

Educación y cultura desde el pensamiento de Armando Hart en la formación integral del hombre

The education and culture from the thought of Armando Hart in the integral formation of man

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RESUMEN: El artículo que se presenta persigue el objetivo de argumentar desde el pensamiento de Armando Hart Dávalos, la importancia de la educación y la cultura, para la formación integral del hombre en la sociedad cubana actual. El tratamiento a la problemática desde los diferentes métodos entre los que se destacan el análisis documental y el histórico-lógico, sirven de fundamentos al desarrollo de las ideas plasmadas en el artículo. A su vez se destaca como resultado que ambas categorías, desde el pensamiento de Hart, constituyen fundamentos esenciales de la formación integral del hombre en la sociedad cubana actual.

Palabras clave: Educación; Cultura; Educación integral; Hart

ABSTRACT: The objective of this article is to argue, from Armando Hart Dávalos' point of view, the importance of education and culture for the integral formation of man in today's Cuban society. The treatment to the problematic from the different methods among which documentary and historical-logical analysis stand out, serve as foundations to the development of the ideas expressed in the article. At the same time, it is highlighted as a result that both categories, from Hart's thinking, constitute essential foundations of the integral formation of man in the current Cuban society.

Keywords: Education; Culture; Integral education; Hart

Introduction

The historical development of the science of education reflects that it had its origins, like other sciences, in antiquity, with the first reflections that appeared within philosophy. Like other sciences, it has been subject in its development to external factors, historical and social conditioning factors and internal factors, among others, the processes referred to the integral education of man.

The own connected factors that have in the roots of the Cuban nation, from the formation of the nationality, together with the culture, idiosyncrasy, and the traditions of struggle, their original sources. Together with the existence of men like: José Agustín Caballero, Félix Francisco José

María de la Concepción Varela Morales, José Cipriano de la Luz y Caballero, and José Martí, who constitute referents in the conduction, towards the ideas that expressed in an honest way, the importance of preparing men from their integral education.

As part of the diagnosis it was corroborated that the integral formation of man, in the current Cuban society manifests among its most significant deficiencies, the development in the matter of culture that they possess and the potentialities as a formative process is not projected in all its amplitude. The existing works related to the subject of the article, show the lack of being directed to the study of the categorical or conceptual systems of the process of integral formation of man, nor of its possible formative tools.

The objective of the work is to argue from the perspective of Hart's thought, the importance of education and culture, for the achievement of the integral formation of man in the Cuban society. It is called to face from this perspective important challenges in the present and the future.

Development

Education and culture, the basis for the integral education of men in today's Cuban society

Cuban education is the result of a social and Cultural Revolution, based on its broad democratic character, manifested in practice in an educational process of the broad majorities. This core idea has been the aspiration of the main exponents of the Cuban teaching profession from the 19th century to the present.

The methodology used, allows understanding how necessary it is that the current Cuban society must continue its course in achieving, through the integral formation of men, to make of education and culture, social forces that contribute to specify the contour of the world with which man himself interacts. Hence the importance of the subject treated, as a necessary condition to achieve the new man of this XXI century.

As part of the challenges linked to a truly integral formation, it is necessary to rely on the advantages of education and culture to achieve quality in the formative work in favor of man through the actions of the different social actors that interact as part of society as a whole. To this end, the aforementioned intellectual spoke of several components: an ethic based on the lucid principle that "justice is the sun of the moral world": the universal value that culture gives to this principle; the role of education as a whole (Hart, 2008, pp. 221-224).

In this same orientation and highlighting the importance of the integral formation of man, it has been pointed out that:

[...] integral education is an exercise that involves adventure and risks, questions, doubts, uncertainties, partial constructions always open to new elaborations [...] it is therefore a matter that involves the construction of the human in us and that, by its nature, must be a permanent task. (González, 2003, p. 9)

With the revolution in power, education and culture acquire a social dimension, and allow them to become one of the important conquests that gave it another look in the field of the integral formation of man from the Cuban society. It should be taken into account that it is an important moment since it breaks with the patterns imposed by imperialism, which existed in Cuba before 1959. The revolution led to workers state and national independence in all aspects work, education, culture and health, just to name a few.

