
Theoretical-practical proposal for the approach of ancestral knowledge and religious practices

Theoretical-practical proposals for the construction of ancestral knowledge and religious practices

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Abstract: In the current context, the scientific, academic and philosophical communities of Latin America, the Caribbean and especially in Cuba, carry out studies on ancestral knowledge and religious practices; constituting a space for theoretical enrichment from new perspectives. The use of methods such as analysis-synthesis, historical logic, inductive - deductive and comparative, among others, facilitated, from epistemology, to unveil the legacy of ancestral knowledge and religious practices to national identity and how its validity is contrasted in classes. of the discipline History of Philosophy.

Keywords: Ancestral knowledge; religious practices; differentiated and multiple participation; History of Philosophy.

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Introduction

At present, various investigations related to the knowledge ancestral traditions and religious practices in the area of anthropology, sociology, psychology, philosophy and religion, so that theories are systematized in the search of the way men act in relation to nature and to themselves.

The study of ancestral knowledge and religious practices provides a different vision to starting from the understanding of the formative role of the experiences lived by the

human communities, contain an educational component; influencing in shape positive in the orientation to the student in the self-management of new knowledge. Systematize from philosophy the legacy of ancestral knowledge and practices religious to local, sub-regional and regional identities; as well as new proposals for critical reflection, consensus and mobilization that strengthen the theory decolonial and (re)orient the construction of emancipatory, social, political, epistemic, ethical, methodological and theoretical from the thought of Marx. Addressing the diversity of ancestral knowledge in the Cuban case becomes a matter

of vital importance in the current circumstances in which the country is experiencing. The project of socialist development until 2030 must be sustainable and increasingly inclusive.

Due to the very nature of its content, philosophy offers the student in his training from the curriculum, a cultural and interdisciplinary approach and training humanist with the study of historical, economic, sociopolitical and artistic evolution of the country from the aboriginal communities to the definitive liberation process national and socialist construction.

Ancestral knowledge transmits the wisdom accumulated since time past tenses to students in classes and independent work, strengthens the formation of one's own thought that goes from reproduction to levels of creation. The study of the actions carried out by the men who built the nationality and the Cuban nation on a long road of struggles to conquer the independence, sovereignty, social justice; from the creation of customs, traditions that identify the Cuban identity, the cultural heritage and the historical memory of the nation from the strengthening of feelings of love for the country, contrary to all type of dominance.

The study of these contents in the teaching-learning process of Philosophy is essential for the intellectual, political, ideological, ethical and aesthetic preparation of students, as well as their contribution to cultural education and values, so the preparation of teachers is vital to guarantee professional performance successful in future graduates.

The History of Philosophy allows the student to go through the history of thought universal and Cuban, a key aspect from the gnoseological point of view in the ideo-cultural training of future education professionals, in the specialty

of Marxism and History, as it provides not only basic knowledge about the evolution of philosophical thought throughout the history of humanity in different latitudes, but instruments for the apprehension of theoretical thought and the critical assessment of various cultural and identity references.

Provides tools towards the development of sensitivity and spirituality as part of the humanistic and interdisciplinary training of the teachers of Teaching Upper Middle.

The methodological treatment of ancestral knowledge and practices religious, from the History of Philosophy, makes it possible to approve the materialist dialectic as a general methodology for the study of contemporary philosophical thought in its evolution from the complex conditions of the 20th and 21st centuries, which contributes to the development of the humanistic and interdisciplinary formation of the future professionals, as part of the world, in different historical periods for those that humanity has traveled; its contradictions, tendencies and profound challenges.

This discipline proposes to assume a logic of multicausality and the multidimensionality in the development of the teaching-learning process for contribute to a humanistic formation of adolescents and young people, which contributes to their cultural formation and values around identity. It is based on the determination of the problems of teaching - learning of the subject, aspects that must be constitute a starting point for the didactic determinations that are adopted.

From the epistemological dimension, the approach to the foundation and method of knowledge of the Materialist Dialectic that allows us to understand the nature practical-spiritual aspect of philosophical thought, as a theoretical reflection, allows the student to apprehend reality in the categories that serve as a channel for ideas, conceptions, theories, systems, schools and philosophical currents, whose economic, political, socio-class and ideological-cultural conditioning favor their development, taking into account the different times and latitudes.

In the case of Cuba, studying ancestral knowledge allows us to address each approach philosophy in correspondence with his time to discover contributions, limitations, anticipations; the contribution to the approach and elaboration of philosophical problems

around reality, its knowledge, and proposals for solutions taking as a center human beings, their values, thought and its contradictions, among others, from the pre-Columbian times to the present.

Particular importance acquires the approach to Cuban philosophical thought, the ancestral knowledge accumulated up to the present that has become solutions to face challenges in the economic and social sphere.

