



Martí, paradigma en la inferencia del discurso político para los profesores activistas

Martí, paradigm in the inference of political discourse for activist professors

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Recibido: 22 de septiembre de 2021

Aceptado: 2 de octubre de 2021

Resumen

En la investigación se trabaja el pensamiento de José Martí, paradigma de inferencia en el discurso político. En esta se pretende analizar elementos de su transcendencia como comunicador político e influencia en la labor de profesores activistas. Se utilizaron métodos teóricos: análisis y síntesis, inducción y deducción y hermenéutico. Asimismo, muestra aspectos de la obra martiana referidos por diferentes autores. También, brinda argumentos vistos por los investigadores en el trabajo y precisa la vigencia de la obra martiana como contenido del discurso político.

Palabras clave: Ideario Político; Discurso Político; Vigencia Martiana; Inferencia Política

Abstract

The research works on the thought of José Martí, a paradigm of inference in political discourse. It is intended to analyze elements of his significance as a political communicator and influence on the work of activist teachers. Theoretical methods were used: analysis-synthesis, induction-deduction and hermeneutic. Likewise, it shows aspects of Martí's work referred to by different authors. It also provides arguments seen by researchers at work and specifies the validity of Martí's work as the content of political discourse.

Keywords: Political Idea's; Political Speech; MartíIn The Present; Political Inference

Introduction

According to Martí (2001d), "From loving past glories we draw strength to make new glories" (p. 88). For the dedicated defense of this historical legacy, the contributions and teachings of those who spared no effort to offer even their lives for the good of all Cubans must be recognized. Regarding the study of the different facets of Martí's work, its validity in those of Fidel Castro and on the inferential understanding of it, there are several researchers who have devoted themselves to it, among whom we can cite Hart (1997), Alba (2010), Solé et al. (2011), Monal (2019). However, the breadth of this, its dimensions and projects still need to be further deepened.

On the other hand, the subject of inference has been addressed by several authors; such is the case of Kitsch & Van Dijk (1983), León (2003), Jouini (2005), Moreira (2006), and García (2019), as one of the necessary capabilities in human beings. Therefore, José Martí and Fidel Castro are used as paradigms of inference in political discourse for the teachers of the Party School. Hence, the objective is to analyze elements of the transcendence of the political discourse of Martí and Fidel as paradigms for the development of inference in the work of the teachers of the Party School.

In the development of the work, computerized means were used for the writing and access to the works on the Internet. Likewise, theoretical methods were used: analysis and synthesis in the study of the different works reviewed for the understanding of the essential aspects; induction and deduction in the accomplishment of characterizations and generalizations, thus in conclusive data; hermeneutic in the interpretation of the specific contributions of different authors. Those that allowed adopting positions regarding the criteria contributed and approaching the aspects concerning the relation of Martí's political discourse, its validity in Fidel Castro's and its necessity for the preparation of activist teachers in the realization of inferences of such character as a premise of their pedagogical action.

Development

José Martí and Fidel Castro, the inference in his political discourse. Transcendence in the work of activist teachers.

José Martí, the most outstanding Cuban revolutionary of the 19th century, transcends in his work and political ideology the limits of his time and his people; for which he is recognized as responsible for the liberating action of his homeland and prophetic guide of Latin America. Through his literature he carried out an extraordinary work of revolutionary agitation, where his

oratory, journalistic prose and letters stand out for their great ideological sense. Also, the mastery of his artistic work at the service of the revolution and his actions in correspondence with his convictions, define an example of political discourse for his time and posterity.

Therefore, in the strategy of the Revolution, with its historical sense, there has always been the interest of uniting: uniting different and dissenting people in a common project. That is the strength of José Martí that inspired Fidel Castro. The former spoke vehemently of a Homeland "with all and for the good of all" (Martí, 2001b, pp. 50, 239, 243, 266), the latter, following his example, demonstrated his political genius in practice, by uniting the people of Cuba in a triumphant revolution. In so far as he considered the people to be:

The great unredeemed mass, to which all offer and to which all deceive and betray, that which longs for a better and more dignified and just homeland; that which is moved by ancestral longings for justice for having suffered injustice and mockery generation after generation, that which yearns for great and wise transformations in all orders and is willing to give to achieve it, when it believes in something or someone, above all when it believes sufficiently in itself, to the last drop of blood. (Castro, 1981, p. 34).