The complex task of society in working to achieve the man that in terms of integral formation is needed, from Hart's educational work, is in correspondence with what was highlighted by the Cuban educator and social transformer Carlos Rafael Rodriguez, that “[...] the best profession is that of man” (Rodriguez, 1987, p. 646).

The Educational Reform, conceived since 1959 itself, was conceived, as Armando Hart expressed, from the call to all teachers, professionals and technicians of national and international experience interested in change, based on the real situation inherited from the old system and the need to radically transform Cuban society in all sectors and levels:

In the economic, political, social, artistic, literary, that is to say, cultural in general, it was necessary to put Cuba at the level of its time, and a reform was planned based on the reality of that time, on the most urgent problems that had to be faced. (Hart, 1960, p. 12)

The nascent workers' state was the beginning of the fulfillment of José Martí's dreams, that in the future republic, men could attend school where they would be formed as good men from the integrality of education, in this direction, he said:

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. (Martí, 1883, pp. 281-282)

This foundation is due to the fact that the Cuban Revolution, from the very triumph, became a hotbed of ideas, a laboratory of profound social transformations, in which education and culture went hand in hand and overlapped one another. In the theoretical-methodological foundation and the projection towards the achievement of the integral formation of man in today's Cuban society, Martí's ideas and foundations regarding the integral formation of men had special significance.

From the first moments of the Revolution, in the style and methods of educational and cultural work of Armando Hart, was present his characteristic dialogic spirit, the interest of teamwork, the theoretical debate to reach practical solutions, regardless of the fact that the road to reach the final change was longer. The important thing for him was to fulfill the objectives in terms of the integral formation of man within Cuban society.

Cuban education has obtained unquestionable achievements that place it in a leading position in Latin America and the world. Among the most general lines that characterize it since the triumph of January 1, 1959, we can highlight its condition of being a revolutionary education; not only because it has been developed in a country with a social revolution, but also because in its conception is present the transforming character of both education and culture, and its close link with the reality of the country.

These elements have allowed it to enrich itself, having man as the starting point of its interaction. This characteristic distinguishes it from other current pedagogical conceptions. They focus their approaches on the critical discourse, without having achieved real transformations in the educational order, from its distance from social practice.

In this sense, education and culture in Cuba are based on the knowledge of the social and educational reality and the needs of the people expressed by Fidel Castro in his defense plea known as History will absolve me (1953) and by Armando Hart in the Educational Message to the People of Cuba (1960), where, from the pedagogical and cultural point of view, the policy aimed at the integral formation of man in Cuban society today and for the future is based.

These documents, in the educational field, are still fully valid, since they reflect in their internal structure, the educational guidelines with a strong humanistic, democratic, cultural influence, with

broad popular participation. In them, the importance of carrying out the socio-economic transformations, product of the social revolution, can be appreciated.

In this direction, from the responsibility of occupying the portfolio of first Minister of Education of the Cuban revolutionary government, the intellectual Armando Hart Dávalos, defends the thesis on educational policy: "There can be no culture if there is no sensitivity, there can be no culture if there is no capacity to understand our social problems" (Carreras, 2014, p. 126).

The literatures consulted, from the documentary analysis, allow highlighting how Hart, from his performance as Minister of Education assumes a pedagogical approach inherited from the founding fathers of the nation. They also aspired to the realization of a profound educational revolution from their condition as teachers.

The educational revolution in our country means to deepen in the improvement of the Cuban socialist society, to smooth out its defects, cracks and weaknesses, but from the own strengths of the society, its system of social guarantees in general and educational in particular, as a cause as well as a result of the conception of general and integral culture and its fundamental product which are human resources, cultivated, multiplied with the creation of wealth and production of material goods, intellectual and spiritual production, based on the premise of Martí's and Marxist pedagogy of infinite belief in the potentialities and human improvement.