The objective of this paper is to explain, from the unitary history-culture approach, how address the construction of ancestral knowledge and religious practices in the program of History of Philosophy.

Developing

Studies of man as a human being favor an approach from the sciences to systematize a novel conception of the *human being*, integrated with the world it inhabits and its place in it, recognizing this category as universal.

Studies have been carried out around ancestral knowledge, especially myths. with a different vision is the case of the *Man and the myth*, it refers to a new meaning of the myth in contemporary times, in moments of world crisis.

For Mariátegui, the expression of material bankruptcy is the capitalist system that does not will be able to use more of its ancient myths to subjugate humanity, gaining strength idea of freedom, reason has extirpated from the soul of bourgeois civilization the remnants of their ancient myths. (Mariategui, 1991).

Which does not deny that man continues to believe in myths as a way of faith, something to believe in, when referring to this element in this work the author states:

Western man has placed, for some time, on the altarpiece of the dead gods, reason and science. But neither reason nor science can be a myth. Neither reason nor science can satisfy all the need for infinity what is in man Reason itself has taken it upon itself to demonstrate to the men that she was not enough for them. That only myth possesses the precious virtue to fill his deep self (...). (Mariátegui, 1991, p. 7)

Aspects that corroborate the role played by myths as protophilosophy in conformation, transmission of ancestral knowledge and as regulator the

human behavior. Philosophy defines man as a metaphysical animal.

He does not live fruitfully without a metaphysical conception of life.

The myth moves man in history. Without a myth the existence of man has no

no historical sense. Later Mariátegui asserts that:

History is made by men possessed and enlightened by a higher belief, for a super-human hope; the other men are the anonymous choir of the drama. The crisis of bourgeois civilization evidently appeared from the moment in which this civilization confirmed its lack of a myth (...). (Mariátegui, 1991, p. 8)

Contemporary philosophy has clarified and demarcated the modest confines of reason, and has formulated the current theories of myth and action.

He remarks that the proletariat has a myth:

The social revolution. Towards that myth he moves with a vehement and active faith (...) the strength of the revolutionaries is not in their science; It's in your faith, in your passion, at your will. It is a religious, mystical, spiritual force. is the force of the myth. The revolutionary emotion (...) is a religious emotion. The motives religious have moved from heaven to earth. They are not divine, they are human, They are social (...). (Mariátegui, 1991, p. 10)

Myths have a regulatory character in human behavior, by becoming in the need to believe in the possibility of achieving a goal. the same philosophy teaches the necessity of myth and faith, is generally incapable of understanding the faith and the myth of the new times, in Poverty of philosophy, said Marx. "The intelligence professionals will not find the path of faith, they will crowds. It will be up to the philosophers, later, to codify the thought that emerges of the great massive deed" (Mariátegui, 1991, p. 12).

In this way, philosophy is not opposed to myth. Rather, he rescues his real vehicle condition for the nous, in its flight towards the archetypes. In the twentieth century, psychologists like Karl Jung, or scholars like Mircea Eliade, revalue this original meaning in the myth.

According to Mircea, establishing the difference referred to by the Greeks, distinguishing myth from fable, has a foundation not only valid for the ancients, but fully current:

...the sacred history, the history of time cannot have been invented from the nothing, but from true facts. It is not a distortion fabulous, with a clear allegorical sense, but of a primordial state indeformable and perennial. The mythical is at the same time sacred, because ultimately it is ontological, on the other hand what is not ontological is not sacred and therefore not participate in the myth. It is both history, but since it is ontological, it is history. sacred. This is how the Greeks and Romans understood it, based on a model copy. (Mircea, 1956, p. 20)

Given the immense complexity of relating all the elements in which philosophy makes use of myth, it is essential to submit this knowledge to the sciences in order to elaborate new concepts, tendencies or regularities demanded by society from the cultural practices of men in their broadest and most universal category as *being human*.

Throughout the history of mankind, man has gone through different social economic formations where he has sought the answer or solution to what unknown, generating diversity of knowledge from the first centuries of existence of man in his relationship with nature.

In Cuban universities in the subject History of Philosophy, they are given treatment of the problem of religion as a polysemous concept, and how the Different philosophical systems deal with the problem of religious practices and ancestral knowledge.

According to Ramírez (2000, p. 34), different periods have been established that express the construction of knowledge in the field of philosophy and constitute instruments methods for understanding the role of man within nature, as a component of it and not as its destroyer, those who pose to continuation: *Cosmological*: includes the pre-Socratic schools, with the exception of the Sophists, the fundamental problem to be solved was to find the unity that guarantees the order of the world and the possibility of human knowledge. *Anthropological*: which includes the sophists and Socrates, is dominated by the problem of finding the unity of man in himself that guarantees the order of the world and with other men, as the foundation and possibility of the formation of

individual and the harmony of life in society. It takes place in the Ancient East, Greece and Rome, Egypt and the American High Cultures (Incas, Aztecs and Mayans). *Ontological*: comprising Plato and Aristotle Stoicism, is dominated by the problem of finding in the relationship between man and being the condition and possibility of the value of man as such and of the validity of being as such. This period, the full maturity of Greek thought, re-proposes in synthesis the problems of the preceding periods.

