



La Geografía y su proyección axiológica identitaria: una aproximación desde la educación en valores ***Geography and its identity axiological projection: an approach from values education***

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Resumen

El trabajo aborda como problemática, la educación identitaria desde la enseñanza de la Geografía. De ahí que, la investigación se oriente a fundamentar desde los aportes de las Ciencias Pedagógicas, la proyección axiológica identitaria que asume la Geografía en el contexto de la escuela primaria. Para ello, se emplearon métodos investigativos como el histórico- lógico, análisis y síntesis, estudio documental, así como entrevistas y encuestas que corroboran la problemática objeto de estudio. En este sentido, las consideraciones pedagógicas propuestas se sustentan en el enfoque cultural identitario, lo que favorece la educación identitaria desde la Geografía local.

Palabras clave: Educación Identitaria; Identidad; Valores; Geografía.

Abstract

The work addresses identity education as a problem from the teaching of Geography. Hence, the research is oriented to base from the contributions of the Pedagogical Sciences, the identity axiological projection that Geography assumes in the context of primary school. For this, investigative methods such as historical-logical, analysis and synthesis, documentary study, as well as interviews and surveys that corroborate the problem under study were used. In this sense, the proposed pedagogical considerations are based on the cultural identity approach, which favors identity education from local Geography.

Keywords: Identity Education; Identity; Values; Geography.

Introduction

Education in the different moments of history, has represented a fundamental element that determines the levels of development of the individual and society, from the beginning of man to the present, causing transcendental economic and social changes and the different ideological influences; which has resulted in a society where education, identity and culture have a close relationship, misunderstood and ignored by some and recognized by others.

Therefore, it is not possible to continue thinking with a teaching conception of integral learning of our students (knowledge, skills, values and feelings), which excludes their identity. Increasingly, the man who will live in the 20th century will require to be taught to learn, to be critical, reflective, dialectical, to have the thinking of men of science, but committed to his environment, to the society where he grows and develops his culture, which is possible if in the current conceptions of learning the relationship among education, identity, culture is inserted.

In this regard, a balance of the History of Education in Latin America is necessary and immanent, but of difficult accomplishment due to the lack of bibliographical sources within our reach; the Latin American education of the XXI century, is oriented to try to obtain certain purposes of formative and cultural result that have to be projected towards life in the local community, towards our Latin American homeland and the world.

Such purposes, for the teaching of Geography have their expression in the following aspects, according to the perspective of analysis emanating from the historiographic review:

- Knowledge and reflection of the local geographic reality, thus understanding the relationship society-nature and geographic context-identity.
- Understanding and application of approaches that, from an integrating vision, allow education in results, with emphasis on those of identity significance.

Therefore, the application of a set of theoretical and empirical methods yielded the following deficiencies:

- The preparation of the primary teacher to give treatment to the values of identity from the teaching-learning process of Geography.
- The performance of the students does not always correspond to those results of identity defended by the educational system itself.
- The use of the potential of the geographical context and the content of the subject to reaffirm identity feelings through positive experiences, appreciation of the local heritage,

local personalities of national renown, facts of daily life and actions aimed at reinforcing identity awareness.

In this way, we agree with the criterion that every teacher at the primary education level should have a deep knowledge of his country, especially in the socioeconomic conditions of the construction of socialism, since; among his fundamental tasks is the integral formation of the students, especially when the educational potential of Geography is recognized.

Thus, on the basis of the study of various sources of information on the subject, together with the experience of the authors, it is proposed as an objective the elaboration of pedagogical considerations to favor education in the values of identity from the teaching-learning process of Geography, so that it contributes to the integral formation of the students.

Development

When value education is assumed as an integral formative process and its realization is seen in the multidimensional environment of instruction, education and development, values acquire such magnitude that they can be considered important socio-philosophical bases of education. This criterion is theoretically endorsed in the works of authors such as Medina (1998), Rodríguez (1998) and García (1998).

