

Una mirada a la evolución histórica de la educación de la sexualidad en Cuba

A look at the historical evolution of sexuality education in Cuba

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Resumen: El trabajo tiene como propósito analizar el comportamiento y regularidades de la evolución histórica de la educación de la sexualidad en Cuba, motivado por la inexistencia de un material que ofrezca de manera sintetizada dicha información. Dicho comportamiento se organiza en tres momentos que permiten analizar hechos y fenómenos que han trascendido hasta la actualidad en el aspecto de la sexualidad humana, su educación y la influencia de las diferentes formaciones económico-sociales. Se enfatiza el carácter multifactorial de la educación, y sus fundamentos sociológicos, psicológicos y gnoseológicos.

Palabras clave: Sexualidad; Sexo; Educación sexual; Equidad de género

Abstract: The purpose of this paper is to analyze the behavior and regularities of the historical evolution of the education of sexuality in Cuba, motivated by the lack of a material that synthesizes the information. It is organized in three moments that allow us to analyze facts and phenomena that have transcended up to the present time in the aspect of human sexuality, its education and the influence of the different socio-economic formations. It emphasizes the multifactorial character of education, and its sociological, psychological and gnoseological foundations.

Keywords: Sexuality; Sex; Sex education; Gender equality

Introduction

In examining the evolution of the relations between the sexes, it is essential to establish their antecedents and to go back to the period of hominization, called by Federico Engels Influence of human genre in his work The origin of the family, the private property and the State, where it is characteristic a indiscriminate sexual behavior, so that every woman belonged equally to all men and every man to all women. That is why in all patriarchal societies has historically erected a depersonalized and discriminatory sexist education of sexuality that denies each human being choose the particular paths and their own limits to live their sexuality in coherence with needs, potentialities and aspirations.

Therefore, it is wrong to think, as Engels (2001) warns that women are the slave of man from the very origin of society, on the contrary, their slavery only begins with the emergence of social classes and private property. From the slave era onwards, contempt for women, the conception of this as an object, without social rights, leads man to sexual violence. Historically and to the present day those capitalist countries that have established laws on social and sexual equality have generally violated them with impunity. An illustrative case is in the Fourteenth Amendment to the United States Constitution, ratified in 1868, which guarantees to all people their citizens' rights and their equality before the law.

The study of the historical development of the forms of relations between man and woman, in the first place starts from the fundamental thesis of the materialist conception of history, according to which the spiritual life of society is a reflection of material life - which determines it - although in turn it actively influences the other. (González, 1987)

In this regard and sharing the opinion of Dr. Fernando González Rey where he analyzes that the appearance of morality in the history of man is conditioned by the need to regulate the relationships that are established between them in certain socioeconomic conditions, hence transforming into its means of control to the extent that the development of the productive force determines greater independence and significance of individual property. (González, 1983)

So that the influences of the social environment, the regime prevailing at the time affects in a potentially active way in human relations, therefore, the purpose of the work is to analyze the behavior and regularities of the historical evolution of sexuality education in Cuba, motivated by the absence of a material that offers in synthesized form such information.

Development

For a better historical understanding of the education of sexuality in Cuba has grouped its behavior in three moments, whose evolution allows to analyze sequences of events, processes and phenomena that have transcended until the present time. The documentary review was used as a method of investigation as a way to carry out the corresponding analyzes and arrive at conclusions that allow to understand the importance of the attention

of this sphere of the personality for the life and happiness of the human being as object and subject of education.

First moment or pre-revolutionary phase: before 1959

In an informative material titled "The Philosophy of Sex", published in Cuba by the Catholic University Association Castellanos in 1995, explains that "the objectives pursued by the sexual relationship are the procreation of the children and the strengthening of the bonds of marriage, emphasizing that in cases where both conditions are not present simultaneously, coitus is contrary to the precepts of Christian morality. There is agreement that, undoubtedly, one of the aims of the sexual act is the consolidation of the love and spiritual ties between man and woman, but it is agreed that the intimate relationship is only morally permissible when it is directed to reproduction; human sexuality is consciously separated from the reproductive process because it contributes to the happiness of the couple, to communication and to the enrichment of their links, regardless of procreation.

