approach with the objective of better understanding its academic and cultural function for the ascent and support of the country, which assumes any new opinion that improves it. From this theoretical-methodological approach and conceptual approach, we can argue some of Martí's foundations that constitute unavoidable contents for the defense and safeguarding of the nation, based on the spirituality of the Apostle given essentially as educational, cultural, scientific, ideological and political content.

However, before such justification, it is necessary to irrevocably locate the underlying honesty that support these reflections, since there have been inept, self-sufficient and opportunists who have taken advantage of their ideas or other illustrious ones, to distort and / or ascend to the shadow of the thought and action of the most universal of Cubans to damage the spirituality of good compatriots or, what is the same, of the nation; I consider as the Apostle that, "Honesty is no less necessary in literature than in other occupations of the spirit. What is not honored in literature, as in everything, finally perishes" (Martí, vol. 7, p. 428). This phrase, as we can be observed, comes to us like a glove because it refers to "the occupations of the spirit", the original attribute of these words.

The history of our nation has revealed on more than one occasion the betrayal of this principle: it was not honest Cubans who removed Céspedes; Those who censured the Apostle's civility and reviled his military capacity, those who did not even reach his ankles; they were more than cowardly those who kept silent, deceived or not, in the face of Operation Peter Pam. Those who exceeded during the gray five-year period may have been honored, but their ignorance or political prejudice did not allow them to evaluate their compatriots but, and only through a dogmatic prism that more than enriching the spirituality of the other, injured her, because that other than you or me, we have honestly expressed the ideas in opposition to what such compatriots or others think and feel from their ineptitude, sometimes unaware of their lightness, although sometimes sadly shameful.

For the record, those affected are not perfect either, perhaps at some point we have been less honest than the aggressors, of course with the exception of the Father of the Nation and the Apostle of the Cuban nation who with their courage support it and warn that we have to unfold. to walk with integrity, without hatred and ready for a contest as decisive as that of Carlos Manuel and José Julián, the only quality to keep the homeland at the top of the future and prosperous nations of the universe.

Serve this reasoning as a wall before the concern in these transitory times that, from lived history, someone could offend a person who acts or expresses himself under the right that he has to "be honest, and to think and speak without hypocrisy"; Therefore, to be minimally Martí's, that freedom, fully and literarily conversing, must be a habit and duty in the immensity of the goodness that the country offers us, as spiritual and

material condition in the conservation of the nation, aspiration for which he fell facing the sun in Dos Ríos.

Thus, we can risk all the criteria that in the home, academia, science and other intimate spaces and social functions, contribute to strengthening spirituality as "that sun of the moral world", as a righteous virtue to strengthen the work of all, even with the disagreement of compatriots living inside or outside of Cuba; That is their right, ours is to defend, without offending, the most beautiful and kind inheritance of our founding fathers: the Cuban homeland and that for the good of the poor and ignorant emerged from that heritage and builds a socialism full of benefits that permanently requires a work of perfection and development to make it our most beautiful creation.

6.5 Scientific drafting and communication: Martí philosophical perspective

"The truth has a simple language that seduces the most indifferent will: the ears resist in vain: it has a secret force that convinces, subdues and conquers" J. Martí

For hundreds of years we have written our texts, in accordance with different perspectives based on the purpose, genre, philosophy and culture that surround us; the writing of reports, essays, articles and theses, among others, has been marked by an academic, scientific and sometimes even political identity, in which the very essences of its nature and paths are overlooked; It is not possible to admit, but that is how it happened, that because we once belonged to an ideological bloc, such a condition would define even the styles of writing the thesis trying to objectify such personal processes and, therefore, of a deep subjective content.

In the article: A qualitative vision of scientific writing, it was stated that:

"To guarantee a higher social quality it is necessary for professionals to master the characteristics of the scientific style that governs writing. This requires the use of different strategies, through which it is possible to initiate, continue and develop communication. In this regard, it is suggested that language is used by the scientist to argue their theoretical positions before the scientific community. This presupposes a personal or subjective nuance that is interrelated with the objectivity of the facts and phenomena argued. Hence, personalization constitutes a way to coin the obtained scientific results".

These reasons are premises, although not the only ones, in the diversity of perspectives regarding the preparation of the contents that make up such texts; for example, in Educational Research Methodology Current Challenges and Controversies, from a Collective of Authors, two ways of how these works should be written are suggested. In that book it is stated that:

"In the writing of the report, the use of the personal pronoun in the first person singular should be avoided. If there is an absolute need to do so, then the first-person plural should be used, but avoiding its useless use and taking into account that all concordances, predicative complements, attributes, etc. are performed with a subject.

On the other hand, the use of the third person favors the necessary objectivity of all the information that one wants to give”, p. 183.

Contrary to what they warn, I consider that both the first person plural and the singular can be used, as there are moments in the development of the investigation that those involved in the group or case study that exceeds the figure feel, do and speak of a subject, as it commonly happens. This generally occurs in the description and evaluation of the experience, especially in qualitative trend projects, although there are others in which it is only the expression of the main researcher.