According to Laurencio (2002), there is a consensus that education, with the multiplicity of methods, procedures, activities and theoretical-methodological cores that support it, is immersed and grounded in a system of results. This is a judgment firmly established by educational theory and praxis. Such correspondence is appreciable at the level of educational change as a causal agent or resultant of axiological variability, that is, the change that occurs in any dimension of the pedagogical process ineluctably engenders a variation in values and, conversely, any change in the system of values generates modifications in the nature of the educational system. This relationship is perceptible in the set of aspects that make up the educational reality, whose progression to improvement projects the need to maintain control and stimulus on the value order that cements the structure of the system.

From this conception, it is inadmissible any theoretical pretension to distinguish values away from the sociocultural reality that conditions them, in which they establish a rational order, forming a system in which the different cultural and social elements are harmonized, related and interconnected, oriented to respond to the interests, needs, motivations and expressions of society in its multidimensionality.

Thus, from a formative point of view, the values must be assumed as a set of norms, qualities or requirements to be fulfilled by an individual in a historically determined society, in correspondence with the axiological norms and ethical precepts that it defends, from this point of view Batista (1996), considers that:

"(...) constitute general guides of conduct that derive from experience and give meaning to life, propitiate its quality in such a way that they are in relation to the realization of the person and promote the good of the community and society as a whole." (P. 34).

The subject of values is complex when it is treated from its ontological nature, where philosophical prospections allude to the demarcation between judgments of existence and judgments of value; the former as an expression of the features, attributes, predicates and properties of existing things as essential entities of their being; the latter as elements or mediating resources between the subject and the object in their relationship, which neither add nor suppress the existential and essential configuration of things.

When it comes to unraveling the ontological root of values, the effort merits a first reflection, both the objective world and its subjective reflection exist in our life, in the conception and sense of being, however, can values be considered entities expressed in such a sense in our life? The answer to this question has moved in a wide horizon of tendencies, ranging from assertion, passing through skepticism, to the extreme of falsification of the results.

One of the authors who has most systematically dealt with the problem of values is Fabelo (1989), who exposes a set of extremely interesting criteria on the philosophical nature of axiology, also starting from the conceptual demarcation between the phenomena of valuation and values; valuation being considered "(...) the subjective reflection in man's consciousness of the significance that the objects and phenomena of reality possess for him" (P. 19) and the value as "the socially positive significance of these same objects and phenomena". (P.19)

As can be seen, in this conception, the subject of values is analyzed at the level of the significance that objects and phenomena of reality have in their social projection. This aspect evidences the role of valuation in the socio-psychological, generator of the processes of polarization and hierarchization; guarantor of the concretion of a system of values based on the social meaning of the environment and its components.

Other views on the values are offered in the works of the authors Mendoza (2003), Batista (2008), and Baxter (2008), who agree on the following ideas:

- Values are recognized as spiritual formations that constitute a complex psychological formation.
- They constitute a general guide of conduct that derive from experience and give meaning to life.
- When we speak of them in relation to the development of the human being, of his education and formation of his performance in society, we refer to spiritual values, understood as the meanings acquired by the objects and processes of reality for individuals, groups, classes and nations in the context of practical activity.

The process of education in values and the value orientations that are formed in the subject as a product of the internalization of these values is not only conditioned by the development and the social and individual historical experience of the subject, but is also influenced by other factors such as the family environment, the prevailing ideology at the level of society, the educational participation received in the institution he/she attends, the environment where he/she interacts, thus the system of conceptualization and generalization that the subject authorizes and assimilates in his/her relationship with the objects of the material life that surrounds him/her.

The rationality of these arguments allows us to access the primary existential consideration that educating in the values of identity becomes more than a necessity; it becomes a challenge for the teacher who teaches the subjects of Geography in Primary Education.

It is evident that the social-historical scenario is a conditioning factor of the problem of values. In this regard, Fabelo (1996) warns of the need to understand the contextual reality where the sociocultural dynamics of values arises and manifests itself, which is the germinal source of axiological expressions. In this sense, he points out that "the assumption and transmission of fixed values should be avoided; on the contrary, it should be shown that what is of value, beneficial and useful at one moment, may cease to be so at another" (Fabelo, 1996, 23).

