



El estudio de las ideas educativas de José Martí en Cuba entre 1990 y 2013

The study of José Martí's educational ideas in Cuba between 1990 and 2013.

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Resumen: El objetivo es determinar la significación del pensamiento educativo martiano en Cuba entre 1990 y 2013 mediante el análisis de textos sobre el tema. A partir de la identificación en cada documento de su enfoque general, las tesis fundamentales y las ideas martianas focalizadas, se infiere la vitalidad del objeto de estudio y la dinámica de la recepción del ideario martiano sobre la educación; se establece que el pensamiento educativo martiano, respalda teóricamente la realidad nacional y se reconoce como referente de la filosofía de la educación, la teoría de la educación y el sistema de valores en Cuba.

Palabras clave: Cuba; Filosofía educativa; Sistema de valores; Teoría educativa.

Abstract: The objective is to determine the significance of Martí's educational thought in Cuba between 1990 and 2013 through the analysis of texts on the subject. From the identification in each document of its general approach, the fundamental theses and the focused Martian ideas, it is inferred the vitality of the object of study and the dynamics of the reception of Martí's ideas on education; it is established that Martí's educational thought theoretically supports the national reality and is recognized as a referent of the philosophy of education, the theory of education and the system of values in Cuba.

Keywords: Cuba; Educational philosophy; Value system; Educational theory.

Introduction

The understanding of the educational reality requires teachers to continuously reflect on their professional practice. Having a theoretical framework for the interpretation of each concrete experience, the treatment of the contents he/she explains and the analysis of the effectiveness of his/her educational work, is essential in the conformation of systematized knowledge conducive to professional development.

The conformation of an axiological referent (the cultivation of spirituality, decorum, virtue, to use José Martí's words), responds to the importance of subjectivity, given that what is significant in the orientation of the destinies of peoples, originates in the first instance in the individual and in his or her peculiar interpretation of history and culture.

The change of historical, economic and socio-cultural conditions imposes new concerns among teachers of different generations of professionals who seek in Martí's ideas, confirmation, direction or foundation for their performance in the educational process.

The analysis about how Cuban historiography has approached this object, has very few antecedents, among which stands out a work oriented to divulge some sources for the study of Martí's educational thought (Rodríguez, Escribano & Martínez, 2012), useful as an index, where it is recognized that the subject has been addressed in the pedagogical literature since 1920 and reveals the systematic interest of the research activity around Martí's ideas on education, however, there are significant lacks in some periods: before 1959 just a few isolated works; subsequently, "contrary to what might be thought, the new revolutionary situation did not have an immediate impact on the continuation and deepening of scientific studies on Martí's educational thought" (Rodríguez, Escribano & Martínez, 2012, p. 93), a situation that continued until the eighties of the twentieth century.

The period studied is derived from the above: until 1990 the relevant sources are scarce; those published during the last decade of the twentieth century and the first decade of the twenty-first century, allow inferring changes in the way of approaching the subject, while the identification of the most relevant Martian educational ideas is consolidated. The study from 2013 to the present is still in progress.

The purpose of this article is to determine the significance of Martí's educational thought in Cuba between 1990 and 2013, through the analysis of texts on the subject.

The analysis of the sources is assumed from a historical-logical perspective that allows noticing how the interests of the researchers on the subject evolve; it was also attended to the premise that "social and cultural processes cannot be understood if the semantic system that makes them significant is not analyzed" (Sales, 2007, p. 102). Through analytical and recurrent reading, the microtexts bearing the essential characteristics of each analyzed source were located and listed; by means of filtering with the excell processor, it was possible to group and identify nexuses and ideational nuclei for the structuring of the data according to: socio-cultural context (communicative intention, real or virtual receiver, ideological approach), discursive structure (determination of the global meaning of the text, macrostructure, propositions, fundamental theses sustained, focused Martian ideas) and socio-historical sense of the text (determination of the meaning of the social actions presupposed as communicative purpose).

