

Armando Hart, pedagogo indispensable en la formación de las actuales generaciones, desde las Universidades cubanas

Armando Hart, indispensable educator in the formation of the current generations, from the Cuban Universities

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RESUMEN: En el presente artículo se analiza la condición de Armando Hart Dávalos, a partir de la relación con la educación de las actuales generaciones. Su propósito esencial es destacar la vigencia de la condición del referido pedagogo y humanista en la formación de las actuales generaciones de jóvenes desde las universidades cubanas. Entre los métodos utilizados, desde el enfoque de la dialéctica materialista, la prevalencia de métodos: histórico-lógico, analítico-sintético e inductivo-deductivo para el procesamiento de la información.

Palabras clave: Pedagogo; Humanista; Educación; Actuales generaciones.

ABSTRACT: This article analyzes the condition of Armando Hart Dávalos, starting from the relationship with the education of current generations. Its essential purpose is to highlight the validity of the condition of the referred pedagogue and humanist in the formation of the current generations of young people from Cuban universities. Among the methods used, from the approach of materialist dialectics, the prevalence of methods: historical-logical, analytical-synthetic and inductive-deductive for the processing of information.

Keywords: Pedagogue; Humanist; Education; Education; Current generations.

Introduction

It is not an easy task to discover Armando Hart Dávalos¹ pedagogical vocation, from an integrating

¹ Born in Havana, Cuba, on June 13, 1930. In 1952 he graduated as Doctor of Law from Havana University. He was a founder and member of the leadership of the 26th of July Revolutionary Movement, formed in 1955. When he was only 28 years old, he was appointed Minister of Education, a position he held from 1959 to 1965. He directed the Literacy Campaign, intervened as main organizer and professor. He also directed the University Reform and created the bases for the Cuban Educational System.

and radical thought, and a life moved by the love that makes and nurtures faith and natural strength to this revolutionary; it is a generational duty of those who bet from the classrooms in Cuban universities, for the humanistic formation of the young people who are in them.

In times when thought struggles not to fade away and overcome the terrible crisis that tries to destroy the most complete of human exercises, that of thinking, and thus tear the spiritual fabric of human beings to open it mercilessly, we have the opportunity to continue growing, and continue to be born in the autochthonous and universal of who is a figure by essence, of pedagogical and humanist vocation.

Armando Hart, was one of the intellectuals who promoted from the first moment of the triumph of the Cuban Revolution, the idea of bringing together with the most radical sectors of the country, the idea of making it advance along the paths of modern doctrines of public law; committed to the triumph of political and social thought of his generation, from the depth and the very essence of education; particularly his conception of man, the meaning of life and the values that serve as channels and human fulfillment.

Between (1959-1965), Armando Hart, insisted from his educational and political responsibilities, on human sociability, and education, key concepts throughout his life, as elementary foundations from his conditions as a pedagogue, being at the forefront of the University Reform, and creating the basis for the Cuban Educational System.

Buch Sánchez (2013), signifies and allows understanding the pedagogical thinking that guided the work of Armando Hart in the early years of the Cuban Revolution, when he states:

During his term as Minister of Education (1959-1965), Hart would contribute in a definitive way to transform the Cuban educational system into an integral and novel system, in accordance with the profound transformations required by the Cuban revolutionary process in its first period, in which essential changes were achieved in the educational system and in the formation of ethical and humanist values of the people. (p.31)

The sense of how education would be directed and what its purpose would be, was expressed in the reality that would be transformed and the problems that the new man had to face in the new society. It is important to reflect that “The Educational Message to the People of Cuba”, proclaimed by Armando Hart Dávalos, can be considered a text of great depth and theoretical sharpness as far as the Philosophy of Education is concerned.

The research defines as a scientific problem to know how Armando Hart's condition of pedagogue and humanist influences in the formation of current generations from Cuban universities.

Hence, the purpose of this article is the systematization of the main elements from the theoretical point of view that reveals the validity of Armando Hart's condition of pedagogue and humanist in the formation of the current generations of young people from Cuban universities.