Values, as qualities that are polarized and hierarchized, depend on the significance and preference that endorse them in a given space and time: "values are historical processes that have specificities in the different moments of a person's development. The result is the weapon we have to use to legitimize what is different within the social space in which it takes place." (González, 1996, 45).

In this way, educating in the values of identity from the teaching of Geography starts from the imperatives: to know in first order, what is understood by identity and what are the potentialities

offered by the content of geographic subjects to educate in the values of identity, values that must have their expression in the ways of manifesting themselves in the students.

Regarding identity, there are several authors whose scientific direction is projected towards its conceptualization. In this sense, the cases of Torres (1995) could be pointed out, denoting that identity is equal to the national being and its image, its traditions, its history, common roots, ways of life, motivations, beliefs, values, customs, attitudes, and awareness of selfhood. Others, such as Pupo (1991), define identity as "a community of social, cultural, ethnic, linguistic, economic and territorial aspects; thus as the historical conscience in which its social being is thought of as such, it includes authentic human realization and the possibilities of originality and creation" (P. 39). (P. 39).

In the same context, Ubieta (1993) assumes identity as "a cultural fact resulting from a never concluded process of self-recognition that expresses an objective and subjective reality of historical character" (P. 32).

Therefore, educating in the results of identity becomes then one of the tasks that society gives to the pedagogical sciences, as well stated by González (2010), when referring to the formation of an individual prepared to face the complex cultural and social panorama that arises in front of him, who dominates science and technology with a profoundly humanistic approach.

The identity results proposed by Laurencio (2002), which are contextualized to the teaching of Geography, are taken as a reference:

Historical awareness of their roots: functionally, this identity value results from the knowledge that the learner possesses about the origins, ancestors, and root elements of their culture, which are related to the geographical area of origin.

Identity cultural evidences: operationally, the result can be considered as the set of knowledge and ways of conservation, which the subject possesses and uses to assume and perpetuate the material and spiritual manifestations of his/her culture, which are expressed in different ways such as: photographs, portraits, among others.

Patriotic traditions: as an operative definition, this result refers to the knowledge on the part of the student of the multiple historical events of transcendence in the locality, attached to the protagonism of the family and the popular masses in its realization and the role of its leaders and relevant patriots (highlighting personalities of Geography who stand out for their patriotism).

The school is a privileged framework for dealing with cultural diversity from a perspective of social cohesion since it constitutes a microcosm in which it is possible to intervene in a controlled way to:

- Show that social and cultural diversity is a positive and projective reality of local development.
- To demonstrate that the social and cultural diversity of the environment is a complex fact.
- Explain that social and cultural diversity is an advantage for social development.
- To facilitate the treatment of local identity within the national cultural pattern.
- To establish a communicative context in which cultural interactions are made from the significant elements of the local environment.
- To educate in the treatment of cultural identity conflicts.

If teachers in general have a positive attitude towards the identity present in the classroom, they can help students to reinforce the concept of identity, which is closely linked to communicative competence and the predisposition towards the use of identity elements in pedagogical activity and communication. Geography teachers can help to unmask prejudices and stereotypes that often distort or falsify reality, due to cultural misunderstandings among citizens of different origins who live together in the same society, in the same local cultural context.

In this sense, when referring to the link between identity and the local, Seijas (2008), expressed:

"It cannot be forgotten that the reaffirmation of identity is what provides each culture and its heritage with an unmistakable stamp, hence each locality treasures elements of great significance that become distinctive elements of it. To the extent that the contact of students with the elements that identify them as a locality, people and nation is guaranteed, we will be contributing to the formation of a man committed to his history and culture" (P.34).

The local environment offers geographic potentialities not always taken into account when talking about cultural identity, an issue that has already been raised from Geography itself and other subjects, it is a matter of giving a space in the classroom to the identity components, to the identity invariants of the environment, the significant, the patrimonial, to those elements of heritage that were not always seen from the cultural identity approach in the teaching of Geography.

Geography is the science of the interrelationships between the territorial space or environment and the man who inhabits the landscapes that compose it; but its study has an even more important result, expressed in the regional geographies that constitute the valuable seat of every nation. A

majestic mountain, an untamed plain, a mysterious jungle, a picturesque river valley, a harsh desert, a smiling coast, a fresh plateau or a productive depression, sow in the soul of its inhabitants feelings of belonging, love, identity, coexistence, solidarity that create between the environment and man very deep bonds of union that have been baptized with the names of nationalism and patriotism.