In this regard, the authors share Marxism's recognition of communication as a social phenomenon, arising from the needs that appeared as a result of the work in groups of man's predecessors, which must be satisfied with the collaboration of the rest. A phenomenon that from its appearance is perfected in the systematic process of solving concrete problems (Engels, n.d., a, b). For its part, the direction of the learning process on political discourse is based on the achievement of effective communication within the preparation actions of activist teachers to reach inferences in it. While, from this perspective, the exchange of information and ideas help the integral formation of the subjects.

In this sense, there are several problems that lead Cubans to promote changes that make it possible to maintain what has been achieved in the most objective and sustainable way possible. Therefore, the process of updating the Economic and Social Model is based on a policy determined by the Communist Party of Cuba. The latter, as the superior leading force of society and the State, and the center of the political system. This process was approved by the vast majority of the people. This allows us to recognize its participatory and fully democratic character.

This conjuncture of changes and transformations demands an action of activist teachers in their pedagogical work with all political, mass and social organizations. They must promote knowledge, information,

exchange, about why, how, when and for what the policy has to be materialized, and be carriers of the spirit that it contains from the internalization of the inference of the political discourse. The achievement of results depends on their competencies.

Therefore, it is pertinent to analyze the definition of inferential understanding of political discourse. In this regard, several authors, such as Kitsch & Van Dijk (1983), Kitsch (1993), León (2003), Parodi (2005) and Moreira (2006), agree that it is a process in which the subject's knowledge actively interacts with the information in the discourse and goes beyond what can be explicitly said. Therefore, it is considered a hermeneutic, complex and dynamic process, based on the interpretation and analysis of the underlying information in the political discourse, which, according to the reader's cultural experience, inferences are made from semantic, syntactic, pragmatic and strategic facts in the process of analytical comprehension that lead to the attribution of meaning and sense to the text.

In this regard, inferential comprehension consists of drawing conclusions and conjectures or hypotheses based on implicit information; it is a level that provides the reader with a deeper and broader understanding of the ideas he/she is reading or listening to.

It can be seen how it corresponds to a deeper level of understanding, in which the theme and the moral can be found; interpreting graphics; deducing lessons, other possible titles, conclusions, consequences or results that could be logically derived from data and facts contained in the political discourse.

For these reasons, the preparation of teachers in the inference of political discourse is essential, since the achievement of the objectives proposed in the teaching activities with the trainees depends on it. This element, so that activist teachers can assimilate the relationship between Martí's ideology and Fidel's thought, influences them as a determinant in their teaching work. In this sense, they coincide as decisive aspects of those, their constancy, creativity, recognition of the differences between people and contexts, prevention, ways of communicating, their political discourse and their ability to make inferences in this field. These constituted key elements in both, for the sum of wills in the struggle and their arduous organizational work.

On the other hand, it is recognized how Martí's spirit of rebellion and resistance stands out because of how well adjusted it is to its norms. His confrontation to the contagion of contrary ideas becomes a defense of his temperament. Valid are the epithets of agitator, redeemer, Apostle, Master and complete revolutionary; the clearest determination that he was considered a conductor or leader for his capacity and ways of finding congruence between what he said and what he did. These are

clear elements that demonstrate the exact understanding of the political discourse dedicated to a work in practice necessary for the transformations that were required.

This is part of Martí's constant work to mobilize moral forces. Likewise, we can appreciate Martí's renewed results in his work as a revolutionary committed to the solution of the vicissitudes of his people. They are based on the establishment of an effective discourse, developed from the different genres; he made incursions into them for a more accurate analysis and understanding of the policy he set out. What led Fidel Castro to updated revolutionary ideals.

Meanwhile, in the analysis of Martí's discourse, it is appreciated how for him it was essential to get to know on what the postulates of the politics of the metropolis were based. It can also be seen how it is useful for him to recognize the interests, aspirations and needs of the Cubans in order to determine possible solutions based on them. This shows him as the leader with the capacity to make political inferences, socialize them, act consistently with them and prepare compatriots of several generations.

In the case of Fidel Castro, it is observed how his discourse assumes a similar process of inferences, adopting then a thought that turns him into a popular leader from his own political activity in favor of the people. Then, the work of the activist teacher must be projected in function of the preparation of the masses so that they know and defend the postulates of such policy taking into account the situations of the moment. For this, Martí was an example of leader and revolutionary. It is essential to study him. It is also essential for all Cubans, because the fundamental character of the leadership in Cuba is the true democracy of the people. In this sense, participation is an opportunity that the latter must assimilate and practice according to the harmonious combination of the Martí ideal, Marxism-Leninism and the contributions of Fidel Castro.