However, it is known that man is able to use his sexuality with responsibility when he wants to have offspring and to form a family (p.50).

In the Civil Code, approved by the Spanish Courts in 1888, and extended to Cuba by royal decree of July 31, 1889, "marriage is conceived in the form of a civil contract where women are always the disadvantaged party, since the husband is the administrator of the property of the conjugal society "(Castellanos 1995: 52).

Thus both sexes are tried with different measures and rules when committing the same crime, which is indisputably a further manifestation of the unjust discrimination of women in all spheres of life. In this sense, it is estimated that in Cuba by 1958, approximately 194,000 women were employed, most of them domestic or working in the service sector, while several thousands were engaged in prostitution.

On the other hand, says Leyva (1994) regarding this period that "in our country did not exist at any level of the educational process teaching in sexual education, not even for doctors and educators; the knowledge of the sexual sphere was limited only to anatomical and physiological aspects "(p.23).

At the stage being analyzed, it is obvious that the population of both sexes was totally uninformed, full of taboos, inhibitions, limitations and myths. He did not know how to know the most elementary aspects that parents, teachers, the limited existing means of diffusion. The few books or articles that were published constituted a non-scientific material, totally pornographic. It is inferred from this panorama that in the few schools in general and the techniques in particular this area of sexuality was not taken care of.

Very few physicians, especially psychiatrists, worked in therapy and made some contributions, but in general it was avoided to enter to treat those patients who dared to verbalize their problems, men generally. In addition, there was no history of family planning, ignorance, illiteracy, dependency and submission made the relationships of the couple and the family in general more uncertain. As a result, the level of inattention to the education of healthy and responsible sexuality is deduced at this pre-revolutionary stage.

However, he did not miss the vision of figures who thought of the importance of this important sphere of personality, such as Dr. Ángel Arce Fernández about which, in the introduction to the readers of the Modern Editorial to his book " on sex, "stands out the great merit of having founded in 1930 the Institute of Sexology. (González, 1987) Similarly, Dr. Ángel Arce, a pioneer of sexology in Cuba, Dr. Alicia González Hernández points out: "Dr. Arce has been the first in Cuba with his scientific reputation to create the new specialty that so aptly exercises "(González, 1987, p.5).

The historical social continuity of sexuality in this context is resumed despite the underestimation and marginality of women. The daring, the knowledge and the knowledge of women like Luisa Pérez de Zambrana and Gertrudis Gómez de Avellaneda were not lacking in the literary and cultural spaces of the second half of the nineteenth century; and others like Maria Luisa Dolz and Arango (1854-1928) who went beyond literary matters and overflowed their spirit in the paths of knowledge interested in matters linked to sexuality. In one of his speeches he refers to Dolz:

Why should women be deprived of the right development of their intelligence, as if they were not seen as a brain capable of enlightenment, as if it were not capable of penetrating the arcana of science? (Sierra 2001, page 48).

In the last decades of the nineteenth century, the abolition of slavery in 1886, the process of capitalist modernization with increasing US imperialism, and the liberation war decisively influenced the later female development of the island.

Cuban feminism will develop as a movement after the first American intervention and the formation of the Republic in 1902. This ideal state structure of freedom and democracy for many excluded women. The Constitution did not consider them citizens, that is, it exempted them from any right to elect and be elected. They were denied all civil political rights because the woman could not appear in the family council, nor to be witness of notarial documents. Article 437 of the penal code allowed the husband to kill the wife in a compromising situation.

Some liberty was granted to women when, in 1917, parental authority was granted over their children, and a year later the divorce was approved, however, their situation does not yet show a true transformation. In this regard, Maria Dolz responded in a survey carried out in the Women's Club in 1930: "Cuban women have not yet reached full conquest in their aspirations with harmony in the progressive development of women" (Sierra, 2001, p.57).

In 1923, the First Women's Congress was convened, first in Cuba and in Latin America, where Maria Dolz, in her lecture titled "The Social Mission of Women," stated that women can not be limited to the home. the motherland in that transcendental and first mission of matron of the family which is education, can not see in marriage the only future of his life, the only one of his aspirations, the sole desire for his existence, nor is obliged to accept it without the participation of his heart for economic reasons.