Ethical: which includes Stoicism, Epicureanism, skepticism and eclecticism, is dominated by the problem of human behavior and is characterized by a conscious diminution of the theoretical value of the search.

Religious: which includes the philosophy of Plotinus and Philo of Alexandria, is characterized by the search for God as the only way of salvation. crisis of the Economic Social Slave Formation

Philosophy in Medieval Times in Western Europe and the Near East, Patristic and Scholastic: Augustine of Hippo and Thomas Aquinas. aristotelianism Arabic: Avicenna and Averroes. Philosophy, politics, science and art in the Renaissance. Philosophy in modern times in the seventeenth century. A century of geniuses. The problem of method. The philosophy of Francis Bacon and René Descartes as exponents of the empiricism and rationalism.

All of the above has made it possible to establish essential links between the knowledge provided by the development of philosophy as a science in conditions concrete historical.

Many philosophers, sociologists, anthropologists, chemists, physicists, religious people contributed important ideas that form the basis of the experience and wisdom of the best of humanity, each one contributing in its moment to the social-historical development of communities and societies.

During the 20th century in Cuba there was a wide movement in the intelligentsia Cuban, with the realization of studies on the religious phenomenon from diverse perspectives, in literature, art, music, poetry, but essentially produces an awakening in thought.

When conceptual debates about religious freedom take place in this framework, the freedom of conscience and, in its broadest sense, the use of individual freedom,

the different spheres of academic, political life or in the most simple group and interpersonal relationships.

The *Cuban national cultural corpus* introduces its deepest roots in its own formative process, which differs from being homogeneous, how to expose, solve and attend cultural practices with their respective individual – family – identities local – regional – macro regional - today? The sameness and diversity of Cuban harm their national unity? Do historians, philosophers and anthropologists possess the theoretical and methodological tools to face the demands of the project of socialist development until 2030?

You are in a position to recognize obsolescence by approaching these issues in a homogeneous, without observing its particularities and the meaning of the latter within of the national corpus. The individual and institutional results in the studies regional and culturological are vital, though not unique, in helping to resolve these limitations.

In the work the 18th Brumaire of Louis Bonaparte, Karl Marx states: "Men they make their own history, but they do not make it at will, under circumstances chosen by themselves, but under those circumstances in which they find themselves directly, that they exist and have been bequeathed to them by the past". (Marx, 1980, p. 15) It is then a matter of bringing together all the forms of knowledge that exist in society, of teach and learn that are conceived since ancient times. This will refer to men to the roots, to the land, to the traditions, to the culture of each family, locality, community, nation, country and region.

In the Cuban context there have been different ways, but it is possible to allude to the men who contributed through word and action to the transmission of ideas with extraordinary courage in the struggle for national liberation at different stages.

From the thoughts of three of the most illustrious sons of Cuba; Felix Varela bequeathed that Cuba should be as much an island in politics as it is in Geography, so it has to be entirely free; Carlos Manuel de Céspedes in the manifesto of October 10, expressed: Cuba aspires to be a strong and powerful nation to extend a friendly arm to the other nations of the world; José Martí opportunely pointed out that if the war that it is done to us is to thought, to thought we have to win it. He also stated, with fully valid until today, that trenches of ideas are worth more than trenches of

stones. The Cespedian sentence that was carried out by the Cubans and materialized by Fidel Castro Ruz in his concept Revolution of May 1, 2000 raises

"... is to achieve our dreams of justice for Cuba and for the world, it is the basis of our patriotism, solidarity and heroism" (p. 4).

Current social demands require a graduate with solid knowledge scientific-technical and practical skills, as well as bearer of a broad culture, a cultivated spirituality and deep sensitivity to be inserted in a world highly competitive without closing his eyes to the conflicts that surround him. (Mendoza, 2008, p. 35)

Conclusions

Studies around ancestral knowledge and religious practices; constituting a space for theoretical enrichment from the incorporation to the curriculum in Philosophy discipline. Epistemology provides the theoretical and methodological tools to explain the legacy of ancestral knowledge and religious practices to the Cuban national identity.

The unity that has been the pillar and principle of principles throughout national history, demand in the development project until 2030 a challenge for pedagogues, who should add more actively their proposals and research results from the curriculum for the achievement of that inclusive, prosperous and developed Cuba, with a focus humanistic and environmental in all its dimensions.

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