Is it possible to get the majority of people to assume politics without taking into account the tools provided by effective discourse in the process of inference?

Understanding on the part of the different classes and groups is the first thing to be achieved. In this regard, Martí could accurately infer that the solution to Cuba's problems at that time in history was war, but in an orderly and joint manner.

According to Martí (2001a):

Politics is the knowledge of the country, the foresight of unfortunate conflicts or unavoidable accommodations between its diverse or opposing factors and the duty to gather the necessary forces when the patent impossibility of the accommodation provokes and justifies the conflict. (p. 215).

In the above statement, we can appreciate the level of inference reached by Martí in relation to the meaning of politics. In this regard, his position as a skillful and consistent politician allows him to neutralize the misunderstanding of men with fine maneuvers. Meanwhile, his clear vision of the people, especially the Cuban people, helps him to recognize deep-rooted results as well as the vices that the Spanish regime had consolidated.

As for the discourse to facilitate inferences and to favor the conviction of the groups of compatriots with whom he communicated, he considered: "The Conference is a monologue, and we are in times of dialogue. One will speak about a topic, and then everyone will ask and answer questions about it" (Martí, 2001a, p. 16). Here we can see pedagogy of dialogue, based on invaluable positive communication. In this sense, he was energetic in his censure of politicians who do not recognize the important role played by the people in the success of great works; hence he described them as "petimetres" of politics.

Therefore, by creating the Cuban Revolutionary Party in 1892, and uniting Cubans in the struggle, it is unquestionable the consideration that the achievement of collective works results from the incessant work of viable politics. Therefore, it is currently the responsibility of activist teachers to draw coherent inferences from the political discourse, since they have to achieve in the students that their postulates are assumed by the majorities.

On the other hand, the entrenchment of the revolutionary ideology in the masses is what guarantees their participation in the defense of collective interests. It shapes the system of political, juridical, moral, philosophical conceptions and ideas, and ultimately, economic relations that constitute, in the conscience of the individual, a reflection of the surrounding reality. It is possible to achieve this if the activist teacher prepares himself to reach inferences that allow him to achieve better results in his pedagogical work.

In this consolidation, the triumph of just ideas is assured. In this sense, Fidel Castro, who absorbed so much of Martí's work, corroborates it when he states: "Of course... we can perfectly respond to the arguments of our enemies and prove it, because, without a doubt... we are assisted by truth... reason." (Castro, 1987, p. 331.)

This idea put forward by Fidel demonstrates his level of inference when it comes to abiding by the messages addressed by Martí in his political speeches and his revolutionary work.

On the other hand, Martí knew that only effective discourse ensures that the masses are consistently informed, reason, and assume a conscious attitude towards life. Likewise, they are prepared to understand situations that determine the necessary actions and goals to be achieved. This purpose is possible to achieve

with the trainees as long as the activist teacher has the theoretical and didactic knowledge that allows him to bring adequate inferences to the groups to which he teaches.

In addition, Martí was the propagandist of proven capacity to persuade the masses, for him it is essential: to explain, to orient, to clarify and to suggest in an argued way; it is the only condition to reach the conviction, if in addition one is an example. Therefore, it can be seen how for him, listening, speaking and doing, taking into account the reality of the moment to involve the masses in the solution of problems, was part of his task as a political leader and counselor. As a paradigm that transcends space and time. That understanding, assimilated by Fidel Castro is evidenced in the concept of revolution given on May 1, 2000 (Communist Party of Cuba, 2017).

In this respect, preparation is a necessity in order to be able to exert influence. At the same time, the success of the activist teacher's communication must be based on a general culture, supported by his studies and consolidated by his exchanges with people of different cultural levels and social status: academics, rich, poor, farmers, industrialists, among others, thus from different countries. This allows us to learn about their lifestyles, identities, cultures, ideologies and interests. Martí's "Notebooks" are an example of this interest in him.

Thus, it is not possible to speak of Martí as a politician without considering his work from his discourse. This is one of the essential formulas of his literary expression at the service of his patriotic, revolutionary ideals. Consequently, his political discourse served to influence his contemporaries. They transcended to the present time, and are projected into the future. Thus, he is considered as a great orator -paradigmatic- of the Cuban Revolution.