The final statement that, "the third person favors the necessary objectivity of all the information that one wants to give", will it be the carrier of the whole truth? It is obvious that writing integrates the false and the true; It is also a truism reality that writing in the first or third person does not promote the objectivity or subjectivity of what is written and, written incidentally, no matter how much we strive in the search and expression of content as objective as possible, we can never totally subtract ourselves from the subjective dimension of truth, –as we stated in note 197– and it is very simple: the philosophical properties of truth are its absolute, relative, concrete historical, objective and subjective character, although there are also the eternal truths, but only with pyrrhic value for science; a Martí argument adds that, "The truth - it looks so much like a lie!" T. 21, p. 245 In the following paragraph to our satisfaction we can read:

“It is necessary to clarify that although traditionally these criteria on writing in the third person appear in different texts... there are suggestions related to research in which the researcher is often the instrument and, in addition, it is defined as a participant in which it can be written in first person of singular”.

An idea that we share because, in the dialectical and experiential projects that we propose, the researcher possesses the double condition of being subject and object of a process that has as its singularity and specificity the social, contradictory and experiential nature of the investigated object - according to the Apostle, “... We ourselves are the first means of knowledge... the natural means of research, the philosophical natural”, T. 19, p. 364, - and this property defines not only the contexts, designs and methods, but the language to be used.

For these reasons we must assume a quality and aesthetic that identifies, at least, the scientific writing; At least, because the organization, conduct, defense and evaluation of the investigations, we develop in the first person singular or plural, initial incoherence that limits the rigor and full persuasion of what is exposed; It is unprecedented to accept that everything we do before, during and after the doctoral defenses we share it in a direct, social and personal dialogue and then some tutors, opponents and, sometimes, members of the courts, we demand that applicants reports of these theses must be written in the third person; style detracts beauty from these processes, but I will return to this in my final words.

I have commented on it in those acts: “You, applicants, are not the culprits, it is us who, for involuntary reasons or paying attention to foreign canons and outdated manuals,

rather than to the beautiful and convincing Cuban scientific and pedagogical tradition, we ask you to copy their reports in the third person or impersonally". There we have Félix Varela who in the Cast of 1816, First Examination, Logic, On the Manifestation of Our Thoughts, states in point 18 that, "The rectitude of language consists in its brevity, clarity and precision".

First, let's define language; According to the Spanish Dictionary of Synonyms and Antonyms by Federico Saínz de Robles, enriched and updated by Editorial José Martí just five years ago, that is, in 2014, it states on page 339 that language is language, expression, style, figurative language, among other meanings. Second, what is brevity, clarity, and precision? It is to be concise, sincere and exact; it is promptness and abbreviation; glimpse and ownership; distinguish and delimit. Therefore, the style of the expression must be summary, truthful and correct. From these arguments it follows that direct and personal language integrates these conditions and requirements. The writing or presentation in the third person, assuming that you comply with these claims, will make your writing and presentation more laborious.

In harmony with these arguments, José Martí, teacher, poet and scientist asserted, "Putting science into everyday language: there is a good that few do." José Martí, O. C. T. 13, p. 425. The common man, housewife, farmer, young creator, the doctor in his office, as well as the scientist in his laboratory, share the content of their tasks in the daily language, that is, do they converse in the third person or do they with grace, temperament and arguments from our identity and Cubanity as a condition of the soul?

Don Fernando Ortiz defined it like this: "Cubanity for the individual is not in the blood, nor on paper, nor in the room. Cubanity is mainly the peculiar quality of a culture, that of Cuba. Cubanity is a condition of the soul, it is a complex of feelings, ideas and attitudes". Will our scientific ethos possess the condition of the soul as a premise for its ethical existence, or does it constitute an institution alien to virtuous work and the noblest feelings and attitudes that make up the tradition?

It is pertinent to highlight the work carried out by the members of the admirable family of researchers, technologists and scientists of the country, not only as men and women of science who responsibly carry out their tasks based on social progress, but also as people who transform and they enrich the culture, teaching traditions, fine arts, our identity and Cuban identity to live together in a fuller, more civilized and better society. What better example than all the health personnel in their unprecedented work to try to alleviate the ills of the Coronavirus and achieve the imminent solution to the pandemic with the vaccine candidates.

The word and language, as the greatest cultural creation of the human being, originally had and still preserve, their gregarious, affective and personal character, functions that are present and distinguish our Latin and tropical idiosyncrasy, that is why it is not possible that still Let us assume foreign ideas and attitudes, to the detriment of a peculiarity and cultural legitimacy that assists us from the national and Cuban history, defined and defended by pedagogues, poets and scholars of universal roots.

According to Valerian criteria, to the Cubanity conceptualized by Don Fernando in defense of our language, we turn again to José Martí to read how he defines it,

“The language has to go like the body, slender and free; But you should not put a word on it that does not belong to you, as you do not wear a flower top hat, nor does a Cuban leave his leg bare like a Scotsman, nor does a clean and well-cut suit get a stain on purpose. Speak without stains”, in “The Castilian in America”, *La Nación*, Montevideo, July 13, 1889, Yearbook of the *Centro de Estudios Martiano*, no. 9, 1986, p. 40.

Faced with this metaphor, we look at a dimension of the Philosophy of our language that is well worth noting for Cuban researchers and writers as well.

It is astonishing, as a culmination of the criteria set forth, how these ideas appear in the very etymology of the expression thesis: “THESIS *´conclusión* maintained by reasoning, med. S. XVII, lat. thesis. Tom. from gr. *thésisíd., propte.* 'Put action', *deriv. dethítemi ´yopongo”* Upon reading this last sentence: I pongo, I was in a state of rejoicing and stupefaction; I still observe it and I cannot but reaffirm myself in the conviction that we maintain the theses and put them from you, him, me, our reasoning.

