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

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## 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.

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*Index terms*— essay, medardo vitier, cultural studies, ethnic education, philosophy, culture.

## 1 Introduction

he 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.

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 elán of his discourse towards a necessary ethnoeducation.

## 2 II.

## 3 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 elán of his discourse towards a necessary ethnoeducation.

## 40 4 III.

## 41 5 Discussions

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

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

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

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

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

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

83 The essay contains reflections, comments, personal experiences or critical opinions whose content is varied.  
84 It has a teaching and cultural function, as Medardo Vitier asserts, it stirs and enlivens because by integrating  
85 various characters, the knowledge we already had on the focused topic is stirred or enlivened. It is also didactics  
86 made literature, because it replaces scientific systematization with a critical order that in many cases can seem  
87 like artistic disorder. It is an open, suggestive discourse that proposes a way to seek the truth but a priori, or  
88 absolutes. For this reason, it is complex in itself and operates with complexities, because, according to Morín  
89 (2009), the place of the essay as a method is transcendental, no one can base a learning and knowledge project  
90 on definitively verified knowledge built on certainty. By valuing and developing a subjective discourse to discover  
91 new orientations and apprehensions and characterized by its meditative and expressive freedom, the essay is  
92 inexorably channeled into a support that is necessarily complex both in its structure and in its concretion as a  
93 genre that contains elements of other genres. .

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

99 The cultural sense of the same in its purpose endows it with a worldview sense by making subjectivity its  
100 center in its various qualifying attributes: value, praxis and communication and at the same time because it  
101 conceives them embedded in culture. The human values that the essay favors so much only work when they are

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102 culturalized, that is, when they are illuminated and guided by the culture of sensitivity and reason. Two essential  
103 features give the essay its unique character: the personal stamp of the writer and the non-systematic deployment  
104 of the theme. Both imprint cultural philosophical sense to the speech by the cosmic apprehension of the subject  
105 and by the information that is treated.

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

112 The essay responds to this spiritual need because it admires the judgment of the security plan to which the  
113 treaty leads it. Everywhere, his style makes his mission and office transparent, oscillating between the two  
114 desires of his literary activity: the didactic contribution and the essayistic flight, that is, through a provocative  
115 and full of teachings and openings speech (Zamora, 2020). All this on the basis of a broad culture that denotes  
116 mastery, professionalism and erudition. His contributions as a great theoretician of Latin American philosophical  
117 essayism, recognized as a pioneer by the authorities who are currently dedicated to this profession, particularly  
118 the Mexicans. *Del Essay Americano* (1945) and *Literary Notes* (1935) are his classic works, mandatory references  
119 for scholars of the subject.

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

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

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

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

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

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

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

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

163 Therefore, if teachers do not cultivate a philosophical attitude, their work is in danger of splintering into a  
164 kaleidoscope of erratic practices and techniques, with no sense of direction. And if the philosophers of education

## 7 CONCLUSIONS

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165 do not consider practical, real educational problems in their reflections, they will never see their speculation come  
166 to fruition.

167 By worldview foundations of educational activity we understand those theoretical-methodological conceptual  
168 foundations that are present and go through this entire process. Among them are: the principle of practice, that  
169 of development, that of contradiction, that of the correlation of the subject and the object in the educational  
170 activity and that of value and assessment in the teaching process. ??Ramos, 2005, p.4) On the other hand, the  
171gnoseological foundations of the educational activity refer to those essential regularities through which the process  
172 of knowledge of reality in the conscience of man passes and that are present and active in the teaching-learning  
173 process. The foregoing allows configuring how spiritual production becomes self-consciousness of the desire for  
174 identity, with a vocation of American roots and an ecumenical spirit in Vitier in such a way that it points to the  
175 consideration of valuing the cultural philosophical elan of the essay within the framework of a necessary ethnic  
176 education.

177 In short, the vision of human nature does not neglect the explanation of the various dimensions in which  
178 man has revealed himself, including the transition from the biological to the mental, his creative contributions  
179 in history, in culture and as a participant in the universe. creator and generator of cultural propensities.  
180 ??Zamora, 2021) For this reason, his philosophical and scientific update leads him to a critical rethinking of the  
181 conceptions and the level of development in which philosophy was found in Cuba, to consider the introduction  
182 of the contributing elements of the new philosophical currents and the latest discoveries of the sciences.

## 183 6 IV.

## 184 7 Conclusions

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

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