
Quijote y la formación de valores *Quixote and the education of values*

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Resumen: En este trabajo se aborda la formación de valores desde una perspectiva literaria, pues se parte de un personaje de ficción y su relación con uno de los más grandes hombres de estos tiempos: Ernesto Guevara, quien se compara con el Quijote. Se aborda el concepto de qui jotismo para valorar cómo el Che puso de manifiesto estas concepciones y su incidencia en la formación de valores de las estudiantes de 2do año de la licenciatura en Español Literatura de Guantánamo. La realización de esta actividad permitió analizar la formación de valores en la obra de Cervantes para fortalecer las concepciones humanistas de los estudiantes.

Palabras clave: Formación de valores; Concepciones humanistas; Qui jotismo; Perspectiva literaria

Abstract: This paper provides treatment for the education of values from a literary perspective, since it takes a fictional literary character and its relationship with one of the greatest man of our times: Ernesto Guevara, who is compared to Quixote. The concept of quixotism is analyzed here to evaluate how Che practiced those conceptions and its incidence in the education of values in students of 2nd year of the Spanish Literature major in Guantánamo. This research allowed us to review the education of values in the work of Cervantes to strengthen the humanist conceptions of students.

Keywords: Education of values; Humanist conceptions; Quixotism; Literary perspective

Introduction

Education exists since the emergence of humanity and its function is to transmit and educate in each of the new generations the knowledge, skills, rules of conduct, attitudes, emotions and satisfactions of everything that happens around. That is why the educational process should not only provide information or transmit knowledge or experiences about the events or phenomena that occurred in the past or present; instead, it should prepare each of the citizens in the "know-how" and in the "Know how to be". It means to equip them with the necessary tools, to be able to interact with the historical moment in which they have to live

and feel satisfaction and joy as an individual, as a protagonist of the historical scenario in which they develop their lives.

Therefore, when approaching the world created by Miguel de Cervantes in his work *The ingenious hidalgo Don Quixote de la Mancha*, a realistic world is left aside to enter into an unreal one, the vision of the world is transformed and leaves behind a medieval era, the renaissance with its peculiarities, and it is introduced to the modern world. Human beings when faced with a reality that seems incomprehensible choose to take refuge in a nonexistent universe, but do so with a certain dose of rebellion against those things that are difficult to accept and that cannot be changed, Alonso Quijano lives that moment and observing that reality is evaded in the cavalry books that show noble characters with characteristics that did not see in their time.

In it, Cervantes states a truth from the perspective of comedy, satirizing everyday characters such as farmers, girls, muleteers, galley slaves, puppeteers, and all kinds of characters endowed with realism that accompany the exploits of the hero.

It is the objective of this work: to analyze the formation of values in the work of Cervantes, from the relationship between the Knight of the Sad Figure and the Heroic Guerrilla to strengthen the humanistic conceptions of the students.

Development

The values in relation to the development of the human being, of their education and formation, of their performance in society, can be understood as ideal projects that arise on the basis of human needs and activity and contain anticipations of what is to be done, transforming reality and in man himself. In short, on the individual level lie the goals that guide and regulate human performance, so that their existence is conditioned objectively and historically, are formed in the process of human activity; they play a significant role in the life and development of the human being and constitute, at the social level, a powerful driving force of social development.

Education in values must be understood in its integrating dimension, that is to say in it all the systems of influences in the student participate, facilitating themselves through the curricular, extracurricular and socio-political direction of the Educational Teaching Process in the University, when this process it is authentic, it fulfills the dialectical mission to instruct by forming, reasons that oblige to permanently review each of these directions with a view to achieving a coherence in the structuring of it.

There is no doubt that it is in the classroom as a fundamental form of organization of the teaching work where education in values acquires a strategic significance, as it allows to put the student in contact with the knowledge system expanding their conception of the world, where basic learning is developed having as a consolidation path the unity of theory and practice and where through the inter-subjective bond that is created the social character of learning is revealed, the independent study is consolidated and radiates towards the other curricular components.

The integration of the cognitive and the affective in the formation of values, which is determined by the personal elaboration of knowledge, the attribution of meaning and the emotional-emotional reflection in interaction conditions, takes place in the activity and through the activity and the organization of an Educational Teaching Process of participatory and experiential type that facilitates the involvement and interaction of the student based on the knowledge of individual and group needs and characteristics, as well as the levels of development achieved by each subject and by the group in general.