From the execution of that responsibility, Hart as an educator is attached to not depart from the inheritance of the Cuban pedagogical tradition, which is nourished by all the best of the educational and cultural heritage and, in particular of the Martí's legacy, without ignoring the presence of the universal in the future of the nation. The elements referred to the role of Education and Culture in their dialectic unity are the basis and the essential ways of the integral formation of men, both in the material order and in the spiritual plane of their soul.

In the educational field from 1959 to date, the process of the integral formation of man in Cuban society has been manifested through the participation of the people in the great educational tasks proposed by the revolutionary leadership, among which the following stand out: the training of workers in the work centers, in the education and approval of laws and important state decisions, as a manifestation of the popular participation.

The work developed by Hart in this direction is aimed at unraveling the complex educational problems of the country. He was in charge of the organization and implementation of the largest educational epic of the Latin American continent, the Literacy Campaign, until its final result.

The Literacy Campaign was a complex task to which Hart devoted all his attention. This coupled with the radical transformations that took place in the Cuban educational context, in this sense, it should be noted that: “the real drama of the huge legion of illiterate and semi-literate people in the country and from those early moments assured (Hart) that the Revolution would solve it in the most revolutionary, political and appropriate way” (Carreras, 2014, p. 184).

Hart creatively interprets Fidel's ideas in the field of Education and Culture. Hart's decisive role in the conversion of barracks into schools, the reforms of the universities, in the dignification of the role of the teacher, as part of the educational policy outlined by the country's leadership. The above shows that the noble task of literacy was a challenge that took into account the eradication of illiteracy throughout society. This made it a fact of massive cultural character in function of the majorities.

In this defense of the majority, Hart concentrates part of his efforts from the search for the achievement of the integral formation of man, from his protagonist participation, the unity of thought, creative and dynamic action in the discussion, organization and collegiate decision making of the system of laws that legitimized the necessary transformations, in function of man within the Cuban society. These were of extraordinary value and demonstrated the importance of collective work, of the participation of the masses, of the cooperation among all the decisive actors to achieve the objectives proposed in the indispensable formation of the entire population in general.

With the creation of objective and subjective conditions after the revolutionary triumph, Education and Culture find a space for development within the process that maintains its upward line until today. It stands out the creation of the Cuban Institute of Cinematographic Art (ICAIC) in 1959 as an example of this. These conditions allowed the majority of the people to become the object and subject of their own education and the rise of culture.

Hart's concerns, in the direction referred to the integral education of man in Cuban society, it was essential the cultural work from the integral formation of man in the regular system of education at all levels.

Hart Dávalos, in our opinion, from very early on knew how to decipher the cultural sacrament of Cuba, by appropriating that rich humanist and ethical tradition of Cuban thought, and being able to assimilate it critically, as a choice that learns from Martí, and incorporates universal culture in his formation as a jurist and pedagogue.

Hart (2005) emphasizes:

[...] in history my life went into in the fifties, I came to it through a line of thought and feelings that I identify with childhood memories. The ideas of justice and the search for balance are found in the most intimate roots. I assumed these values and convictions with an ethical sense transmitted by family, school and the Cuban cultural tradition, whose most elaborate point is in José Martí. For me it all began as a question of moral character (p. 15).

All this is based on covering several aspects, from the integrality, as part of the Cuban educational system, and the creative participation of the people in the cultural formative activities.

Cuban society, in its discourse, has followed a process of radical transformation in all spheres. In these conditions of a society committed to building socialism, it was necessary to develop a whole system on a par with Education and Culture, together with an economic base that would serve as a practical foundation for the intellectual and artistic creation of men within Cuban society. That is to say, as a material support to that production aimed at the integral formation of man.

Many challenges have had to be faced in the development of Education and Culture within the great and complex process that is the Cuban Revolution. The importance of the “Literacy Campaign” is always highlighted in different theoretical works.

But it is elementary to highlight the importance of the extension of primary and secondary education to the entire population, the network of schools in the countryside (the scholarship plan developed in the Isle of Youth - the municipality of Jagüey Grande in Matanzas), to cite some examples that became scenarios of cultural and educational development of the country in the eighties in Cuba, in terms of the integral formation of man in Cuban society today.