More clearly, not even chemically pure water, that is, that proposal I put, in contrast to the hackneyed: “... the author of this thesis puts it for the consideration of the scientific community ...”, argues and concludes that the origin of the word thesis is consistent with the self of the first person singular and not with the third person that some hold on to preserve.

These arguments do not mean, under any criteria, that we disapprove of the rich and necessary movement to the updating and perfection of language, no, what it is about is that we be consistent with the etymology and semantics of the words, because in the end these Branches of linguistics exist, among other reasons, to provide us with the aesthetic and intellectual scaffolding that is capable of providing one of the most prolific languages that exist: Spanish and that, based on these premises, we are in tune with what it symbolizes and personifies each word from its genesis and development.

It is prudent to propose that the use and abuse of the first person is also immodest, ridiculous and in bad taste; Thus, the word I does not have to appear anywhere in the thesis and it is very simple, for example, in the description and assessment of the experience, which generally emerges in chapter three, it is more beautiful to write: I consider, that: I consider, and that is how it should work for all cases in which that phrase can and should be removed.

In this sense, selfishness, according to colleague Kenia María Velázquez Avila, in her work, *Scientific Writing of 2016*, states that,

“The verb expresses through its form, the two basic members of the sentence: subject and predicate. Therefore, when the subject of the sentence is a first-person pronoun, both singular and plural, it is not necessary to express it, since it is identified using verbal morphemes. It is explicit in the verbal ending”.



I must add that sometimes the first person tends to be conjugated with the impersonal and with the third of the plural, as I articulated in my thesis project in 2002: Didactic proposal for its use in the Martí's Classrooms in ninth grade in basic secondary education, these arguments and it is obvious, so incomplete then as for now.

We can conclude this part on the style of scientific writing by noting that, in addition to the personal and direct language that does not diminish the objectivity of the investigative process, rather it embellishes it, we must take advantage of all the spaces and strive to establish it as a cultural pillar of identity and Cubanity, as a need for technical and component growth that announces since its creation a rigor and an aesthetic capable of being at the height of the highest exponents of Cuban literary production.

From the critical and generous essay, love as revolutionary energy in José Martí, written by Fina García Marruz, 2004, we are missing a scientific work that we can consider a classic at the height of *Paradiso* or *El Siglo de la Luces*; certainly, the demand is high, but if we do not think we can do it, we can never do it.

How topical do these words of the Master contain as the foundation and philosophy of what we have been advocating for scientific writing, "It seems that a reform in our way of writing is necessary", T. 22, p. 325. In the dialectical hermeneutical assessment – reading, interpretation, decoding and elaboration of new codes– of the complete paragraph in which this sentence appears, the allusion of José Martí is evident, perhaps in a more conscious than unconscious way, to the writer who performs a function of providing solid, well-studied, judged, refined, complete knowledge, in which each written line leaves new knowledge to the reader or a clear and fruitful idea, highly diluted and proven; When we read and "hermeneize" these properties of writing, we are only in the presence of attributes of epistemology and, therefore, of Philosophy and Sociology of Education.

Now, and as a culmination of this invitation, let us reflect on what should be the artistic codes that can accompany, without prejudice to its precision, legitimacy and timeliness, that scientific elaboration to make it more beautiful and pleasant, as José Martí revealed, "... enliven science is to generalize it". T. 7, p. 149, sentence that contains a compelling philosophy of human sociological and spiritual perspective.

Let's start our approach with the possible idiomatic twists, metaphors, aphorisms ("You don't speak badly of what is known well", or "A good understanding, with a few words is enough"), Latin phrases (for example, *Carpe diem*: Take advantage of the Present day. Words of Horacio in *Odes*, which remind us that life is short and we must hurry to enjoy it, which is also enjoyed by conceiving science at the service of man) or foreign and, more than foreign phrases that obviously we require, of which we are most urgent because it is an official requirement, it is consultations and criticisms of foreign authors in other languages, whether or not they are downloaded from the internet.

The first indication that we must point out is that the scientific thesis is not, although sometimes it could deal with these genres, a novel, short story, or a poem, therefore, it

is worth clarifying it does not happen that in the decoding of these ideas someone exaggerates their meaning and the remedy is worse than the disease; The second is that the use of these resources should not lead to abuse of them, thus, the measure will be the justification for their use.

The third resides in the coherence that they must keep with the allegation, as an added argument that offers beauty and epistemological support; fourthly, it is necessary to advise that we cannot make any concession to bad taste, banality or a trivial aesthetic that minimally affects the foundation and finally, the intention and extension of beauty must be integrating a provocative musicality, rhythm and truth wakefulness, enrichment and social and individual enjoyment.

In such a way, it is impossible to escape from this colloquial, philosophical and Martí's perspective for scientific writing, which has nothing new, except the fact that there are few colleagues who approach and publish these dimensions of scientific creation based on an assimilation and increasingly coherent and respectful objectification of communication, as an original component of scientific culture at the service of popular culture, in an interdependence in which both rise and are winners.

Scientific writing can be done from a personal, colloquial and aesthetic dimension that integrates the stylistic and linguistic resources that carry the greatest sum of beauty, rigor and invitation to the betterment of society; The foundation is enriched by various ideas of José Martí related to Philosophy and the requirements of a suggestive and finished writing, as well as other criteria that support a communication nuanced by the unique and subjective implication against the current of an objectivity and "depersonalization" of the scientific text, characteristics that alienate it from its social function, academic, scientific and cultural progress of society.