With this vision we conceive Geography, beyond the complex interrelationships between the conditions of the environment (geographic space) and man (society) and his activities. What we want to express is that, in addition to these interrelations, the man who inhabits these spaces, feels a great affection for them, because he was born there, grew up there and works there, that is why he is willing to defend them. This is what we call patriotism and nationalism, whose strength is nourished by the results that emanate from the soul of men and women.

It is good to remember, moreover, that the human being is distinguished from the rest of the animals by his rationality. Therefore, it is clearly irrational for a generation, for a people, to degrade its geography, which is the foundation of nationality. Because in this way it is an attack against the national identity, which is the conscience that allows a nation to possess the property of recognizing itself in its essential attributes. For this reason, we insist on pointing out the extraordinary importance of teaching Geography and the enormous challenge faced by the teacher as a fundamental agent in the formative process of children, adolescents and young people.

This approach can have its expression in the teaching-learning process through the organizational forms of teaching that are established in the teaching of the intermediate level, where the classes, excursions with their variants, are fundamentally found.

1. In this sense, in order to educate in the values of identity through the teaching of Geography, it is necessary to take into account the following pedagogical considerations

Carry out an integral diagnosis of the environment (geographical context), together with the students that takes into consideration the potential and needs of the students to know the representative elements that distinguish and identify us, from the geographical point of view.

In the case of the geographical context of Guantanamo, there are representative elements that distinguish and identify us, for example: the Guaso River (from the cultural point of view). The Monitongos, Guantanamo Bay (it is among the 4 largest stock market bays in the world).

2. To carry out an analysis within the program of the Geographic subject of Cuba in order to identify the educational potential of the geographic content, so that it allows from the integration with those representative elements of the geographic context, to educate in the values of identity.

If the content of geographic subjects is that part of the culture that must be assimilated and learned by the learner, then in the content itself the objects of the geographic context are represented, i.e., rivers, mountains, plains, coasts, bays, beaches, etc. Components that can have a meaning for the learner from the identity perspective.

Therefore, it is necessary to take into account these elements in order to educate in the values of identity from the educational potential of the content.

3. To specify, from the pedagogical perspective, the educational methods that meet the best conditions for the education in identity results. (Example of the teacher and the resultant reflection).

In the teaching-learning process of Geography of Cuba, it is necessary that the teacher educates in the values of identity and for this, his educational influence from his ways of acting becomes a propitious educational method, thus as the reflection and valuation that from the analysis of the content with the students, aspect that should always lead the student to strengthen the feelings of identity towards the local geographic context.

4. In the teaching-learning process of Geography of Cuba, it will be necessary to articulate the selected educational method with the personal and non-personal components of the process when dealing with the values of identity.

The selected educational methods should be integrated and articulated with the components of the teaching-learning process, so that the latter enrich the educational methods to educate in identity, an example is the work of images or photographs as teaching media.

5. Promote the emotional-affective relationship between students where the diversity of criteria is respected and an intercultural communication with a sense of identity towards the local geographic context is guaranteed.

Each student builds his identity, so this diversity must be respected, however, the educational influence of the teacher is to educate in the values of identity and in a stable identity, which allows them from any context to be identified as the people of of Guantanamo.

Conclusions

The authorial considerations on identity education have to be considered in the design of any proposal for the formation or development of local cultural identity, but it does not constitute in itself a pedagogical theory, much less does it represent a methodology for its treatment. Contemporary Cuban society demands from education, the formation of an individual developed in all his potentialities, defender of the best of his traditions and identified with the social project of the Revolution. Pedagogy as a science is capable of responding to the demands that contemporary society imposes on identity education for its significant role in local development; the potentialities of the pedagogical process are not taken advantage of in the conception of a coherent design where the formation and development of the personality is aimed at accentuating the values of the local culture from the geo-historical heritage and which constitutes a fundamental element in terms of identity education for local development.

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