The selection of the sources follows the following requirements: to have been published between 1990 and 2013; the breadth, sufficiency, essentiality and comprehensiveness in the treatment of the topic by addressing it in the entire source or in a chapter specifically dedicated to it; to focus on the analysis of Martí's educational ideas or on the use of Martí's thought in educational activity; to conceive among its real or virtual recipients the teaching staff. Eighteen sources were analyzed; 46% are included in the index of sources for the study of José Martí's educational thought covering from 1920 to 2008 (Rodríguez, Escribano & Martínez, 2012), the rest is composed of sources published after that date or considered essential by the authors of the research.

From the recurrences and hierarchies, the social significance given to Martí's ideas related to education is synthesized, as well as the dynamics that reveals its reception process in the analyzed period, the latter understood as the way in which Martí's thought linked to education is received, understood, valued, reflected, interpreted and/or assumed in the studied works.

Development

The study of Martí's thought as a social necessity in the Cuban context of the last decade of the 20th century.

José Martí has been recognized among the roots of Cuban pedagogy and in educational practice; however, the study of his thought and work does not become so evident during the seventies and part of the eighties, when many aspects of national life took as a reference the model of the then Soviet Union (Ávila, Alemán & Chaviano, 2015). The study of Martí's educational ideas in the field of pedagogical sciences extends and intensifies significantly from the last decade of the twentieth century (Rodríguez & Galiano, 2012), as an imperative of the socio-historical conditions of the period.

As a consequence of the disappearance of the socialist camp, the Cuban economy faces a strong crisis whose impact is expressed in all spheres of national life and in the daily life of citizens with political, ideological and psychological effects (Machado, 1996; Martín, Perera & Díaz, 1996). The educational infrastructure and the living conditions of teachers and students underwent a radical change with respect to previous years; despite the exodus of many teachers to more economically attractive sectors, school activities were maintained without renouncing any of the principles of educational policy.

The crisis forced the activation of the social sciences, which, together with the patriotic and revolutionary tradition, propitiated the creation of a solid culture of resistance to face the problems and their objective and subjective consequences. The critical debate on reality is increased; Latin American thought is studied, the place of humanism, socialism and Marxism in the philosophical tradition of the continent, in order to sustain spiritual enrichment (Guadarrama, 1996). The dissemination of Latin American philosophical thought and theoretical studies on values are some of the recurring themes in the social sciences in Cuba.

The reconceptualization of culture in relation to development is one of the main concerns of this stage: "Developmentalist criteria in the economic field, based on selfishness, irresponsibility and greed, keep so-called 'civilized' societies sick (...) There is no way out if culture is not inserted in the center of development programs" (Hart, 2001, p. 40). In this understanding of culture, science and education are called upon to promote "an authentic modern rationality, committed to the most genuine universal humanist values, based on an integral education that cultivates the best human

dispositions" (Hart, 2006, p. 279-280). In this context, the study of José Martí's work is promoted from the social sciences and the transcendence of his ideas on education acquires particular interest.

The decade of the nineties: description and dissemination of José Martí's educational ideas

In the panorama of Cuban pedagogical thought after 1959, the decade of the nineties marks a fourth period that is distinguished by the strengthening of ideological work and the development of moral values in education (Chávez & Deler, 2013); in the genesis of such peculiarity, there is the intentionality in the insertion of Martí's ideas in Cuban educational theory and practice.

Martí's educational project for Cuba and Latin America is characterized by his anti-imperialist ideology, in one of the first documents of this decade (Chávez, 1990), which illustrates Martí's ideas on the formation of the new man, education for all, compulsory, free and state education, the purpose of education, scientific and natural education, education for life and with practical sense, the educational value of work, among others; the author infers from these Martí's ideas, pedagogical alternatives such as the system of school education, informal education of a functional nature and distance education.

In 1991 the Ministry of Education of Cuba published the booklet José Martí in the forge of our spirit (MINED, 1991). In the booklet, -whose authorship, according to Rodríguez, Escribano and Martínez, (2012), is attributed to Luis Toledo Sande--, the need to study Martí's legacy is argued on the basis of its universality, its assimilation in the thinking and revolutionary tradition of the Cuban people and the characteristics of the historical reality of the moment. Theoretical-methodological and practical recommendations are offered to teachers and school directors to assume the study of Martí's work as a natural fact and not as a transitory campaign; to put into practice Martí's pedagogical and educational guide and not to limit themselves to inform about him or to see him as one more academic or historiographic content and to promote the reading and knowledge of Martí's work through the Martian Chairs and the commemoration of Martí's anniversaries. In spite of its brevity, the booklet creatively assimilates Martí's educational ideas in terms of education in values, the culture of ideas, ideology and the development of spirituality.