It seems that the defense of language and nuances is only a detail that contributes little and impacts on the highest needs of society, however, the plot and philosophical substrate that the ideal, literal and spiritual universe is the reflection of reality with all their miseries, vicissitudes and determination to build a better world from prediction, corroboration and perfection from scientific activity, justifies the commitment to elaborate these ideas as an addition to the noble task for superior humanity in which we are jealous of the perfect harmony between doing, thinking, feeling and saying.

We are philosophically and spiritually rich, when we understand that the woman and the man first, (and at the same time that they commented on how to mitigate the appetite and satisfy "that other stomach that hangs and that usually has terrible hunger"), threw the stone to the apple or any other fruit and then they speculated in open, frank dialogues and wrote similarly and made books in their image and likeness, in the spiritual and material context in which they communicated and lived.

However, we could never overcome that reality in fantasy, fiction or in any artistic creation, although perhaps in science we could; It is very simple, we will never conceive a theatrical, musical, plastic, dance, sculptural, audiovisual and textual work that overflows the immeasurable daily life in which we talk as we are.

Art, in the case of overcoming life, would only do so from the theoretical-aesthetic dimension in its desire to offer more virtue and beauty but at the same time, as a creation that derives from it like science, they would never overflow it because they are intrinsic and precisely reality is what contextualizes and generates art and science.

So, doing, standing up, eating, reproducing, thinking, speaking, writing and reading, was the path and the struggle for evolution, existence and truth, in an unfinished cycle in which "conforming life to beauty was and is its only serious matter", for those of us who work for the utopia reality of educability and human excellence found in the projection of beautiful socialism, the unfinished model of freedom, justice and probity.

Comment on Martí's phrase, "Conforming life to beauty ... (as) the only serious matter in life", which we find in the Yearbook of the *Centro de Estudios Martiano*, no. 4, 1981, p. 13.

6.6 Thought and nation: components of Cuban spirituality

Serve the introductory outline to the topic. The study of thought and the nation as components of Cuban spirituality, fundamentally for educational purposes, is a need that could transcend the academy if it organically manages to explain the causal, temporal and spatial relationships established by the progress and maturation of the nationality, in order to convert the accumulation of all the amalgam of passions, feelings, conceptualizations, traditions, facts and economic, cultural, ideological and political trends that were felt, thought and experienced in the process that will converge in the emergence of the nation.

For that reason, whatever the territory or nation in which this study is carried out, even outside the Caribbean and American region, it must necessarily include these variables to offer a complete result of it; Other indicators may be added to those mentioned, but none should be subtracted. The philosophical-methodological rigor of the proposal lies in the fact that almost all nations, saving their differences in historical maturation and I emphasize, some more than others, have had such an amalgam of feelings, conceptualizations, traditions, facts and economic, cultural, ideological tendencies and policies in their specific process in the ascent from nationality to nation.

This is a generic value that makes the proposal a benchmark for research of this nature, currently eager for sensible searches capable of promoting the roots and distinctions that strengthen and give us security in the face of the immeasurable avalanche of publications, radio programs, television, artistic, films, shows, audio visuals, contests, awards, fake news and all the content that imperialism "gives us" and sells to distort and discredit our origins and development of the cultural, moral and national values that identifies us and makes us easier their material and spiritual domain on a universal scale. In this project there is fertile ground for addressing it and trying to solve it, the central objective of the Philosophy and Sociology of Education discipline, which establishes to reveal the most global human problems and seek a solution from human thought and activity.

This proposal then becomes a modest contribution to the cultural and ideological combat against the immense transnational information companies at the service of US and international imperialism, based on the evaluation of the Cuban experience in its historical evolution during the last five centuries. of existence; In coherence with these arguments, the genetic and / or social perspective of the origin and development of objects, processes and phenomena, reveal their formative capacities that it contains and requires to be transparent in its concatenation, organicity and beauty so that they have the expected effect in the teaching profession, science, culture or other activity in pursuit of human spiritual ascent.

Man, as the highest step in this process, evaluates his affective, practical and intellectual activity without any consideration and makes it entirely his own, when he critically recognizes and makes aware of the virtues that he inherits from his parents and those from his grandparents; he feels and acts in accordance with this family condition that, inevitably, cannot be separated from the community, provincial and national, in this sense the studies carried out by José Ignacio Reyes González offer an unmatched contribution from the didactic perspective in the country. In this way the social and national becoming then reproduces this process at that macro level, of course, without being an exact tracing of the minimum range or the home, but the specific regularities that developed at the micro level can be observed well outlined, in the primary cell of the society, family.

When we show convincing evidence in the answers to the questions where did we come from? What did our ancestors and first parents do and feel in the face of the injustices they were subjected to and why we reveal the fundamental values in which we were brought up, without being exactly the same to them in terms of ideology, politics, current of thought, scientific method and universal worldview? Consequently, how do we long to exist, for our children to accompany us and where do we want to go with them? We confirm the unequivocal arguments of the conversion process of nationality in nation from the thought and action of the race that preceded us.

Although it may seem exaggerated because of the age of the matter and because it is directly outside the content we are addressing, the deaths of Hatuey and Guamá at the hands of the conquerors are events that are not left out of the assessment we make, since historically and culturally they are also we come, in addition to our nationality and nation. Later we will assess how all sorts of contradictions between colony and metropolis, humanly and philosophically, were the first causes for the conversion of nationality into a nation based on the thought and practice of our ancestors.