Development

In it, he defines the content and projection of the educational reform, the principles of the New Educational Policy, delimiting the short-, medium- and long-term goals and objectives, as expressed in the aforementioned document, where it is stated: "In the words of intellectual Graciela Pogolotti, he had such a young image that when he met with the students, he looked like one of them².

According to the intellectual Graciela Pogolotti, he had such a young image that when he met with the students, he looked like one of them. From this position, he would coordinate the National Literacy Campaign, the most massive and important socio-cultural project in Cuba. Armando Hart Dávalos was one of the most outstanding figures of the Cuban revolutionary intelligentsia who, as a pedagogue and politician, contributed to Cuban education.

Hart, was at the forefront of the educational projects, for the sake of the cultural development of the people, raised by the humane formative policies of the developing revolution. The anthropological reflections, carried out by him, in the matter of educational development for this moment, always proposed, first to return, and then to nourish and strengthen, the dignity of man by means of knowledge.

These transcend, insofar as he manages to become one of the Cuban intellectuals, who raises to a higher level the work of an entire nation, by setting the human - the educational, and culture in his concept of the new society, as a determining foundation in the formation of new generations.

This important responsibility evidences the dialectic of his condition of pedagogue, from his educational conception, as key foundations for the materialization of the necessary transformations directed towards the socialist transition in Cuba. And the energies to create the primary bases of the emancipation that allows, from a political, massive and popular will, to develop an integral

² a) Formation of national consciousness b) Realization of the democratic ideal c) Formation of Latin American consciousness
d) International understanding

education and to reach from the formation of the new generations a society formed by a people of educated men and women.

In his works, the theoretical paths that constitute the foundations of Education in Cuba are traced. However, to enter into the significance that had in him, the work with the new generations, as a process that favors the development in young people of their humanistic formation; particularly his conception of life and the values that serve as channels and human realization, show that the formative role of Cuban universities, are irreplaceable.

Parallel to this, Armando Hart, understood how important it was to develop education and culture, categories that were always among his priorities; in this sense he said: “the time has come to assume, in all its scope, that education and culture are the most important factor and engine in the development of the economy and society” (Hart Dávalos, 2006. p. 287).

A full understanding of the foundations on which Hart's pedagogical dimension is based is not possible without an understanding of the complex meaning of these categories. They could not be detached or divorced from the economic, cultural and educational needs of the nation. The growing use of these categories allows this Cuban pedagogue to be a living part of the prevailing trend in Latin American thought of the 20th century, characterized by its progressive, democratic, humanist and disalienating projection.

It is Hart, the intellectual, who is guided by the foundation of the presence of José Martí, in everything he did and said, from the relationship that had in him the revolutionary practice, with the development of Cuban thought, and the Marxist and socialist ideas; and he devoted himself with greater attention to his teaching and dissemination, and to the analysis of the processes in function of the interpretation and transformation of the Cuban reality.

So penetrating are these reflections that they formulate the nature of what we consider to be the basic general principle of Education: “To educate is to prepare man for life” (Martí Pérez, 1963. p. 369).

This general principle is concretized in his axiological, methodological, epistemological and social reflections that could be stated as particular: the unity of the intellectual and the affective, educating intelligence from science as something natural, linked to life in terms of human development.

Between January 1959 and April 16, 1961, in practice, the revolutionary leadership had fulfilled the main promises of popular benefit contained in the Moncada Program: History Will Absolve Me. At

the same time that all these tasks were being carried out, democratic institutions, norms and habits were being developed, based on the creation of a new culture, different from that of capitalism, in order to achieve the consolidation of its supreme objectives from the constant search for the elevation of the quality of spiritual and material life.

Being a direct actor of the complex process of the Cuban Revolution, constituted in Hart, part of the foundations of the humanist dimension of his pedagogy, which has a deep philosophical value. In this regard, Hart himself points out:

To understand the uniqueness of Cuba, it is necessary to take into account the political, economic and social conditions of the country in the first half of the twentieth century, which determined the evolution of socialist ideas and their connection with the patriotic and anti-imperialist tradition of the nineteenth century. (Hart, 2005, p.1)

And it is, at this point, where Hart, constantly summons to take the most revolutionary autochthonous thought and to undertake the path of a social project “With all and for the good of all”. Where his educational practices are based on the achievements from the integration of men to society; together with the implementation of the priority of the rights of the majorities, and the premises of the effective equality of people, beyond their social location, gender, race and age.

