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By Dr. C. Eliannys Zamora Arevalo & Dr. C. Aymée Rodríguez Aradas

Universidad de Oriente

Abstract- In Latin America, the essay becomes historical-cultural urgency. Its own historical conformation and its resilient momentum by not being an echo and copy of exogenous cultures determine a critical position before its reality and the alienation that accompanies it. The men of letters and their spiritual production become self-aware of the yearning for identity, with a vocation of American roots and an ecumenical spirit. The present work derives from the study of the work of Medardo Vitier (1886-1960), considered a representative of the critical systematization of Cuban philosophical thought, while carrying out a profuse study of the essay in Latin America. The present work delves into the analysis of the contribution of this author to the study of the essay in Latin America from the recognition of the cultural philosophical elan of his discourse towards a necessary ethnoeducation.

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Cultural Philosophical Elán of the Essay in Medardo Vitier: Towards a Necessary Ethnoeducation

Dr. C. Eliannys Zamora Arevalo [α] & Dr. C. Aymée Rodríguez Aradas [σ]

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I. Introduction

The essay basically consists of a loving critique of the immediate consequences of the liberation of Latin America, it is a concrete synthesis of the revelation of our essential being, its feelings and historical consciousness. It is a manifesto of the existential being of our America, including its prospects for development. It is a scientific program of struggle, whose model moves before two alternatives: to be or not to be. But affirming the first (to be) with optimism, based on an in-depth study and on real premises. In this writing, Latin Americanism, anti-racism and anti-imperialism are indissolubly fused to give coherence to the most advanced socio-philosophical theory of its time.

The push of the oppressive transnational culture against the culture of emancipation of peoples calls for a comprehensive cultural approach in the social sciences. In this sense, the understanding of the indissoluble unity that must exist between theory and practice must emphasize assuming society as a reference and framework for action in social learning to prepare the new generations for a changing world and learn socially from it. reality, where the essay as a genre has much to contribute in the transition towards a necessary ethno-education in institutional frameworks.

Author α: Vice-Dean of Academic Affairs, Social Sciences Faculty, Universidad de Oriente, Cuba. e-mail: eliannys@uo.edu.cu
Author σ: Head of Philosophy Department, Social Sciences Faculty Universidad de Oriente, Cuba. e-mail: aymee_ra@uo.edu.cu

The present work delves into the analysis of the contribution of this author to the study of the essay in Latin America from the recognition of the cultural philosophical elan of his discourse towards a necessary ethnoeducation.

II. Methodology

This study is based on a dialectical-materialist approach and necessarily has a transdisciplinary orientation. It resorts to the use of theoretical methods of scientific knowledge in the study of the complex time frame in which the essay work of this Cuban intellectual runs. This proposal aims to reveal the dialectical relationships that within the work, fundamentally Medardo Vitier's essay, allows us to understand his contribution to the study of the essay in Latin America from the recognition of the cultural philosophical elan of his discourse towards a necessary ethnoeducation.

III. Discussions

Vitier's enriching essay work opens channels in the revelation of the essay in its most diverse cultivating possibilities of essayism. The reasons that assisted this author to affirm the pre-eminence of the essay for his 20th century, within the framework of the current 21st century, are repeated. "It seems that the essay reaches its fullness in our time. The world is reviewing our values. We are discussing everything. We want to rethink. The past is of great interest to us, for the same reason, and we try to explain it in another light (Vitier, 1945, p. 15 And it is that if at all times, the essay is an impulse of concern, in moments of crisis, according to the researcher Rigoberto Pupo (2019, p.17), it is concern of renewed apprehensive impulses to move consciences and channel purposes.

If it is intended to conform a scientific vision of the world based on the dialectical-materialist conception, it is necessary to study the personalities in their context, in their relations with the masses, with a class approach. It is necessary to take into account the dialectical relationship between the conscious factor of man, inserted in society, which acts on it from his ideas and conceptions. But that man who acts on society is also transformed by it. This process must be understood through the activity that man displays in his social future, an activity that is multidimensional.

It is then, an essential task to inquire into the peculiarities of the philosophical thought of Medardo

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Vitier in the study on the essay in Latin America and in Cuba essentially and that necessarily points, among his contributions recognized by these authors, towards the recognition of ethnic education as an element essential in the formation of the new generations. Here its theoretical-philosophical production is taken as a basis when determining the character and relationship of the theoretical nuclei that comprise it. The feasibility of the analysis is considered, from the evidence of a systematic and profuse study of the essay.

In his speech, human subjectivity, with all its attributes, is inserted into the culture of the great masses as the spirit of the people, as a mobilizing force of creative energy, change and transformation linked to the formation of new generations. In the current circumstances, when historical skepticism spreads and stirs in the international arena, when there is no shortage of attempts to deny history, values, culture, tradition, reason, projects of social emancipation and progress , rationality is imposed as the need to preserve not only national identity, but also human identity. In such conditions, the Viterian paradigm acquires more than ever contemporaneity and social relevance.