We are in a position to explain the basic ideas of the work seen from the Cuban experience; The first criterion that we uphold, although in this sense I am neither the first, the best, nor the only one, is that the process of nationality formation dates back in its most remote antecedents to events that occurred in the same 16th century; Thus, significant events in the seventeenth and eighteenth centuries in the cultural, economic, teaching and military spheres contribute to the fact that once the nineteenth century has entered, the path becomes more expeditious, not only to understand the culmination of this process during the development of the Ten Years' War, but also to expose it in a

harmonious and convincing way from the pedagogical perspective with the Philosophy and Sociology of Education at the forefront, in the debate within the very common philosophy of life in the Cuban society or the philosophical assessment of history from Martí's perspective.

Of course, alongside the enslaved Indians, landowners, agricultural and agrarian workers, merchants, island bourgeoisie, among other segments and social groups, who contributed their grain of sand to the fact of thinking and making the Cuban nation, there are intellectuals, teachers, scientists, priests and poets who were pillars in the maturation and emergence of this process; It would be enough to mention the Father of Philosophy in Cuba, José Agustín Caballero, the priest Félix Varela and the school director Rafael María de Mendive, for others, an excellent poet, to support this opinion; However, what is prodigious is that the three are, without exaggeration, outstanding pedagogues of a universal nature who consciously, from their reflections and academic, patriotic and cultural conclusions, knew that they contributed to the historical evolution of the Cuban nation.

The educational objective that the study contains, although not the only one, finds an ostensible and beautiful link with the previous arguments and highlights how some of the most exalted pedagogues in the country were conclusive in their particular training task in the classrooms and general educational from a reflective, combative and resistance philosophy that brought together almost an entire people, in the historical progress to enjoy the ethical, aesthetic, material and spiritual components of the nation.

In this context, the responsibility of Cuban pedagogues was decisive in the transformation of nationality into a nation, some even decided, as is the case of Luz y Caballero, to carry out this work to contribute with his profession to the fight for the independence of the homeland, an accomplishment that synthesized and established its peak with the development of the Ten Years' War. In the support material for the Philosophy of Education conferences, we find this reference, "José de la Luz y Caballero said that he had converted to teaching to fight for the independence of Cuba. Varela suffered and died in exile for the same cause and Heredia was no less, who for conspiring also suffered that "misery". Arteaga Pupo, F. 2019.

The social mandate that teachers of the teaching profession have when sharing these contents, which as we observe, have a deep patriotic sense and a high formative sensitivity, is the beautiful responsibility of developing them through a fluid, attractive and sublime communication, although truthful and emphatic by providing examples that reveal the nexus of those historical contents with the present; with the help of social networks managed by students in the same classroom process or other related ones; visits directed or requested by them to various cultural, community and scientific institutions related to the subject, including carrying out activities in their own homes.

The elaboration of artistic materials can also be oriented: paintings, poetry, audiovisuals, dramatizations that refer to their essences; open discussions with questions and answers, presentations of materials, panels, informal conversations; the writing of articles to upload to the networks, take them to events or publish them in any

medium; make visits and meetings with experts to search for information, among other procedures, methods, methodologies and ways of organizing the educational process, that in an attractive and meaningful way for all those involved we can share and be pleased with the approach to the issues addressed. Of course, the remaining content should also be treated with the aforementioned style, without missing time graphics, the corresponding iconography, old books, maps, audiovisuals or other materials and objects that support the matter in its context.

The discipline of Philosophy and Sociology of Education, both for graduates, various masters, doctorates and other figures of presentation and academic debates, which includes this work, Thought and nation: components of Cuban spirituality, as support for the Thought subject and Nation or any other of the various programs, starting from its supreme objective: to perfect the thought, conscience and individual and group attitude to live in a better society, should use this material to personally or collectively communicate, evaluate and enrich among all those who are involved in the educational process, in addition to the influence they receive through of the other agencies and training agents with their corresponding mediators.

Perhaps you are wrong in the abundance of dimensions, adjectives and perspectives to explain the contents addressed; I recognize this linguistic limitation, however, I assumed it before the dilemma of being laconic or extensive in the foundation; I preferred this style, I assume it, but that is how I was satisfied: I choose to sin by excess and not by lack.

Having explained these fundamentals, let us go to the essence of the subject. The formation and development of the Cuban nation is the result of action and thought, first of the Creoles and then of the Cubans, who, based on different circumstances, needs and achievements, led to carried out the production of a culture that ruined everything that opposed its independence, well-being and social justice, mainly during the 18th and 19th centuries, although there are economic, military and cultural antecedents in the 17th century and the century itself. XVI, which in its historical evolution accumulated part of the root essences of our nationality and nation.

Why do we go back to the 16th century to reveal, in my opinion, the ancient examples that show the most remote roots of nationality when absolutely no one felt or thought about it? Because dialectically it is a process full of contradictions that its solution led since then to the advancement of nationality to nation, a course mediated by the reflections of those men and women who preceded those who finally conceived it with its most solemn and beautiful attributes between 1868 and 1878, anthem, flag, shield and constitution.