The argumentative structure of his discourse is one of the key foundations to understand his pedagogical vocation, which conforms a well-defined line for the leadership of the Revolution, around the road to socialism. That is to say, Hart is not satisfied with the usual, he contributes new knowledge in the stage they had to live, questions the founders of the philosophy of praxis, nourished by the experience of the Cuban Revolution, which acquire a universal character, because, they become a theoretical-methodological guide, which synthesizes the most advanced of the moment and for posterity.

The articulation of the pedagogical and humanist foundations that characterize Hart's personality, from his human cosmovision are essential, by highlighting the education of people and the permanent search for justice, among his main contributions to the interpretation of the Materialist Conception of History (CMH), in the Cuban context.

The determining role of the objective and subjective premises together with the economic factor, developed in historical materialism, is underlined by Hart, as a fundamental approach of Marxism. By highlighting the value of taking into account this presupposition to evaluate from education the

past, present and future of nations; according to Hart, it is: the necessary key to open the way to scientific knowledge of the history of society, (Hart, 2005, p. 46).

In this sense Hart points out essential categories such as: culture, law, ethics, politics, education, culture, morality, ideology, politics. I call this the “Axis of the Good”, which constitutes, in our opinion, a contribution in terms of theoretical and practical conceptions from the formative process of education in Cuba. In Hart's pedagogical and humanist dimension, there is a kind of organic articulation between the different categories, which are manifested in reality and constitute supports of the revolution, as they are articulated in the best way with the transformations achieved in Cuba.

Hart's contributions are vast and necessary to continue the directions, in function of the formation of the new generations in Cuba, by deploying from his human cosmovision, an action committed to the development of socialism, humanity and social progress. He placed at the disposal of the radical transformations demanded by the Cuban reality at every moment, his creative and deep knowledge.

These particularities are collected in his speeches, articles, books and his epistolary. Documents in which are revealed, the keys of a formative conception about the new man who attends the classrooms of Cuban universities, from his insistence on the need for social progress, from the use of all human potentialities, under the condition of assuming them from the ethical - cultural sense in the work of the society through which Cuba is passing.

Hart's formation as a jurist, which in no way disagrees with his vocation as a pedagogue, allows us to deduce that important themes kept him busy among them: (Democracy, civil society, state, nation, laws, law, justice and human rights). They form an important part of the core of the formation of the new generations in Cuba, from the classrooms in Cuban universities.

Armando Hart Dávalos, from his position as secretary of organization of the Communist Party of Cuba (PCC), is devoted to the constructive work of this leadership body of society, which was aimed at helping to interpret among the workers and the people, that the Party is not just any vanguard. It is Hart, in the political plane, from his pedagogical and humanist vocation, the intellectual who works tirelessly and participates together with the other comrades of the revolutionary leadership, in elaborating the particular strategy; that is to say, the strategy of transition to socialism, on the basis of the principles established in this stage.

The period (1959-1965), was characterized by Hart's pedagogical and humanist vocation, by his deep educational and political work in function of the transformations carried out in Cuba, based on ideas that came out of his personality, among which we can point out:

The love of justice from the importance he gave to education, ethics, as important elements of the human condition; for him culture becomes together with his vision of the development of scientific knowledge in support of the transformations carried out after the triumph of the Cuban Revolution. Together with this, the unprecedented transformations in the Cuban educational system and in the formation of ethical and humanist values stand out. To cite a few of these ideas.

The political practice was the center of Armando Hart's vital activity, at this moment of the revolution; and without the praxis it would be incomprehensible the strength of his vocation as pedagogue and humanist, from the experience and the singular and creative thought that Fidel, he and his companions produced in function of the formation of the new generations.