Along with this, and in the permanent search for the integral formation of man within Cuban society, the development of cultural facilities throughout the national territory is also highlighted, together with the extension of technological and higher education, as an essential and determining

component for the promotion of the integral formation of the majority of people in Cuba. In this direction, Hart devotes special attention:

First, he devotes special attention to issues related to culture in the community as the basis and sustenance of the nation; second, he would continue to stimulate artistic and literary creation to maintain one of the main achievements of the previous period, which allowed established and new artists to extend their activities beyond Cuban borders in search of new work alternatives. (Carreras, 2002, p. 131)

The Cuban Revolution continues to deepen the imperious need of Education and Culture for the solution of the new problems and contradictions associated with the development of the country, from the transforming role they play in the conscience of men. In Cuba the schools did not close their doors even in the most complex moments to children, young people and adults without distinction of social status, sex, race, religion, customs from the preschool to the university level; on the basis of the interests, motivations, knowledge and capacities of the individual.

It was an indispensable need of the revolutionary government in terms of the complex task of the integral formation of men and women who dedicated their time to the construction of the new society. All this from a radically new institutional system, in function of the integral formation of the majorities, as it is until today. The country has had to face realities in this field: discouragement, experimentation and dogmas significantly limited the flight of artistic and literary creation and stimulated, in spite of everything, undesirable phenomena for society.

In this confrontation, Hart's work was directed in the first place, and before making any decision, he devoted himself to listen to all the criteria of Cuban writers and artists, specialists and academics, and Fidel in action with the imprint of the meetings that led to the current "Words to the intellectuals". An event that becomes, from the continuing thought of Fidel and Hart, a permanent call to fulfill Martí's dream: "That every man learns to do something of what others need" (Martí, 2019, p. 76).

In this orientation, Education and Culture, as a function of the integral formation of man in the framework of the development of the Cuban Revolution, has been characterized from the first moment by respect, and the constant search for human improvement. These aspects constitute challenges for today's society and its basic institutions such as: the family, the school and the

community. Since man as such is what is most important in society, education and culture do not constitute the most important aspect of our society.

Education and Culture do not constitute contradictions in their development within the Cuban Revolution, but presuppose each other. They are not simple philosophical or social categories; they are at the same time main directions that express the constant changes and transformations reflected in the integral formation of men. They lead to the achievement of human and future development, based on equity, the possibility for all, social justice and human values, which contribute to the integral formation of men as necessary components of a correct citizen education.

Hart emphasizes the link between school and culture by stating that “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 in the community is the school. (Hart, 2008, p. 2)

In this sense, the concept of culture is identified with that of education, since the latter implicitly carries the will to apply itself with dedication to everything that can form man or make him cultured or educated, in his way of feeling, understanding and wanting, that is, capable of making choices, all this in correspondence with the scientific, investigative and creative development through the education of the whole society. This has influenced scientific and technological advances, in close relationship with other sciences, and in line with the economic and social development of the country.

It is important to establish the idea that, in Cuba, the educational and cultural policy has been based on an educational conception, consciously directed towards the scientific and technological training of human beings, to guarantee the development of the country in the face of a hostile and competitive world.

Education and Culture have implicit from their foundations, the conception of the development of the instructive and the educational and the cognitive and the affective process, in the formation of man's personality. They have served for the constant search of the integral formation of men from a multidisciplinary approach in today's Cuban society. All this aspects are seen from the development of an educational and cultural policy, which favors scientific advances, although it is recognized that poor nations like Cuba, have disadvantages that are difficult to solve. However,

Cuba, a third world country, has exceptional scientific and technological achievements, which should be preserved from the integral formation of men.

To this end, Hart insisted on the search for spiritual paths, and it was important to start with education, culture, social cooperation to give greater participation to men in the life of society. Together with the scientific potential formed during more than six decades, which becomes strengths for the present and the challenges of Cuban society in the future.

Education seen in conjunction with Culture, as multilateral phenomena, which penetrate all spheres of social life, expresses in a coherent system of influences of the whole society in the integral formation of man. In Cuba it has been possible from an integral policy, where all the components of the Cuban Political System participate. With objectives and principles discussed and assumed by the whole society, since each of its institutions and organizations have appropriated and taken responsibility for its development.

