
Fundamentos epistemológicos de la educación político ideológica como proceso

Epistemological foundations of ideological -political education as a process

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Resumen: Se presenta un análisis teórico de la educación político- ideológica y las principales categorías que las componen, como un elemento de vital importancia para su comprensión como proceso en la realidad actual cubana. Al abordar cada una de estas categorías se realiza desde diferentes presupuestos teóricos, para lograr una adecuada interpretación de su significado en la preservación y continuidad del proceso revolucionario cubano, en la que debe estar inmerso la educación escolarizada que se desarrolla en las diferentes instituciones, y especialmente en la formación de docentes.

Palabras clave: Educación; Política; Ideología; Fundamentos epistemológicos

Abstract: The article presents a theoretical analysis of ideological- political education and the main categories that compose it, as elements of vital importance for understanding it as a process of the current Cuban reality. Analyzing each of these categories is based in different theoretical assumptions, in order to achieve an adequate interpretation of their meaning in the preservation and continuity of the Cuban revolutionary process, in which the school education that takes place in the different institutions, and especially in the training of teachers, must be immersed.

Keywords: Education; Politics; Ideology; Epistemological foundations

Introduction

A priority of the Cuban social project is the education of a comprehensive general culture of its citizens, which leads to a process of mass education. This requires transformations in the pedagogical models, constituting ideological political education one of the main challenges for young people to appropriate the patriotic traditions of the Cuban people, the most relevant values of the process of struggle for independence, the education of feelings of love for life and for the homeland, which pays tribute to a humanistic education in them.

From this perspective, ideological political education has as its purpose the patriotic, revolutionary and civic education of young people, so that they can revert to their behavior as an expression of a revolutionary commitment, given the different tasks they must face.

Political ideological education should be a continuous process and in constant development in educational institutions, although it is not exclusive of them. To do so it is necessary to take into account the diagnosis, in order to carry out this education according to how young people think, feel and act in different contexts.

This study together with the author's pedagogical experiences shows that in educational practices there is still ignorance of those theoretical elements that make up ideological political education, which manifests in the existence of difficulties in teachers to perform the necessary analyzes of each of these categories and of the relationships established between them. It is not unfortunate to point out the presence of deficiencies in the domain of the philosophical, psychological, sociological and pedagogical elements of its contents and the circumscription of the teacher's performance only to the fulfillment of the indications that emanate from the ministerial documents. These limitations lead to an essential and exhaustive analysis of each of these categories.

The purpose of this paper is to offer a theoretical analysis of political ideological education as a process that allows understanding its significance in the preservation and continuity of the Cuban revolutionary process. For its development, different theoretical methods were used, among which are the historical-logical, the analytic-synthetic and the inductive-deductive. Its use made it possible to determine the particularities, regularities and most significant tendencies of political ideological education, the interpretation of information and documentary analysis, as well as the determination of its theoretical - methodological foundations.

In the research different materials are used as the guiding documents that govern ideological political education in the different levels of education: the Political-Ideological Work System of the Ministry of Education (1999), the Director Program for the Reinforcement of Fundamental Values in the Current Cuban Society (2006), and the Action System for Political - Ideological Work in terms of values education in Pre-school, Primary, Special, Secondary, High School and Pedagogical Education (2006), as well as, the report central of

all the congresses of the Communist Party of Cuba and speeches of the main leaders of the Cuban revolutionary process.

Development

As an essential component in the education of the student's personality, ideological political education is the subject of analysis and debate by pedagogues from different parts of the world. The consultation of a significant number of documents and bibliographies reveals that not all countries use the same communication codes to refer to this term.

In Europe it is identified with the term Education for Citizenship and is defined as "... the education that young people receive in the school environment, whose purpose is to ensure that they become active and responsible citizens, capable of contributing to the development and welfare of the society in which they live" (Eurydice, 2005, p.10).