Hart was with Fidel in the central political and state bodies, in all the glorious days and in all the days of exhausting work, of difficult weaving of the unity of the revolutionaries; of trying again and again to make the new economy work well, forced by its socialist nature to have as supreme objectives the thorough redistribution of social wealth, the viability as a national economy and the development plans.

The apostle of the Cuban Revolution is quite right in this direction when he affirms: "To the new world, corresponds the new university. To new sciences that invade, reform and undermine everything, new chairs.... In theological times, theological universities, in scientific times, scientific universities" (Martí Pérez, 1963, p. 281).

José Martí's definition of education deserves a profound reflection on the social and human meaning of the indispensable work of the university professor in the university classrooms, contributing to the formation of new generations, in function of education in a general sense.

As early as 1883, our National Hero left us this definition of education, which has total validity in these times: "To educate is to deposit in each man all the human work that has preceded him: it is to make each man a summary of the living world, until the day he lives: it is to put him at the level of his time, so that he floats above it, and not to leave him below his time, with which he will not be able to float; it is to prepare man for life."

Hart's positions as pedagogue and humanist, in function of the new generations that are formed in the classrooms of Cuban universities, impose the need to promote the formation of human values that, in a general way, contribute to strengthen in people behaviors, qualities and passions essential to young people, where the categorical role is played, without hesitation, by the family and society as a whole. Hart emphasizes his certainty in the possibility of a gradual and responsible human improvement through education and culture.

The topics referred to education and culture, due to the political responsibilities that he has occupied within the Cuban Revolution, throughout his fruitful life, until the moment of his death. From his educational experience, he constantly studied the meaning of education, based on Martí's precept that the first work of man is to reconquer himself, given man's ability to self-perfect himself through practical activity, which leads to human improvement.

Pedagogy as a science has as its object the formative process, where one learns not only to understand reality but also to transform it. The university is the social institution whose mission is to transform society. This allows us to understand the need to train a medical professional committed to the socialist social project, a model citizen who manifests in his ways of thinking and acting, the defense of political, social and cultural ideas in general.

In this regard Hart said:

To teach the child, the young person, " [...] that the honest life, that the disinterested attitude that the just life that leads to personal happiness and success, that there is no satisfaction, no greater glory than that of serving and working for the benefit of the honest man when one is serving a higher cause, one must reach his soul, it is important to develop the revolutionary civic feeling of each teacher". (Carreras Varona, 2017)

For Hart, from the first moments and later in the course of time, the link between school and culture was elemental in the formation of the new generations, stating that: "Education and culture are not divided into organisms, but are present in all spheres of life (...):

Education and culture are not divided into bodies, but are present in all spheres of life (...), the first cultural promoter is the teacher and the most important cultural institution of the community is the school. (Hart, 2008, p.3).

A principle defended from very early on that today has its expression in the role of professionals trained in universities; hence the decisive understanding of the mastery of these two categories.

From the constant generational dialogue that he promoted from different spaces of communicative interaction, he emphasized the role of universities and of these as creative sources of culture, ideology and new men, as Che aspired.

Hart constantly stressed: “the need to link social movements and the intellectual and cultural movement. It is fundamental to make common projects with our universities (....)” (White, 2000), in particular it is very necessary to strengthen the work in the universities with the youth.

Hart constantly insisted in his link with the universities and the young people who are formed in them, in a decisive role of the same not only for Cuba but also for Humanity. He emphasized a central idea of his vocation as a pedagogue: “without the universities there will be no social transformation in America, nor in the world, because the revolution that is needed, the only possible one, is the one based on culture” (White, 2000, p.5).

Parallel to this, for Marti's Hart, an aspect in which it was necessary to work with young people from the universities and the whole society is related to the meaning of history, a key component for the triumph of the Cuban socialist social project; so that our youth can understand the past, transform the present and strategically project the future according to the ideal for which they are fighting. The role of the universities and their faculty in the formation of the new generations was for him and is currently essential; the mastery by young people of the sciences and their theoretical foundations is not an exclusively academic problem.