Two essential features give the essay its unique character: the personal stamp of the writer and the non-systematic deployment of the theme. Both print a philosophical-cultural sense to the discourse: due to the cosmic apprehension of the matter and due to the sensitivity of expression with which it is assumed. The philosophical-cultural elan, immanent to the essay in Vitier, implies critical conscience, realistic utopian reason and culture of sensibility. The salvation of humanity and social progress, which are also in doubt today, must find their impregnable bastion in culture.

Culture, as an expression of the essential human being and measure of its ascension, will continue to illuminate the paths of the future. And the essay, due to its specific nature, is and will be an essential vehicle to carry out its noble purposes. In Vitier, thought and style agree admirably with the peculiar nature of the essay, the difficult genre of creative and interpretive literature that he has cultivated in his works. His thinking is sharp and original; but fragmentary, inductive, with an irregular rhythm, more apt to successively illuminate partial aspects of reality, than to gather them and capture them in a single beam, a characteristic characteristic of the essay as a literary genre. Mobility and flexibility are the first distinctive notes of his thought, sharp in criticism and rich in cultural and educational causes.

The essay contains reflections, comments, personal experiences or critical opinions whose content is varied. It has a teaching and cultural function, as Medardo Vitier asserts, it stirs and enlivens because by integrating various characters, the knowledge we already had on the focused topic is stirred or enlivened. It is also didactics made literature, because it replaces scientific systematization with a critical order that in many cases can seem like artistic disorder. It is an open, suggestive discourse that proposes a way to seek the truth but a priori, or absolutes. For this reason, it is complex in itself and operates with complexities, because, according to Morín (2009), the place of the essay as a method is transcendental, no one can base a learning and knowledge project on definitively verified knowledge built on certainty. By valuing and developing a subjective discourse to discover new orientations and apprehensions and characterized by its meditative and expressive freedom, the essay is inexorably channeled into a support that is necessarily complex both in its structure and in its concretion as a genre that contains elements of other genres. .

In Medardo Vitier, the cultural meaning of the essay is apprehensible from its very genesis, its impulse of restlessness where the speech stirs and enlivens with vocation, the coherence, harmony and eloquence of the speech. The sensitivity of the writer, his growing humanity and the evolution of his cultural causes imprint on the essay that primitive cultural condition with educational apprehensions. Harmonic coherence and aesthetic taste itself as they are inserted into a culture of reason and feeling that brings beauty to the essay.

The cultural sense of the same in its purpose endows it with a worldview sense by making subjectivity its center in its various qualifying attributes: value, praxis and communication and at the same time because it conceives them embedded in culture. The human values that the essay favors so much only work when they are culturalized, that is, when they are illuminated and guided by the culture of sensitivity and reason. Two essential features give the essay its unique character: the personal stamp of the writer and the non-systematic deployment of the theme. Both imprint cultural philosophical sense to the speech by the cosmic apprehension of the subject and by the information that is treated.

Vitier's essayistic work is characterized by the impulse of stillness where the discourse stirs and enlivens with a vocation for insight and germs. The sensitivity of the writer, his growing humanity and the evolution of his cultural causes, prints aesthetic reason, inserted in a culture of reason and feelings, where the author closes all of himself with his personal restlessness, opening causes to subjectivity and ideas without giving up the educational mission. This author recommends that the essay be used in school learning, since the teaching needs to qualify with the non-rigorous didactic reading.

The essay responds to this spiritual need because it admires the judgment of the security plan to which the treaty leads it. Everywhere, his style makes his mission and office transparent, oscillating between the two desires of his literary activity: the didactic contribution and the essayistic flight, that is, through a

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provocative and full of teachings and openings speech (Zamora, 2020). All this on the basis of a broad culture that denotes mastery, professionalism and erudition. His contributions as a great theoretician of Latin American philosophical essayism, recognized as a pioneer by the authorities who are currently dedicated to this profession, particularly the Mexicans. Del Essay Americano (1945) and Literary Notes (1935) are his classic works, mandatory references for scholars of the subject.

When Vitier refers to philosophical and epistemological questions of culture, pedagogy and politics in the framework of the study of his essay, he is not referring to things other than the same culture, pedagogy and politics. This, which is a mortal sin for positivism, is quite the opposite for Vitier. This author highlights in his work the cultural elan of educational work at each level.