Between 1995 and 1998, the Center for Martí's Studies made the editorial project Martí's Notebooks a reality, which was accompanied by a Guide for teachers of the MARTIAN CLASSROOMS (Vitier & García-Marruz, 1995). This guide shows a marked ethical and psycho-pedagogical approach; in addition to details for the selection and grading of Martí's texts; it advocates teaching Martí with Martí's methods (through conversation, commented reading, sharing, not imparting); It is advised that teachers should be sufficiently familiar with Martí's life and work to be able to contextualize the readings in a reflective, emotional and pleasant atmosphere and a framework of conversational orality, and it is urged to emphasize the cultivation of intimate, patriotic and social feelings as the basis of moral conduct, as well as Martí's ethic and spirituality.

In a work that systematizes the evolution of educational ideas in Cuba (Chávez, 1996), three periods are distinguished in the development of Martí's ideas on education: a stage of emphasis on notions of universality and definitions on what it is to educate (1875-1883), a stage of concentration of ideas on the American specificity (1883-1889) and a stage of emphasis on non-conventional education and consolidation of Martí's educational ideas (1889-1895).

During these years, José Martí's condition as a social educator is based on the commentary of Martí's ideas on education, the emphasis on Martí's life trajectory, his teaching work and some features of his oratory (Buenavilla, 1997).

Cuban educational thought was enriched in the 1990s with the definition of the image of Martí's school:

Science school of love from elementary school to university. Universities with the majesty of science, sensitivity and imagination united. School of reason and of the heart. School for the unfolding of the personality and at the service of the community (...) Joyful, tender, energetic, discoverer, poetic schools (...) Schools for freedom, beauty and justice, inseparable trinity in him. (Vitier, 1998, p. 11)

Almost at the end of the decade, a chronological compilation of Martí's texts on education appears (Vega, 1999) whose prologue emphasizes the Latin Americanist connotation that Cuban pedagogy acquires from Martí's thought.

For Héctor Hernández "There is no educational proposal in Martí's thought that is not related to his supreme political dream" (Hernández, 2000, p. 68); the text offers a detailed panorama of Martí's ideas on education, in connection with his strategic and revolutionary project. With an accessible style and a pedagogical approach, it is addressed to the Latin American public and especially to teachers "to disseminate Martí's work and make use of it" (Hernández, 2000, p. 13); to this end, it highlights Martí's will and determination to consolidate Latin American identity, promote optimism and confidence in the capacity of Latin American man and explain the need to create educational theory based on the specificity of Our America. In addition, it characterizes Martí's idea of scientific, public and compulsory education, with methods that teach to think: a) Scientific education in balance with humanistic formation, b) Relationship between culture and freedom, c) To prepare the child to learn by himself and d) The role of the teacher as a guide that does not impose closed criteria and fixed molds to the thought.

The reception of José Martí's ideas on education in this decade evidences the assimilation of his essences: Martí's methods, Martí's school, persuasion, dialogue, "trying to see with his eyes" (Vitier & García-Marruz, 1995) and, significantly, they do not come from research on pedagogical sciences, although it would be wrong to deny the teaching of their authors. The works elaborated by teachers are limited to describe and disseminate Martí's ideas on education, their validity and their potentialities for political-ideological and values education.

First years of the 21st century: deepening the educational ideas of José Martí

In 2001, the beginning of a fifth period in the panorama of Cuban pedagogical thought is outlined, characterized by the third educational revolution in response to the challenge of enhancing comprehensive general culture; in addition, self-reflection is promoted from the educational sciences (Chávez & Deler, 2013).

During the first lustrums of the 21st century, characterized in the immediate environment by the transformations of the Cuban economic model, the study of Martí's thought continues to be a priority at all levels of Cuban education, in the initial training of teachers and in the research promoted by master's and doctoral programs; as a result, the study of José Martí's ideas on education transcends the mere descriptive character that characterized many of the works so far.