To these positions in the family and in society are added moral and sexual patterns, the hidden recurrence of abortion with scientifically unskilled people (curandera) by the non-possession of purchasing power, machismo often translated into a position of arrogance and arrogance of man manifested in conduct that damages true gender equity.

Second moment (1959-1974)

The year 1959 points to Cuba a moment of enormous transcendence in the history of this as a nation. It not only meant the culmination of 100 years of struggle for its liberation and independence and the cessation of repression and ignominy, but also profound socio-

economic and cultural changes that had repercussions in all areas of the country and therefore in the family, the fundamental cell of the society that just began to know what equality was, the full enjoyment of their rights and the possibility of access to education and health.

Among the profound changes experienced could not fail to be referred to the objectives of education: to train the new generations and the whole people in the scientific conception of the world; fully develop their intellectual, physical and spiritual capacities; foster high feelings and aesthetic tastes; to convert communist ideological, political and moral principles into personal convictions and daily habits of conduct. Correspondingly, the objectives of sex education were derived:

- Assimilate a system of scientific knowledge about the biological, psychological and social aspects of sexuality.
 - Form a system of convictions, values, feelings, needs, motives and sexual moral aspirations, enriching the personality.
 - Develop ways and habits of behavior, skills, customs and modes of relationship between the sexes in correspondence with the needs of the individual and with social demands.
- (Castellanos, 1995)

From 1960 important events such as the founding of mass organizations and policies that influenced through their congresses and meetings in the promotion of changes in the ways of thinking in adults, young people, adolescents, and children related to sexuality . In this sense, the integration of ideas and actions between the Ministry of Education and Public Health in terms of an adequate education of sexuality occupied spaces for the projection of programs aimed at the aims pursued.

A significant moment was constituted by the National Congress of Education and Culture held in Havana from April 23 to 30, 1961 in which various issues were discussed, among which was the problem of sexuality, which paved the way for the flourishing of new conceptions and alternatives that favored the dignity and health of the people. It can be highlighted the fact of exempting from criminal responsibility the abortion necessary to save the life of the mother or to cause serious damage to the physical integrity of the woman, a

fact referred to by Dr. Celestino Álvarez Lajonchere in 1965 in his work "La sex education in Cuba.

The measures taken by the revolutionary government in this period of the 60s, taking into account the escape of the unscrupulous doctors who profit from the interruptions, the lack of contraceptives and ignorance of how to plan the family, without doubt was forming a consciousness that would be developed with the social advance that took place, although there were persistent lags of the outdated capitalism. For example, by the years 1962 to 65, the birth rate was 35% per 1000 population, and clandestine abortion still existed. Even the educational system at this stage was not in a position to produce a qualitatively superior change, since it was difficult to overcome the shortcomings and inadequacies of long years of ignorance born in the colony and the Mediatized Republic. To mention only one fact about the efforts that the Cuban State was carrying out means that the number of technical and vocational education centers grew as well as their enrollment, but their plans and programs suffered from the difficulties pointed out to meet the objectives of the education of the sexuality, as well as the level of preparation of the teaching staff. The efforts undertaken and not stopped the will in the education sector

In this period there is an increasing increase in the incorporation of women to work and of incidence in the labor composition of the country, which today constitutes 65% of its technical force. The above corresponds to the expression: "In socialism, the question is not whether or not women should work in production, but how to better harmonize that work with the fulfillment of the role of wife and mother" (Castellanos, 1987). , p.9)

In this sense, the Constitution of the Republic of Cuba, in force since February 24, 1976, stipulates: "Discrimination on the basis of race, color, sex or national origin is outlawed and sanctioned by law" (p. 46)

In 1977, the National Multidisciplinary Group on Sexual Education was incorporated into the process of transformation. The National Commission for the Protection of Children, Youth and Equal Rights of the woman.

At present, it is the National Center for Sex Education (CENESEX), which has allowed the integration of several sectors into the workforce. Her work aims at training, the development

of audiovisual media, counseling and sexual therapy, as well as planning, organizing, deploying and controlling the whole problem of sexuality and its education.