Other examples that show the importance of Education and Culture, in terms of the integral formation of men in Cuba, is the massification of higher education, which has resulted in the development in the areas of science, humanities, art and sports. To cite some of these policies of access to higher education, they have had an important impact on capacity building and the development of human resources in Cuba. As well as its influence in other developing countries through international cooperation, doctors, its best known professionals worldwide, are an example of this.

The National Population and Housing Census of Cuba (2002) reported a population of 11.17 million inhabitants, of which 712,672 are university graduates, which means that 6.91% of the total have at least one higher education degree, in which women constitute the majority with 52.05%. This is an expression of the unceasing search for the integral formation of men.

To achieve this goal, the Cuban Educational System, since the early years of the Revolution, has contemplated among its main directions the integral, ethical, aesthetic, physical and labor development of man as part of the scientific conception of the world. It is based on the dialectical-materialist conception, which allows directing Education and Culture from the integral development of the personality, hence its profoundly humanistic basis.

From this point of view, it implies a scientific attitude towards the phenomena of the social reality and, the development of a man endowed with moral values in correspondence with the aspirations

of the current Cuban society in close unity with the urgent demands of the social practice, attending both the particularities and the general aspects of Education and Culture in Cuba, in function of the integral formation of men.

As a requirement, it will be necessary to strongly recover the essential foundations from the theory-practice link; which acquires its maximum expression in the study-work link. This conception has its roots in the advanced pedagogical thinking of the 19th century, in which José Martí stood out; who considered that education should be linked to practice, to work in order to prepare man for life.

Elements that allow us to affirm that the study and work have been essential activities that have an impact on the integral formation of man. However, combining them with work in Cuba is a Martiano and Marxist pedagogical principle based on the ideas and conceptions of Fidel Castro, Ernesto Che Guevara and Armando Hart Dávalos, among other Cuban intellectuals.

In this sense, it is important to bear in mind what the most universal of Cubans said, in terms of the integral formation of men in Cuban society:

Culture is everything and if it is not everything, where there is no culture, barbarism is present. Culture in its most integral meaning is the second nature, the one created by man himself, which together with education become the reins capable of taming the sleeping beast that every man carries inside, as José Martí would express (Carrera, 2002, p. 19).

For Armando Hart it is Education and Culture, in the first instance, what differentiates man from the animal. The educational and cultural wealth of Cuba, finds in Hart's thought, a necessary source to understand the importance of the integral formation of men in the present conditions, from the urgency of his time. And as a sign of confidence in scientific knowledge; which is the basis of his faith in the progress of humanity and the certainty that man can achieve this integral formation.

For this, the adequate correspondence of thought from education and culture with reality is vital. In a permanent way it summons and stimulates in this way, with acting in tune with Martí's indication that: "Education has an inescapable duty to man, not to fulfill it is criminal: to conform him to his time without diverting him from the great and final human tendency." (Martí, 1961, p. 209). Thus, the integral formation of man in today's Cuban society plays its non-transferable role.

The previous considerations synthetically exposed do not exhaust the richness of arguments in favor of the role of Education and Culture, from Hart's thought, in function of the integral formation of

man. However, the methodology used in the search for arguments, contribute to support how the educational and cultural revolution developed within the Cuban Revolution in these more than 60 years, together with its transformations and achievements have been based on a coherent policy, with a social projection of humanistic character and social transformation.

The integral formation of men, in today's Cuban society, implies not only their preparation in the strictly technical, but also (and not as an external component) of their civic formation, of their capacity to insert themselves in the context of the groups and communities of the most diverse spheres of Cuban society.

Conclusions

From the study carried out, based on the methodology applied in its development, it is necessary to emphasize the importance of Education and Culture, from Hart's point of view, as a function of the integral formation of men in today's Cuban society.

The integral formation of men and women in today's Cuban society, demands a deep understanding of the value of Education and Culture, in the idea of forming men and women of integrity, capable of facing the challenges of the present and the future of the nation.

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