In that particular, the take-off of José Martí's revolutionary political discourse began at an early age with the purpose of reasoning with Cubans about the imperative need to defend the homeland. These ideas are recurrent in each of his written works: in his epistles, verses, oratory, among others. Fidel Castro was inspired by these ideas when he started the last liberation struggle that led to the triumph and the construction of the new society.

A clear example of the deductions in Martí's political speeches is the one made in the tobacco workers' hall in New York in January 1880. In that year, few people knew Martí, except for the news of his revolutionary enthusiasm. The mood is down because of the illusory nature of the plans expressed in the speeches of previous speakers. Martí's speech is serene and noble, different, of a rare persuasive force.

On the other hand, Martí's analysis of the causes of the previous failures, the conditions in which this war must be carried out in order to be viable, come to light; the explanation about the painful situation of the Cubans, those outside and those inside, encourages and justifies the reasons that impose to continue the fight; he reasons and makes reasoning, distinguishes the human purposes of the deed, the political conditions and the historical destiny that a war demands. Consequently, the responses and behavior of the audience to this vigorous and masterful speech made it possible to evaluate the scope of an objective: to raise spirits and conquer wills.

Martí's guiding words were also heard in a variety of meetings, before small and large audiences. Common to them was the recognition of results, the show of confidence, his empathetic position, and the respect for his interlocutors and the cause. They made this effective communicative work possible in their political discourse. All of which demonstrates the high level of his political inferences. His disciple, Fidel Castro, has convinced multitudes inside and outside Cuba, an aspect that evidences a thorough learning from the Master.

In this regard, with remarkable skill, Martí knew how to evaluate results based on the audience's reactions. Likewise, the dialogical form achieved in his speeches shows the development of his skills to capture the attention and interest of the audience. This is born from the study of his particularities, interests, perspectives, thus the respect he professed to the different audiences. He charmed and seduced them whatever their characteristics were and he knew how to unite, to agglutinate, to impel the separated groups to unite their interests in a single one, that of the independence of Cuba.

There are remarkable Martí's apothegms with great ethical, communicative, argumentative and mobilizing meaning of thought that can be considered ideopolitical messages of deep inferences. Some of them express: "It is enough to be great, to try the great" (Martí, 2001c, p. 283); "It must be done at every moment, what is necessary at every moment" (Martí, 2001b, p. 283). (Martí, 2001b, p. 193); "To be ahead of others, it is necessary to see more than they do." (Martí, 2001b, p. 193); "Freedom is very expensive, and it is necessary either to resign oneself to live without it, or to decide to buy it for its price. (Martí, 2001b, p. 193); "Rather than give up the effort to make the homeland free and prosperous, the South Sea will join the North Sea, and a snake will be born from an eagle's egg!" (Martí, 2001b, p. 211).

On the other hand, in Martí's discourse one can appreciate principles considered by Marxism for revolutionary practice, among which are: truthfulness, high ideological content, party spirit, operability, recognition of the social significance of public discourse, approachability and clarity. Thus, in Martí, the pleasant language was at a level that enabled understanding, thus ensuring the

effectiveness of the speech, which supports why he is recognized as a prudent, realistic and bold politician. He is the propagandist who manages to acquire a culture and intellectual curiosity about political-social problems. Hence, he managed to be read by almost an entire continent where reading is not a common hobby.

In summary, it is remarkable Martí's awareness that the work of inculcating ideas through different means and the considerations about the human sense, the affective, allow to channel previously defined objectives with positive results. He put this into practice on many occasions and the results were favorable to the unity of the revolutionary cause. This is an aspect that shows how advanced his level of political inferences was. A matter that he bequeathed to posterity and assumed by his disciple Fidel Castro.

Conclusions

In the different works referred to, in one way or another, the subject of inference in general is appreciated, and specifically the political one is also dealt with. However, when analyzing the works referred to the work of José Martí, there are limitations in the treatment of this topic. Nevertheless, it can be seen how he uses his capacity for inferences of this nature and focuses on orientation, information, catharsis and contact with the masses. With this, it ensures credibility from the proper relationship of the verbal, vocal and visual elements of communication. Consequently, it is based on the fulfillment of the principles of broad culture, formation of moral ethical values, recognition of the other, persuasive work, dialogue, defense to the utmost of the ideas of justice. The levels of inference demonstrated in Martí's work and assumed by Fidel Castro are aspects of important result in the didactic-pedagogical preparation of activist teachers to assume the classes they teach in the Municipal School of the Party. This implies that the systematization of the subject should be continued and that research should be developed to broaden its application in practice.

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