In a speech on sexual education presented by CENESEX in Havana in 1995, it is mentioned that in our society coeducation and the scholarship regime are integrated and it is important to ensure adequate information and training from the children's circle and primary education, levels at which the first changes of adolescence take place and where the development of the principles of moral relations between the contemporaries of both sexes begins. The majority of adolescence is between the school ages of middle school, a period in which he and the adolescent need more attention, guidance and example to serve as a model and guide.

If one evaluates these ideas and compares them with the outmoded, absurd and uncontested conceptions of the old philosophy, it is notorious the level of depth and professionalism that has been achieved.

By 1980, the Ministry of Public Health established directives in relation to sexual education, counseling and therapy. In January 1983, an interdisciplinary commission was created to address different aspects of sexuality. Thus, attention to the adolescent and the risks of early pregnancy were prioritized in sex education programs to avoid this age at that the biopsychosocial maturity limits the young mother to be responsible for the education of a new being.

Within the conception of sexual education began to take into account not only the biological sphere, but also the social influence; the risk of dropping out of school and the inability to adopt the role of mother when it is in full formation are alerts that are contemplated. Different investigations in the field of education in Cuba have demonstrated these difficulties that are prone in the period of adolescence.

In the 1990s, efforts were directed towards raising the professional level, while resources were devoted to the development of diverse materials for the preparation of the command structures through a training system with a high level of update on different topics of interest. The limitations were to develop a large amount of knowledge in a short time for the preparation of the cloisters.

Despite advances in this stage, the faculty did not possess the scientific preparation necessary to use as a main route in this process the curricular, mainly using the extracurricular. On the other hand, the methodological orientations maintained their general conception of the psychosocial peculiarities as a starting point, but they did not explicit in the content the enhancer of the same about sexuality.

The application of the educational project on sexuality in the period 1997 to 1999 in basic secondary schools led to a deployment of actions in a school sex education model that included:

- The diagnosis of basic learning needs of learners, teachers and family.
- The design of action plans whose main route is the use of the curriculum.
- The pedagogical experience had a positive impact on the school framework as it conditioned certain work styles related to:

1. The determination of promoters and a school team that directed in each context all the actions collegiate with the command structure with special treatment through the claustrillo for the class by each degree of the level.
2. Enrichment of the publication of various documents called "Toward a Responsible and Happy Sexuality", which outline aspects related to the implementation of the program, this process of determination and education of educational potential, and are implemented in the light of the transformations of the basic secondary in the curriculum of fundamentally biological contents.

From the year 2000, the precedents, favorable or not, allowed to deepen in the improvement of information, investigations and conceptions that elevated to planes superiors the arsenal content until that moment.

The curricular approach has continued to be enriched, allowing all the potential for integral development and the sexual dimension in particular to be harnessed. The programs of the revolution inserted in the socio-cultural happenings of the country and in particular the school as fundamental promoter in the contexts of the family and the community provide spaces that contribute to the development of a healthier, pleasurable and responsible

sexuality, free of taboos , prejudices and stereotypes that have lacerated the integral formation of the personality of children, adolescents and young people.

The twenty-first century, in its first two decades, faces challenges towards understanding and reflecting on the diversity of knowledge about gender, so that it is necessary to continue deepening in this direction in order to arrive at true gender equity.

Conclusions

The evolution of sexuality education in Cuba has been conditioned by the prevailing economic and social formation, where its ideology and culture are manifested.

Before the triumph of the 1959 Revolution education in general and in particular the sexual one was neglected in all the contexts in which they manifest themselves.

The psycho-pedagogical, sociological and gnoseological foundations of the education of sexuality are premises for the interpretation, understanding and projection of alternatives that favor this important sphere of the personality.

The education of sexuality constitutes a multifactorial sphere for the formation and development of personality, in which the school plays a transforming role through the educational-educational process, the family and society as a whole.

The historical sources of sexuality education in the Cuban social context have an arsenal of scientific-methodological information that inexorably enhances the corresponding analyzes and evaluations in this aspect of human life.

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