Colonization was practically not over when the tasks appeared and with it the most ruthless slavery; The Indians were treated by the Spaniards with a cruelty that they had no other way than that of rebellion, which became so significant that the Emperor Charles V himself ordered that they be sought out and fought "as against our vassals who are raised or rebelled, so that any person can kill them and arrest them and do all the damage they can". Ramiro Guerra, who is the one from whom we take the quote,

writes later, "Every time one of these was killed, the head, nailed to the tip of a stick, was placed at the entrance of the towns, as a lesson to others".

However, the rebellion continued especially after 1520 in Puerto Príncipe, Bayamo and Santiago spontaneously or under the leadership of the caciques who undoubtedly meditated, not for national purposes because they did not know, think or conceive of such a project, but yes with the determination to live or die in the fight against that barbarism. It is not then the allusion to the deaths of Hatuey and Guamá was preposterous.

It would be unforgivable not to go to Cintio Vitier in the brave, censored for years and essential essay to fully understand the honorability of justice in the country's history, as well as subterfuges with an unprecedented intellectual dimension, "That sun of the moral world"; there he left us these words that come like a glove and that we must reproduce them as they appear from the beginning of Chapter one until the conclusion of the first paragraph, to understand them organically in all the ethical and aesthetic magnitude that they contained, the turbulent beginnings that we had and in which we already defined ourselves as settlements, communities and peoples in reckless conflict against forces that came from beyond the seas, to crown the status of nation centuries later:

I

IN THE COLONY

"Sad land, like a tyrannized land
and of lordship.

Miguel Velazquez
Letter to Bishop Sarmiento,
Santiago de Cuba, 1547.

The pained exclamation of the music and grammar teacher Miguel Velázquez, a mestizo from India and Spanish who heads this chapter, was perhaps the first spark of indigenous moral conscience at the beginning of a history dominated by greed and cruelty. Against the light of those grave words, a summary valid for the entire colony, we see the land of the Island, so beautiful and paradisiac, in the eyes of the Discoverer already soaked in sadness in other eyes sensitive to the humiliation of tyranny and slavery. Centuries later, José María Heredia would tearfully distinguish in the homeland "the beauties of the physical world" and "the horrors of the moral world", the latter expression that will shine in a memorable sentence by José de la Luz y Caballero. Throughout the intervening centuries –especially in verified testimonies such as *Espejo de paciencia* (1608) and *Dolorosa*, metric expression of the site and delivery of Havana (1762) –other glimpses of the dawn of the Creole conscience could be traced, but that conscience only it would begin to become visible in an undoubted, coherent and continuous way, from the last decade of the 18th century and the first decades of the 19th".

What happens is that, despite the fact that this consciousness of the Creole "would only begin to become visible in an undoubted, coherent and continuous way", in the 18th to



the 19th century, it does not prevent that since the 16th century it was part of experiences transcendental and with patriotic consciousness in the history of Cuba, as the author himself notes that in that period, "other glimpses of the dawn of the Creole consciousness could be traced"; thus, the appearance of the Creole, the concept of Creole and the formation of Creole society from 1545, according to Torres - Cueva and Oscar Loyola in their work of a didactic and referential framework for my research, "History of Cuba 1492 - 1898, formation and liberation of the nation "; the writing of *Espejo de paciencia*, by Silvestre de Balboa as far back as 1603, (perhaps in Vitier's text mentioned above there is a typographical error, since the year 1608 appears as the year in which the work was written) author of the first literary text written in Cuba and the definition of homeland used by the *Matronas de Remedios* in 1690, although there are traces of its use in advance, they are witnesses to this statement. Of course, these facts and judgments should not be observed apart from the Cuban thought of that time, which constituted, par excellence, the raw material for later thinking about what was thought and serving as old, but true, foundations for the appearance and consolidation of the Cuban nation.

Then, the fundamental facts, but not the only ones in the history of Cuba in the eighteenth centuries, such as the *Rebelión de los Vegueros* in 1717, 1720 and 1723, who evidenced more than 300 years ago the bravery against economic injustices and the resolution to fight even if it is at the cost of living, –a decision that surely had to be thought very intensely–, in the face of everything that impeded freedom of commerce and, consequently, the enjoyment of complete spirituality; the constitution of the Royal and Pontifical University of San Gerónimo de La Habana in 1728, whose founders, all born in Cuba, its rectors and teachers were Creoles until secularization in 1842, connoted in their reflections, definitions and opinions that later contributed to the forging of nationality and nation.

The founding of the Seminary of San Basilio el Magno in 1772 in Santiago de Cuba, not infrequently recognized as the first center of higher studies of the entire eastern region, central part of the country and the second of Cuba, with certainty integrated in the work of its clergy a theological and secular spirituality as a distant advance of the culture in the eastern society of that time that we undoubtedly inherited those of this restless region.

Perhaps the courage of Pepe Antonio in front of the English when in 1762 they invaded Havana defending the land where he and his followers were born, deserves a special mention, since the willingness to offer existence itself speaks well of that bizarre gesture that in its rebellion it contained an extreme dose of dedication and, therefore, of immortality; Today this gesture encourages education in the love of the homeland from a life or death test that our first parents left us on the edge of spontaneity, although filled with meditation, legitimacy and beauty; Among others, these are experiences that continued to enrich the antecedents of nationality, conditions of their own causal content and, therefore, of thought and the nation.