From now on, it is not at all difficult to articulate three levels in which this basic idea is developed: the epistemological; the philosophical-cultural and the philosophical-pedagogical. These plans are not articulated in Vitier in a systematic or chronological order; they are, according to Lakatos (1983), a rational reconstruction of Vitier's thought. This has concreteness in his thought from the consideration of the following aspects:

- Establishes the conception of philosophy as a process that must be subject to revaluations from the transforming process of reality and the subjects that build it.
- Assumes philosophy as a science of sciences, which transcends the frameworks of the critical selection of the most contribution of each philosophical system, to be inserted both in the continuous scientific revalidation of those assumed conceptions, as well as in the integration of data and methods provided. for the sciences. This aspect constitutes the foundation of the first from the dialectical approach of the integration of sciences and is extended to his essay work.

It is not in vain that it recognizes that the ethno-educational processes must sink their roots in the culture of each people, according to the patterns and mechanisms of socialization of each one in particular, in such a way that an adequate articulation is promoted that takes as one of its premises the harmonious relationship between what is their own and what is foreign in the dimension of interculturality.

In this sense, we allow ourselves to affirm that intercultural education will generate significant developmental learning processes that, when intertwined with a cultural and historical environment, allow revealing the character and relationship of the elements that, in terms of coexistence between those who are actors of the same, they will reconfigure the meaning that serves as a horizon for the understanding and interpretation of the issues that are debated and questioned. Kohan (2004) considers that educating us is in its most classic designation, a practice where thought tries to overcome the paradoxes and uncertainties that are part and are constitutive of reality. What was stated above encourages us to inquire about the educational experience in students: the complex relationships that underlie the consciousness and the imaginary that will determine ways of knowing and knowing.

In the panorama of educational practice and studies on the philosophy of education today, two contradictory trends are shown regarding the place and role of philosophy in education, one that undervalues, minimizes, misrepresents and tries to take away from it. space to the presence and role of philosophy in the educational sphere. On the other hand, there are positions referring to the relevance and need to continue resorting to philosophical knowledge to better understand the current world with its contradictions, risks and trends, especially aimed at guiding a better and more appropriate transformation and improvement of the society and the human being, an inalienable part of which education must be considered.

Within the framework of a context that pretends to be formative, an education without Philosophy would be shortsighted, and the Philosophy of Education that did not have as its main reference to positively influence concrete educational practices would be sterile. Therefore, it is necessary that teachers should acquire a greater familiarity with the rich tradition of philosophical content and procedures that are relevant to the proper exercise of their work, just as they strive to improve the practical and technical aspects of their profession.

Educators must carry out their work with a broad and diverse perspective that, without focusing exclusively on the imminent requirements of the prevailing epochal context, take into consideration the consequences of their actions in the medium and long term. Therefore, a vision is needed that takes into account the daily effort with the determination to build a better future for each of the students and for society as a whole.

Therefore, if teachers do not cultivate a philosophical attitude, their work is in danger of splintering into a kaleidoscope of erratic practices and techniques, with no sense of direction. And if the philosophers of education do not consider practical, real educational problems in their reflections, they will never see their speculation come to fruition.

By worldview foundations of educational activity we understand those theoretical-methodological conceptual foundations that are present and go through this entire process. Among them are: the principle of practice, that of development, that of contradiction, that of the correlation of the subject and the object in the

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educational activity and that of value and assessment in the teaching process. (Ramos, 2005, p.4)

On the other hand, the gnoseological foundations of the educational activity refer to those essential regularities through which the process of knowledge of reality in the conscience of man passes and that are present and active in the teaching-learning process. The foregoing allows configuring how spiritual production becomes self-consciousness of the desire for identity, with a vocation of American roots and an ecumenical spirit in Vitier in such a way that it points to the consideration of valuing the cultural philosophical elan of the essay within the framework of a necessary ethnic education.

In short, the vision of human nature does not neglect the explanation of the various dimensions in which man has revealed himself, including the transition from the biological to the mental, his creative contributions in history, in culture and as a participant in the universe. creator and generator of cultural propensities. (Zamora, 2021)

For this reason, his philosophical and scientific update leads him to a critical rethinking of the conceptions and the level of development in which philosophy was found in Cuba, to consider the introduction of the contributing elements of the new philosophical currents and the latest discoveries of the sciences.

IV. Conclusions

It can be argued that in the process of understanding Medardo Vitier's essays there is a plurality of elements that, within his philosophical thought, allow us to maintain that he was the bearer of a dialectical approach referring to the understanding of the development of nature, the society, the sciences and man as a knowing subject that he places at the center of the universe of relationships and contradictions that he values in the study he carries out of Cuban philosophical thought. The relatively active character of the subject of knowledge with respect to the object, from which derives the transforming potentiality of the individual in which education has an essential role and which is related to philosophy and culture in the defense of identity and in which the essay, with its peculiarities, contributes to a new philosophical theoretical construction.

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