More specialized studies are beginning to appear that provide interpretations of Martí's ideas that are essential to understand and support contemporary Cuban educational thought.

Miranda (2002), analyzes with a philosophical approach Martí's ideas on education, in its links with culture in its broadest sense, and particularly with history and politics; he highlights the following ideas: a) Education in the preparation of the masses to promote progress, b) Work: form of interaction between knowledge and practice for the development of the creative potentialities of the human being and his self-formation, c) Education as a mediating element between culture and politics and function not only of the school but of the whole society and d) The link between study and work, scientific education and the cultivation of intelligence.

For his part, Cintio Vitier proposes, from the perspective of Martí's ethics, an overview of the multifaceted work of José Martí, as part of which he specifies the essential features of education in Martí's concept: the criticism of the Hispanic American system, excessively literary, anachronistic and alien to the realities of our backward countries, and the criticism of the North American system, excessively pragmatic, attentive only to success and profit. He also highlights Martí's school: rigorously secular (neither religious nor anti-religious), the encouragement of man's innate scientific capacity, the link between science, sensitivity and imagination and the direct, cognitive and productive link with nature (Vitier, 2004).

In an essay on Martí's thought as a nourishing source of popular education (Bellido, 2004), novel interpretations are offered about the same Martí's ideas on education, mentioned in other studies: dialogue not to convince about what he or someone else believes as the truth, but as participation in the search for truth that is saved by constant reflection; the false opposition between scientific culture and humanistic culture: reason linked to love and beauty in theory and practice, in thought and action, as well as the material and cultural emancipation of the people through their participation in the identification of their problems, needs, resources and potentialities.

In 2006 a text was published as a result of a doctoral thesis in Pedagogical Sciences (Escribano, 2006) which offers a logical and chronological order of the influences that condition the emergence and development of a true conception of education in José Martí, in which the idea of education as preparation of man for life is identified as the central nucleus. The ideas hierarchized in this work are:

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- Education according to the conditions and needs of the American continent, aimed at guaranteeing the transmission of the historical-social experience, promoting scientific, technical and cultural education for honest work.
 - To teach to think and learn for oneself, to be honest and to live with decency; to consolidate national identity and patriotism; to educate from and for identity.
 - To develop a creative spirit and sensitivity to beauty; to prepare for peace and happiness; to prepare man for work.
 - Scientific education, education in values and the fusion between the instructive and the educational.

Escribano's research provides a historical-logical approach in the analysis of the origin, development and articulation of Martí's ideas on education, and incorporates certain marks of contemporary Cuban pedagogical discourse; it reveals the essence of Martí's conception of education and its roots in the Latin American continent, a coherent articulation of Martí's ideas on education, hitherto non-existent.

From 2005 to 2013: theoretical and practical contextualization of Martian ideas on and in education.

In those years the analyzed works reveal two tendencies in the treatment of the subject: the contextualization of ideas on education in the system of Martí's thought, in which the articulation of specialized perspectives with integrating approaches is achieved and on the other hand, the foundation of proposals to insert Martí's ideas in the system of contents of the teaching programs as a didactic, methodological, cognitive, affective, axiological resource, among other variants, according to the objectives of the educational process.

Frómeta and Velázquez (2007) approach Martí's thought from the perspective of the philosophy of education: they characterize José Martí's cosmovision (the unitary conception of being, the relationship between the ideal and the material, the historical-social nature of man). They underline recurrent elements: agrarian education, public and compulsory education, the formation of patriotic feelings, the education of freedom and human dignity; the formation of an American conscience; the right of all to education and the duty to teach how to think. These authors identify

and support the cognitive, value, practical and communicative dimensions of the educational activity in José Martí's thought, that is to say, they provide a philosophical systematization of the essential bases for the conformation of Martí's ideal on education, appreciable to contribute to the systemic understanding of José Martí's ideas.