In Latin America, the denominations Civic Education and Civic Education are used, indistinctly. The first one is widely used in the educational system of Colombia, Chile, Peru, Bolivia, Ecuador, and Puerto Rico is defined as:

(...) the set of representations and political education practices proposed and developed within a society, with the intention that people can recognize and build action strategies, through which they can include and participate, do and redo their places and presences in the political plane. (Álvarez de Zayas, 2003, page 63).

Meanwhile the Civic Education denomination is considered of vital importance when incorporating "... in the school curricula information on the knowledge of the government and its institutions, which includes politics, national history and knowledge of the laws" (Fernández, 2015, p.2) and is used more frequently in Mexico, Argentina, Venezuela and Caribbean countries such as the Dominican Republic.

In Cuba, ideological political education is a widely debated term after the triumph of the Revolution in January, 1959. To carry out a study of this process it is necessary to start from the conceptualization of fundamental categories through which the essence is revealed of the same and that constitute part of their theoretical sustenance. Therefore, it is essential to

analyze the essential elements that make it up as: education as an institutionalized process, politics and ideology.

Throughout the history of humanity there are a number of definitions on the term education contained in specialized literature that reflect an extensive tradition in the analysis of this concept. In particular, in pedagogical literature it is considered the main and most general category of pedagogy as a science, which has a close relationship with other of its basic categories such as instruction, training and development.

The study of pedagogical literature reveals the frequent use of two meanings of education: in a broad sense and in a narrow sense. The first of them recognizes the significance of the educational influence of society and its complex nature as a process, while in the second it is conceived as an organized process of intentional and systematic influences on behaviors, convictions, attitudes, moral qualities and the character of the people.

Understood in a broad sense, education is:

... a social phenomenon resulting from the historical development achieved, at a specific moment and as a nucleus of the socializing process, has a decisive influence on the education of man throughout his life, and must prepare him for the enjoyment and fulfillment of all that it is derived from it, according to the society in which he lives... (Báxter, 1989, p.3)

It implies that education must achieve an ideological political development in men so that they live according to their time.

The researcher Fabelo (1984) when conducting an analysis of education in a broad sense states that "to educate means to socialize, that is, to transform the learner into a social being, a constituent part of a particular human community, an essential step and only possible way to make him a representative and participant of the human race "(page 278). As seen above, education is conceived as a process of socialization through which people acquire and develop skills in order to transform society and themselves, to live in a world immersed in complex processes to which it must adapt and coexist with them, which implies being a participant in ideological political development.

R. Pla [et al.] (2010) defines education in the school context and in correspondence with the object of study of pedagogy as:

... the preparation of the person to contribute to the development of society, which expresses itself in a transforming and creative attitude in all contexts, is achieved through the learning of knowledge, skills, values, methods and ways of performance accumulated in the culture of man, through activities, which can be organized as a systematic teaching process, intentionally conceived in relation to the ends of society, with specially selected contents, to develop a communicative dynamic temporally and spatially structured, in relation to the individual and collective characteristics of the subjects involved and that requires a pedagogical direction. (p 21)

This criterion is assumed in this research, considering that it reveals education as a process and result in terms of preparing man to contribute to the development of the society in which he lives, in which the main approaches of the aforementioned authors are synthesized. As a process it is multidirectional, by transmitting knowledge and expressing oneself in the values, behaviors, convictions, attitudes and in the moral qualities of people and is characterized by its organization and having a systemic character. This definition considers education as the result of an educational process, historically determined, that responds to the demands and needs of society.

In the analysis of this term, the aforementioned authors emphasize the political importance of education. In this sense, it is affirmed that the possibility of establishing a certain social order rests in the way citizens understand their role in society, their organizations and themselves, within this system of relationships; and that form of understanding is only possible to achieve through the education of people.

V. I. Lenin (1963), by offering a conception of politics, shows us different nuances essential for understanding. These highlight the policy understood as:

- a phenomenon that competes and involves the interests of millions, which begins there and when millions of people openly show their activism.

- certain actions of certain individuals that represent the interests of different classes, groups, organizations; in a word, the interests of different political subjects.
- a practical activity of the State, the Party or other political organizations.
- a concentrated expression of the economy, which directly expresses economic changes.