A fact that deserves a few words apart during this eighteenth century is the creation of the Friends of the Country Economic Society, an institution to which the most

outstanding personalities of the time belonged, at least from the western region of the country, such as José Agustín Caballero, Father of Philosophy in Cuba, eminent pedagogue, uncle and one of José de la Luz y Caballero's tutors; Tomás Romay, Botanist, Chemist, Humanist and Member of the Paris Vaccine Commission and the Bordeaux and New Orleans Medical Societies; and Francisco de Arango y Parreño, prominent intellectual, researcher and expert on Cuban agricultural issues and prominent disseminator of the most advanced ideas of his time that influenced the secularization of society at that time, despite his reformist affiliation.

Furthermore, the institution supposes having formed the first public library that still offers services; The sum of these ideas shows the push that in pedagogical, informative and sociological matters played in the modeling of the Cuban nationality and the benefit of its spirituality.

After what was valued, the progress of the main economic, ideological and political currents in the 19th century constitutes, as well as the climax of the Cuban nation with the development of the Ten Years' War, the foundations of the most advanced thought of Cubans until the death of José Martí and that various generations of compatriots received in a kind of perfection as a practice that does not end until the present day, specifically that of patriotism with all that its philosophy contains, of an extraordinary beauty due to its deep perspective of resistance, criticism and sense of justice when he has been attacked by interests alien to his noble nature; Thus, first the condition for the formation of the Cuban nationality is established and later, the culturally and historically already formed nation.

Within the main economic, ideological and political currents of the late 18th and early 19th centuries is reformism, materialized by the then Cuban bourgeoisie. This trend carried out by said bourgeoisie, sugar producer and merchants fundamentally in search of economic improvements, when apparently it was nothing more than a manifestation of monetary-material content, contained a dose of emotions and thoughts contrary to the abusive measures of the Spanish crown and, therefore, favored the flowering of nationality as a direct advance of our nation. In the aforementioned book, Sergio Aguirre carries out a study of the attitudes of the bourgeoisie in that period that will help to understand what their contributions were to the economic and ideological structuring of the assessment that we developed.

For its part, annexationism with all its anti-patriotic charge, paradoxically fostered an opposite movement that radically promoted love for the land where we were born, significantly based on the fundamental work of José Antonio Saco, a prominent intellectual of the time, above all, due to the comparative study from the sociological and cultural dimension of our country and the United States, a study that somewhat contributed to the failure of this trend. It would be worthwhile in contemporaneity to just appreciate again the foundations that the Bayamian writer left us with all the epochal limitations that do not completely overshadow his work, but that we should not neglect or overlook, especially for those who think or wish to think that virtue to oppose annexation and, therefore, to submit to the United States is a whim of current politics and government.



Below I refer to some of his anti-annexationist ideas cited by Sergio Aguirre in his compelling book, "Nationality and Nation in the Cuban XIX Century", even though we do not agree with what he writes in everything, as faith witnesses of the previous considerations:

“Contemplating what Cuba is under the Spanish government, and what would be incorporated into the United States, it seems that every Cuban should ardently desire annexation; but this very promising change offers great difficulties and dangers when it is realized”.

“Incorporation can only be achieved in two ways: peacefully or by armed forces. Peacefully if, in an unlikely event, Spain gave away, or sold, that island to the United States; in which eventuality, the political transformation of Cuba would be carried out calmly, and without any risk. As for me, and without believing that I intend to convert any Cuban to my particular opinion, I must frankly say that although I recognize the advantages that Cuba would achieve, as part of those States, I would remain at the bottom of the heart a secret sentiment for the loss of Cuban nationality (underlined by Saco as well as other words in these paragraphs, SA)”.

The uneasiness that seized the patriot from Bayamo after his assessment of what the annexation meant for the palpable Cuban nationality and the inescapable impact on the feelings and spirituality of José Antonio Saco is obvious.

It traveled along paths even more coherent with the thought and origin of our nation, abolitionism, since its pillars constitute the very essences of a change that haunts and borders on a revolution, observed from the context of then and that finally did not find, but in the independence movement, the only way to achieve it, however, the independence movement and the development of patriotism had in Félix Varela its highest ranking exponent prior to the feat of 68; there are several examples that show, especially in the third decade of the nineteenth century, that this was the current of political thought that most influenced the ideology for the forging of the Cuban nationality and nation, and that it converged in the beginning and development of the independence feats and the work of the most brilliant and universal of Cuban politicians.

All these facts, processes and events that took place in Cuba were colored by the international context that was outlining, from the seventeenth to the nineteenth century and the thought of our first parents in favor of freedom, progress and equality; for the bourgeois revolutions in England and France in Europe, that of the Thirteen Colonies in the United States, that of Haiti that was so close economically and spiritually to the Cubans of that time, the independence of most of the countries of Our America where it was He stood out, like no other personality in Universal History, El Libertador Simón Bolívar. These were events that marked the culture, science, art and ideology of the people who thought of Cuba and definitely contributed to the creation of our nationality and nation.

We could ask ourselves then, where does Cuban thought and, therefore, the most remote Cubanity come from? Cuban thought comes from the mixture between mysticity

and reality that sustained in science, technique and bravery make this "adventure" by Cristoforus Colombos Fontanarrosa and others, the most abundant and transcendental of the spirit and materiality of which we Latin Americans are heirs and, therefore, the Cubans; Simón Bolívar, the deepest and highest of men in the midst of these circumstances, lineage and perhaps the summit of the entire human race, taught us to seek, find and enjoy the supreme condition of man: freedom through combat without giving up the effort, and only giving up with death in a relative way because he understood the legacy of his work together with collaborators as something that would inevitably be admired in the near and distant futurity; His beautiful teaching came to us from very close to thinking about it and doing it here in Cuba, which by the way means paradise in Arauco.