It is a study that requires, in addition to academic rigor, research that has implications for our practical life, for life in society, and that is related to the concrete activities of young people and to the political ideas and even to the feelings that men form in their social environment.

Hart was passionate about the mastery by the new generations of, culture, is increasingly important to achieve a humanistic and democratic development in today's generations. To approach culture, it is necessary to define it, characterize it and understand the essence of its own activity. When talking about culture we must take sides on what to understand by culture, in it is necessary to take into account the level of knowledge or things that are known by individuals on a specific subject; which is achieved through education and university information, at the level of society and family, three essential components for him.

The journalistic collaborations together with Hart's works, articulate the reference from the role of culture with the analysis of the situations described, nourish the knowledge expanding and renewing

it, his texts give rise to the new generations to know the work of the Cuban Revolution through the voice of one of its actors.

Education contributes to the intellectual and moral formation of students so that they can live together in society, which is why it constitutes an important nucleus in the development of scientific culture; if it is in accordance with the scientific development of the country, then the supreme objective of all education will have been achieved: to prepare man for life”, since science is at the service of man.

Hence the importance of exploiting science from the classroom, according to the educational potentialities to contribute to develop social responsibility, love for nature, honesty, ethics in the analysis of the different processes, their applications and results; all this from the work with the current generations of young university students, from the classrooms, laboratories of Cuban universities, among other spaces.

Hart, from his concern for young people, and the role of Cuban universities, longed part of his educational work in developing the defense of the nation from education and culture; having as support of the same the Martiana tradition; in his works stand out some, *Change the rules of the game* (1983); *Profiles: Cuban figures* (1995) and *Aldabonazo* (1998), are parts of the preachings of figures of the history of Cuba that, at the time that contributed in a decisive way to the achievement of the results of the education and the culture in the present moments, the young people from the university classrooms must study them to better understand the pedagogical and humanist dimension of this figure.

The pedagogue and humanist Armando Hart Dávalos becomes for the current generations of young people who study in Cuban universities, a support for the transmission of formative messages, taking into account that one of the most important needs to satisfy in society, and becomes an essential problem of the same is the preparation of the young people of the country as the immediate future. Starting from the objective that all its members are prepared to execute a certain role, among the multiple functions that are carried out in the heart of this society, from the fulfillment of the mission of the current Cuban university.

In this direction lies the importance of the research work, based on the pedagogical and humanist legacy of Armando Hart Dávalos in the formative work with the new generations in Cuban

universities. The fundamental pedagogical ideology of our predecessors from Varela, Martí, Fidel and Hart, consists of educating in social life, by life and for life.

Cuban universities have the task of delivering to society a graduate with a high pedagogical and humanistic vocation and a conduct in accordance with the principles inherited from the founding fathers of the nation. Faced with the challenges assigned to Cuban universities, which go beyond the academic, to mediate in the political-ideological, pedagogical, cultural and naturally the social; the pedagogue and humanist Armando Hart Dávalos, favors the harmonious articulation of being this Cuban intellectual, a worthy representative of Cuban pedagogy from its influence on the work with the new generations of young university students. In these postulates lies part of the results of the research.

The pedagogue and humanist Armando Hart by his gnoseological characteristics, contributes to the formation of a scientific conception of the world, helps the objective and dialectical interpretation of the processes of society, thought, nature and the integral education of the young generations of Cuban universities.

Conclusions

From the theoretical systematization carried out with the support of the different research methods, it can be concluded that for the pedagogue and humanist Armando Hart Dávalos, education, culture and feelings must be present in the new generations and in their human nature as part of the formative process that is enhanced in Cuban universities;

On the other hand, in Armando Hart as a pedagogue there is a constant possibility of establishing links between young people and universities with society in the search for human improvement.

Today the social, continental and world reality point to the need to deepen in the keys of Cuban revolutionary thought, which finds in PhD. Armando Hart Dávalos a source of inspiration and motivations of struggle for the permanent human improvement and for the usefulness of virtue, to the extent that knowledge is provided and formed, in the current generations of young people who are in Cuban universities.

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