These Leninist reflections point to the relationship that politics holds with social classes, the essential role given to the class element, and the superstructural relationship that exists between classes, states and parties. From this analysis it is demonstrated that, in the sphere of politics, value issues enter into the organization of the State, the government of the country, the direction of classes and the relations that exist between them.

The Communist Party of Cuba in the "Theses and Resolutions" of the First Congress (1975) states that politics:

It is an activity linked to relations between classes, nations and social groups whose essence consists in conquering, maintaining and using state power, expressing the cardinal interests of the classes, which emanate from their economic situation, is reflected in the conscience only to through ideology. (p 276)

This definition reveals the links between politics and ideology and reaffirms politics as a historical phenomenon that arises from the contradictions that have occurred in the economic base of society.

Cabrera and Aguilera (2005) when investigating the social determination of the policy point out that this is not more than:

... the set of actions that determine the cardinal interests of one or other political subjects, from which they are guided in their practical activity, in the achievement of their objectives in one or another context, in one or another political system. (p.25)

The theoretical assumptions exposed by the author reveal that politics is a complex social phenomenon that can only be understood in its dialectical interconnection with other social phenomena and in the systemic relation of the elements that shape it and determine it internally.

The term ideology began to be used in the second half of the eighteenth century. It was the

French philosopher Antonie Destutt de Tracy who first referred to this concept, to conceive ideology as a science responsible for studying ideas, their origins and the laws that govern it together with the set of relationships that express them. Since its appearance in Europe, ideology is a term highly debated by philosophers, sociologists and other scholars of the subject. Different definitions have been expounded on this concept by authors such as Castro (1975), (1986), Sánchez (1990), Limia (1994), Machado (1998) and Sánchez (2004). For Fidel Castro Ruz (1986) ideology "... is above all conscience, conscience is an attitude of struggle, dignity, principles and revolutionary morality. Ideology is also the weapon of struggle against everything badly done, in the face of weaknesses, privileges, immoralities ... " (page 13).

This definition reaffirms that ideology is a reflection of social reality and expresses the conditions and particularities of society in each concrete historical period.

The researcher Sanchez (1990) defines the ideology as:

System of ideas and concepts that are expressed through the forms of social conscience (legal, moral, political, aesthetic, religious, philosophical and scientific inherent in the social superstructure) and that constitute active and relatively independent but ultimately determined reflections by the system of production relations or economic base. (p.121)

The foregoing shows the ideology as a product of the activity of consciousness and human intellect, emphasizes its historical - social conditioning, particularly as an expression of dominant production relationships.

A group of authors of the Felix Varela Higher Pedagogical Institute (1999), cited by Pérez and Romero de Armas (2010), confirms that an adequate characterization of the ideology must take into account that:

- It is a complex indirect reflection of social existence, as well as social phenomena and relationships determined by it, is among the phenomena of superstructural character that manifest in spiritual relationships, part of social existence but not reduced to it as it supposes the expression of those social relationships through the activity of men.

- It is a reflex that acquires characteristics of a coherent system of theories, concepts and ideas, aimed at knowing the essence of society, the laws that govern its functioning and development.
- It expresses the cardinal, basic and fundamental interests of one class or other; it is a sociopolitical and philosophical system of opinions of a determined social class.
- It is a weapon of class struggles hence its functional character.

Among all the categories that make up the ideological political education there is a close relationship, which the researcher Chacón (2002) explains by stating that:

One of the main functions of the political system and of politics, properly speaking, in the Cuban socialist society, is the political work, by means of which the masses are educated in a political culture of Martí and Marxist roots and with an ethical humanist content. (...) Politics has as its essential content political work and the central objective of this is the conscience and political ideology. Ideology, politics and political education find in education the way of realization, since the essence of all is the ideology and the trait of intentionality that characterizes it. (p.11)

In this way the researcher deepens in the interrelation that exists between the essential elements that make up the ideological political education and the link that they have with education, recognizes the intentionality of this relationship in the transformation of attitudes and modes of action.