For this reason, among other reasons, Cuban thought in defense of our nation is the result of such a historical composition that is synthesized in the thought and work of José Martí, who expressed from Bolívar that, "Oh no! In calm, you can never speak of someone who never lived in it: you can speak of Bolívar with a mountain as a platform, or between lightning and lightning, or with a bunch of free peoples in your fist, and with the headless tyranny! at the feet!" The projection and reality of these phrases are the reflection of the honor in the battle and death of the Cuban Apostle, who from his childhood could not live in calm, opposed the designs of low human passions, was the summit on the platform to the service of freedom and beheaded the Spanish tyranny to advance the way in the dignity of the country, even when there are lawyers who have tried to minimize it by speculating on the last moments of his life; will know the conspiracy of the elements of nature why, as a contradance of their conspicuous children who understand the integrity of their work as the pillars for unity as the best section of the Philosophy of Education and, as if that were not enough, of the country.

The ideological and cultural forging of the most patriotically advanced Cubans until 1868 was the event of October 10 of that year, among them were The Father of the Nation, Carlos Manuel de Céspedes and The Father of the Ten Years' War, Vicente García, in the words of José Martí himself; Thus they began the fight for freedom to configure, from the most substantial reflection together with other country-fellows, the Constitution of Guáimaro and the Magna Carta created in the very panting of the jungle; the national symbols: anthem, flag and shield for which slaves and landowners fought and died together; develop over a decade battles in an unprecedented but beautiful mix of black and white, rich and poor, literate and illiterate, Eastern and Western, city dwellers and peasants, women and men to abolish slavery, achieve independence and enjoy the climax of pride and national spirituality as it had not happened in our history.

Thus, the Cuban nation was born, in the jungle, on horseback and fertilized by these and these compatriots who in an unfinished act of recklessness raised their nationality with bravery and celebrated the coming of age of the Cuban homeland to the rhythm of the ringing of machetes. The dedication, love and sacrifice of thousands of men and women for ten years is the summit in the enjoyment of spirituality and the most vigorous inheritance that the country-fellows bequeathed to us; return to those facts through readings, narrate them and share them at home, school and anywhere in the society, it

is the honor that we all deserve, recognizing that we are the owners of a vast legacy and heroism.

It is necessary to add the concept of spirituality to fully assess these criteria, which I understand as “the state of satisfaction in the projection, performance and reception of individual and social tasks; integrates the quality of thinking, feeling and acting aesthetically and ethically in coherence with national and universal traditions for human cultural improvement”. The satisfaction in receiving such individual and social tasks that integrated the thought, feelings and performance of an unequalled aesthetic and ethical background that nourished the conspicuous national traditions to enrich universal history and human cultural improvement, is the explanation to our complete spirituality.

The entire work of the Apostle is also another component in the rise and consolidation of the Cuban nation; It would not be wise to separate the personal performance and summary of the works during the Ten Years War from all the subsequent work; A single reason is enough, the development and maturity of humanist, anti-imperialist, patriotic thought and the preparations during the Fertile Truce for the outcome of the Necessary War, with the founding of the Cuban Revolutionary Party and the newspaper Patria, which were based on such thought, they constitute the historical continuity of the process of struggle that began on October 10, 1868 and from which it is impossible to split what José Martí organically conceived for the good of Our America.

In this assessment are intertwined events and processes that go beyond for the better, the culmination of nationality in the Cuban nation during the Ten Years' War, namely, the continuity of the revolutionary process and the function, otherwise a philosophical and wisely thought function, that our archipelago would play in the political and cultural status of our America. This multidimensional perspective of the history of Cuba and the work of José Martí in the enhancement of national and continental spirituality, is an almost insurmountable ladder in the cultural and humanistic ascent of the continent south of the Rio Grande.

It is beautiful to confirm that, partially, from the middle of the 19th century to the beginning of the 20th, the enjoyment of the elements that make up Cuban spirituality, such as thought and the nation, also constitute bastions of historical development in Latin America to reveal, at the same time , the need to return to observe, warn and reflect on an unfinished process of criticism and permanent improvement in tune with the challenges imposed on us by the errors of the movements and governments of the left on the continent and those that limit the rise of one more homeland. Righteous, free, and prosperous, all of which would be the condition for a spiritually superior life. Assessment of the content of Political Philosophy and Education.

The 20th and 21st centuries are in time and space the continuity and consolidation of the nation's development in all areas conceived by the sciences that study these processes at the national and international level, including those that may seem obstacles to their development, but that definitely emanate and also enrich Cuban spirituality as a bastion that sustains us and the original content of our most exalted philosophy of life and, at the same time, of the Philosophy and Sociology of Education



found in what to do and the ideology of José Martí its most remarkable spiritual foundation and synthesis.

However, its accomplished mission of achieving national unity to achieve independence and with it contribute to the balance of the world, constitutes the definitive link in the conceptualization and practice of the most substantial Philosophy and Sociology of Education. It is true that we are wrong and, sometimes, it is disappointing because of how recurrent these mistakes are, it is also true that more than eighty percent of the people still support the revolution and that proportion is based on the unity that the Apostle achieved and that has been reactivated in successive periods of struggle, but alert because more and more forces are from outside and inside that threaten our beautiful socialism and for which we must throw everything into the fire, like art, according to José Martí.



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