In reality it can be understood on the one hand as part of the social reality, be constitutive of the identity of the nation, deep essence of the practice and thought of generations that have formed a code of values that identifies the best of life, the history and the tradition of a people. And on the other hand, the way in which they are assumed, by the different social subjects, from the way they live, is related to society, their individual trajectory, etc.

They arise associated with human needs and interests; hence its objective character and historical-concrete conditioning depend upon them. Therefore, its hierarchy and treatment depend on the historical moment in which it is lived.

All this requires a deep and rigorous analysis that reveals the "universal human content" of values in the face of the circumstantial and perishable, which in essence means discovering what does not lose validity, which lasts and maintains validity for the human being beyond of epochal limits.

In this direction, the personal example in the correct performance of managers and teachers and the rest of the adults surrounding the students is transcendental and of extraordinary strength. The actions and activities of the great men and women of the past and present, the analysis and debate of literary works and films also influence behavior and consciousness. It is so because one can thoroughly analyze the positive and negative qualities of each of the characters.

It is necessary, therefore, to bring ideals and paradigms closer to what students aspire to, to achieve this it is advisable to analyze heroic figures in their features closer to their own lives and daily behavior. This implies relating the greatness of the heroes of yesterday as human beings, with examples and experiences that are appreciated daily in men and women, of today's young people, whose fulfillment of duty and their way of acting also make them worthy to imitate.

Precisely in the deep study of the work *The ingenious gentleman Don Quixote de la Mancha* one can ask this question: what is Quixotism? In the answer to this question there are sufficient reasons to work with the highest values of society, because the essence of the matter is that "Quixotism is not deceit about the reach of one's own forces, although that deception was suffered by the Knight of the Sad Figure; quixotism is not idealization of the past and attempt to improve the world by pretending a returns to the past; Quixotism is not madness, although the man from La Mancha was indeed crazy; Quixotism is, separating all the branches that surround the protagonist of Cervantes, what the character himself details

when leaving the house of the Knight of the Green Gabán: "... chaste in the thoughts, honest in the words, liberal in the works, brave in the facts, suffered in the works, charitable with the needy, and finally, maintainer of the truth, although it costs him his life to defend it" (Cervantes, 2011, p.1).

In the beautiful letter of farewell of the Heroic Guerrilla, Commander Ernesto Guevara, to his parents, when he was about to leave for the struggle in Bolivian lands, an extraordinary evocation of Don Quixote is collected: "Once again I feel under my heels the ribs of Rocinante, I return to the road with my shield on my arm. (...) Many will call me an adventurer, and I am, only of a different kind and those who put their skin to prove their truths "(Roig, 2007, p.6).

Che could not stop interpreting the literary character as a righteous, combative spirit, unable to be intimidated by any obstacle, and who would have to take up arms whenever a tort was required. The quixotic humanism, the love of the revolutionary for the man, the faith in the human being, who guided the steps of the Knight of the Sad Figure on the roads of Spain, incarnated with all his nobility in the Commander Guevara.

Like Don Quixote, whose norm of conduct included risking his life for the defense of his ideals and was a man of brave courage -even demonstrated, even, when fighting against giants, it does not matter if they were mills-, Che was not an adventure hunter. They arise in both of the redemptive passion. They never undertook any combat for the mere pleasure of the haul. The Dulcinea of Quixote, that ideal for which we must fight, was, in Che, the Revolution of the humble and the oppressed. Only by the disinterest and selflessness of the true communist who is capable of reaching such sublime heights.

In much, Don Quixote has that same meaning. And is that these two characters have great relationship, they did not lack the spirit of rebellion, the word, fervent ideas plunged into the most fruitful action that, somehow, bifurcate their respective lives, worthy of being told. "Freedom, Sancho, is one of the most precious gifts that the heavens gave men. With it the

treasures that the earth contains cannot be equaled nor the sea can conceal; for freedom, as well as for honor, life can and should be ventured." (Cervantes, 2011, p.179).

This sentence of Alonso Quijano can be assimilated by what the doctor wanted Rosario: "feel excited when in a corner of the world rises a flag of freedom" (Anderson, J. L. 1997, p.34). But ideas defend themselves - Nietzsche affirmed - and one girded the sword and the other a rifle. Perhaps one of the most precise points to analyze them is madness, not on an existential basis, but rather in the conviction of believing in things unthinkable for their respective worlds.