In the specialized literature that directly addresses issues related to the term ideological political education, the investigations of García (1963), Piñeiro (2000), López (2002), Ulloa (2002), Chacón (2002) Pupo (2009), Manners (2012) and Hidalgo (2012) stand out. These authors mean that it is an intentional, contextualized process and goes hand in hand with the development of the social relations of production that sustains the Cuban socialist social project, without offering a definition of it.

Different authors among which stand out: Guevara (1976), Fernández (2006), Sánchez (2009), and Mendoza (2012) reveal varied answers about their definition. In his doctoral thesis Sánchez (2009) defines political ideological education as "... the formative process of

students in the ideology of the Cuban Revolution, led by teachers" (p.4). From this perspective, emphasis is placed on the formative process of the students, a dimension that should be characterized by the acquisition of knowledge, the education of value orientations, attitudes and behaviors in a protagonist manner.

The researcher Fernández (2006), in examining the current foundations and projections of ideological political education in Cuba, points out that it is:

An essential component of political socialization, and is incomplete without the process led by the school that in the fulfillment of a social mandate transmits to the individuals in an oriented and planned way, knowledge and information, builds, reinforces and develops values, guides valuations and criteria, discloses conceptions and political theories, in order to identify the subject with the system, helping him to develop a political culture to allow him to participate actively and creatively in the political life of society. (p.2)

This criterion emphasizes that ideological political education is not exclusive to the school and points out in the family, as the basic cell of society, the first political educator, emphasizing that in the home the child learns power relations, learns to command, to obey, to be listened to and to listen, to respect or repress.

The aforementioned researcher, in his reflections reaffirms the role of the mass media (printed press, radio and television) and the political and mass organizations, as other ways through which political ideological education is disseminated.

For this author political ideological education is a process closely linked to the Marxist-Leninist conception of the world, with a formative character and that presupposes a deep knowledge of reality.

Guevara de la Serna (1976) in his work "Socialism and Men in Cuba" emphasizes that ideological political education is not a spontaneous process, but a conscious process, which runs parallel to the development of new social relations of production, oriented and directed by the party and exercised through the educational apparatus of the State.

According to Mendoza (2012) ideological- political education is:

A planned, organized and directed training process that includes a coherent system of activities oriented to the development of the axiological activity aimed at the debate of ideo-political content problems, which contributes to the education, development and instruction of the individual and participates in the regulation of the relationships of man with himself and with his environment. (p.22)

From this perspective, ideological political education must be considered as a process that is carried out in a planned, organized and directed manner in a systemic, frequent and coherent way, which seeks the integral education of the students with the purpose of putting them in a position to "act with human sense and that makes them aware of what is right and wrong in each of their actions." (Mendoza, 2012, p.21).

As can be seen, the scientific community that has addressed this issue has consensus in declaring that ideological political education has a planned, organized, conscious and directed character and recognizes the leading role of educational institutions in their development. However, there is no criterion unit in other considerations and different points of view are offered. While authors such as Sánchez (2009), Mendoza (2012) and Guevara de la Serna (1976) come to define it as a formative process, others define it as an essential component of political socialization such as the case of Fernández (2006).

In this way, different positions are manifested: it is generalized when considering ideological political education as the task of the whole society, in which the family, mass media and political and social organizations, as well as educational institutions intervene. In other case it is reduced only to Cuban society, by conceiving it as a formative process in the ideology of the Revolution that takes place in the country.

From the analysis of the previous referents, the author summarizes that ideological political education is a social process, which is reflected in educational institutions in a planned, organized and directed to the education of the subject in the ideology, and is expressed as content and purpose of education, in order to prepare them to be an active and protagonist in the construction of the most just society, from the different contexts of action, and especially from the local.

Conclusions

Ideological political education, as a process, is based on concepts, theses and theories, which become solid epistemological foundations, so that it develops in correspondence with social demands. The importance of the treatment to the basic categories of the ideological political education is recognized, because in them the theoretical nuclei are found essential to develop an efficient work in that direction, in particular the policy and the ideology and its treatment from the pedagogy.

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