In 2008 an anthology of essays was published (Chacón, 2008) revealing another aspect of analysis that emerges from the specialization of studies on this subject: the use of Martí's ideas as a means or pretext to explain certain contents of teaching and education, such as the didactics of reading and writing, ethics as the axis of Martí's ideas on education for the formation of values or the teaching of natural sciences. As practicing teachers, the authors offer an overview of the different aspects from which Martí's ideas are incorporated to teaching; some works stand out for the theoretical-methodological precision of their proposals. It can be considered a representative sample of the implementation of Martí's ideas in educational practice.

Certain aspects of Martí's thought such as the educability of man, the relationship between the individual and the social, the nature of thought and its relationship with language, virtue, decorum, affectivity, the ideal of man, among others, have been used for the study of humanistic psychology (González, 2009). In this same direction of taking advantage of the potentialities of Martí's thought for educational work with different purposes, the interest of several pre-event courses at the International Pedagogy Congress 2011 (Escribano, García & Martínez, 2011; Chávez, Fundora & Pérez, 2011; Chacón, Fraga & Arteaga, 2011; Rodríguez, Buenavilla, del Sol & Piñera, 2011), which evidence the permanence of the topic in the scientific-research activity of Cuban teachers.

In order to contribute to the understanding of two keys in Martí's thought: foresight and service, Rodríguez (2011) provides a systemic-integrative approach in four theses: Martí's ideas on education as part of his totalizing thought; journalism as a source of scattered ideas of educational theme; the hierarchization of some ideas: education for all, the importance of science, education in correspondence with the needs of our America; breaking the barrier between manual and intellectual work and overcoming scholastic education and a last thesis: education to decolonize.

In a study published the following year (Pacheco & Pupo, 2012), education as human formation in José Martí is supported; the authors use a historical-philosophical approach to inquire into

Martí's pedagogical thought as the bearer of a Cuban and Latin American historical-cultural tradition: place of human subjectivity in the construction of knowledge, indissoluble unity of the ethical and the aesthetic, the cultivation of values; they state that the ideal of Martí's rationality synthesizes knowledge, value, practical action and communication and define education as human formation linked to a project of integral human development in Cuba and our America.

In another work dedicated to the subject (Rodríguez, Escribano & Martínez (2012), the authors are consistent with the need to emphasize the contextualization of Martí's ideas on education. They start with the analysis of the situation of Latin America at the end of the 19th century, present an analysis of the essay *Our America*, then continue with the conception of education in José Martí's work (basically consisting of Escribano's proposal commented above) and particularize in a section Martí's methods for a developmental learning in the school of *Our America* and Autodidacticism, culture and freedom in Martí's educational work.

In these last sources, the authorship is almost exclusively of practicing teachers and the analyses are sustained from theoretical positions of the educational sciences, although it is noticed that the communicative purpose transcends the informative-descriptive and the budget receiver is not exactly any teacher, but teachers immersed in postgraduate academic training, researcher teachers and experts on the subject.

Conclusions

The interest of the social sciences in Cuba for the study of the conception of education in José Martí's thought, in the period from 1990 to 2013 is characterized by its permanence and stability, which indicates the capacity of adjustment of Martí's ideology to the problems and needs of the current historical and social context. It can be affirmed that the sources consulted support the validity of Martí's ideas in the contemporary context, which implies a contribution to the history of ideas on education. These sources show an intentionality of social interaction: their authors look for ethical and humanist referents of social significance in Martí and get involved in conceptualizing them in favor of education, culture, ideology and the ennoblement of social practice.

The study reveals that there is coherence in the literature consulted regarding the hierarchy of Martí's ideas on: education as preparation for life, scientific education, emancipatory education

and education with adjustment to the needs of our America, as well as humanistic and ethical formation. It is also evidenced the strengthening of the contribution of these ideas to the theoretical foundations of Cuban and Latin American education and the emphasis on the potentialities of José Martí's thought for the current educational work.

As a reception process, there are evident movements in the tendencies of the studies in accordance with the changes in the historical, social and cultural reality that have characterized the analyzed period: from mainly descriptive approaches oriented to spread José Martí's ideas on education, its validity and its potentialities for political-ideological and values education, passing through more specialized studies with essential interpretations for the enrichment of contemporary educational thought, until reaching the true contextualization of the ideas on education in the system of Martí's thought.

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