Quixote aspires to a world where adventures overtake him and he believes he is the winner in them. But the other characters (such as the "maiden of the castle") contribute to confuse the psyche of a wandering being and ridicule it to such a point of being grieved by minimal disapproval.

The "madness" in Che Guevara is a way of describing the depth of his thinking in conditions that are extremely unfavorable for the time. It is enough to stop in his adventures for the Congo or the Bolivian saws. "That crazy guerrilla who was killed in Bolivia" sings Ismael Serrano, in addition to understanding this madness as a way of fighting against a world, or a system that is supposed to be invincible.

As they say, the Commander knew that he had little help in the Bolivian jungle, and yet he went on the offensive to frustrate his objective. Quixote had also been warned "by the priest and the barber" about the danger of leaving the sale to look for dangerous battles, as well as everything there was no case for both, which proved his fortune: Die sane and live crazy, we have heard infinitely the phrase "Che lives" and even today, after more than 400 years the school teaches the work of Cervantes.

Death does not kill, what kills is forgetfulness or denial of the past. It does not occur to anyone to discredit the chivalric novel that gave rise to modern literature or avoid the revolutionary and committed history of Ernesto Guevara. The Knight of the Sad Figure summarizes the end of both characters: a Che ruined by asthma, hunger and a bullet wound

in the foot is led to the deathbed. Cervantes, in the last chapter writes: "As human things are not eternal, always going in decline of its principles to reach its final end, especially the lives of men, and as Don Quixote had no privilege from heaven to to stop the course of his, his end and finishing came when he least thought about it ". (Cervantes, 2011, p.465)

On the other hand, Quixote recognizes the madness that has led him to such a delicate state and is now aware of all that. Sancho responds: "the greatest madness that a man can do is to let himself die ... he who is beaten today will be the winner tomorrow." (Cervantes, 2011, pp. 467-468) The last will written by the already sane Quijano el Bueno recalls the letter that Che sends to Fidel when he resigns his positions and continues his struggle to free his land: "I feel that I have fulfilled the part of my duty that tied me to the Revolution Cuban ... Other lands of the world demand the help of my modest efforts ". (Roig, 2007, p.6).

Some have interpreted the attitude of Cervantes and his characters as an attempt to evade reality. We do not share the criteria. Truth is that there is great nostalgia in his work; exactly, noticeable disappointment is evident in his pages, and that the feeling of loneliness is recurrent -often associated with the motive of the night-; true that goodness seems to be helpless. Obviously, in Cervantes appears the most absolute rejection of his environment, and his literary creatures seek, eagerly, another friendlier.

Nevertheless, the famous writer has not tried to flee from his society, but to denounce his evils and express in his work the desire to see it transformed. The most complete proof is once again Don Quixote, who is not resigned victim, but a tenacious fighter against every grievance. That dies sane and stops fighting? That he fought with anachronistic weapons and looked more to the past than to the future? Yes, but has not the quixotic spirit extended to Sancho Panza? Should not he be the faithful follower of his lord's ideals?

In addition, although there is melancholy in Cervantes, and pain, there is no pessimism or bitterness. And if something stands out from the pages written by Manco de Lepanto, it is human warmth, great kindness and infinite tenderness. In the opinion of the authors, here lies one of the supreme values in Cervantes literature and thought; one would say its

essence. Although he knows and has suffered in his flesh the excesses of a part of humanity callous and scornful, implacable with his neighbor, his message stands out for tolerance, understanding, forgiveness and faith in the dignity of man. Heroic illusions may have passed, but human sensitivity is imperishable, and in it is rooted, by its creative and justifying power, a way for man to save himself.

In these conceptions is the strongest reason to see that the formation of values has its channel in the understanding of the literary work and that in the concept of Quixotism, in the paradigm of Che, in its comparison with the Quixote is the source of the education in values of young students.

Conclusions

The realization of this work allowed students to delve into the world of the ingenious gentleman Don Quixote de la Mancha and his exquisite adventures, as well as discover the potential that has to train the new generation.

That the formation in values be deepened, since the students penetrated in their inner world, they worked and developed feelings of identity and belonging with the environment that surrounds them, they learned to defend what is theirs and belongs to them.

In the Spanish Literature classes the students of Spanish Literature will emphasize the approach and humanization of each figure and historical fact, in their daily life, with what they managed to love and feel identified with their surroundings, a tool that will allow them to turn Teach your students and extend those feelings to the historical values of a more comprehensive and general character, to teach day by day that a better world is possible.

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