



La libertad desde el Iluminismo. Su influencia en el pensamiento revolucionario cubano *Freedom from the Enlightenment. It influence in the Cuban revolutionary thought*

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Resumen

El estudio del pensamiento reviste importancia al tomar en consideración el papel de las ideas en el desarrollo social, a su vez, por la influencia que esta ejerce en la transformación del hombre; en la medida que es sujeto y objeto de su propia actividad material y espiritual, condicionadas estas por el sistema de relaciones sociales que lo rodea. El trabajo que se presenta tiene como objetivo socializar los resultados que se tienen hasta el momento de la investigación en curso La libertad en el pensamiento revolucionario cubano durante la segunda mitad del siglo XIX, mediante el análisis documental. Su importancia parte de interpretar la concepción de libertad como criterio emancipador en la búsqueda de la transformación social y en relación a la identidad nacional desde su pensamiento, aportando un enfoque holístico al estudio del pensamiento en Cuba.

Palabras clave: Pensamiento social; Libertad; Independentismo, Iluminismo

Abstract

The study of thought, is very important taking into account the function of ideas in the society development and, at the same time the influence that this could make in the transformation of man as he is object and subject of his own material and spiritual activity, conditioned by the socials relations than surrounded him. The work presented has the objective to socialize the results of a research entitle The liberty in revolutionary thought during the second half of XIX century, emphasizing, the most outstanding figure of Independence Fight at that time. It is importance comes from the interpretation that liberty has as an emancipatory idea in the search of social transformation and in relation to national identity from thought, giving a more holistic approach to the studies of thought in this area.

Key words: Social though; Liberty; Independentism; Illuminism

Introduction

The study of thought is important because it takes into consideration the role of ideas in social development and, in turn, because of the influence it exerts on the transformation of man, insofar as he is the subject and object of his own material and spiritual activity, conditioned by the system of social relations that surrounds him.

This system includes the relations between men in a general way; but at the same time, the relation between men of different classes and social spheres, between men of the same class, in addition to the relation between nations that also influence in a direct or indirect way according to the historical moment. All this causes its reflection in the mind and conscience of men, conditioning then their way of acting.

If in these relations what predominates is the subjugation or domination of one man over the other, or of a nation or country over others; then this will become a cause for action; and that will be able to use diverse ways to change the situation. However, it would be the rational ethical thought, from the moral attitude, which would guide this cause. And when speaking of moral attitude, we should also refer to action and moral judgment, mediating and regulating elements of human conduct.

The second half of the 19th century in Cuba, generates an independence movement, which has as its essential foundation the ideal of freedom as a practical social aspiration; a proposal that develops from the influence of the Enlightened Despotism in the island and the consequent education introduced by the Spanish colony.

The aim of this paper is to socialize the results of the ongoing research on Freedom in the revolutionary thought during the second half of the 19th century, in order to demonstrate that the social thought developed in Cuba during this period assumes the conception of freedom as an axiological component of the independence movement and as an attitude towards the different forms of interference and subjugation of one nation with respect to another.

Its importance comes from interpreting the conception of freedom as an emancipating criterion in the search for social transformation and in relation to national identity, contributing a holistic approach to the study of Cuban thought.

Development

Methodology

The methodology used in this research is based on documentary analysis, from the study of different bibliographic sources, which make it possible to obtain the necessary information for the understanding of the different types of conceptual references, as well as to achieve a broader mental representation of the object of study.

The application of the principles of materialist dialectics makes it possible to understand the practical meaning and functions of freedom in a historical logical process of its configuration, which is related to and considered by the authors to be a direct result of the system of social relations in certain circumstances.

Any research on thought requires as a starting point to analyze from the historical aspect the main formative moments through which the concept under study has passed. This means understanding social thought as the result of the capacity to think of many men individually, but at the same time, of the realization of the social activity that they carry out, related in a particular and necessary way with political activity and their moral performance, and which find as an essential means of transmission both verbal and written language.

In addition, it is possible to emphasize the profound ethical sense that social thought must have in a logical process of its conformation and in relation to the real historical circumstances of which it is the result.

Results

From the bibliographic study carried out, it can be stated that, in order to understand the freedom defended in Cuba in the 19th century and that in contemporary times it becomes the sap from which we must drink to continue defending the full dignity of man, as José Martí said, the construction of the socialism that we Cubans need, Facing the accusations of the government of the United States of violators of human rights and denying the freedom that exists in Cuba, the theoretical study of freedom is carried out from the History of Philosophy in its different stages (Antiquity, Medieval, Modern and Contemporary), to then work on the influence that Western Philosophy had on the Philosophy that developed in Cuba in the 19th century. It is also a reference to the study of Cuban Historiography and Cuban Thought of the period in question.

In Cuba, the reflection on the study of thought is carried out by authors such as (Guadarrama, 2009; Monal and Miranda, 1994, Torres, 2002 and Vitier 1938, 1948), among others. Their works are related to the study of the thought of the so-called "promenaders of history" such as Félix Varela, Arango and Parreño, as well as the formation of the national conscience, identity and the different ideological currents resulting from the development of ideas in a given social context.

It is recognized the existence of a generation that develops a social thought that assumes the conception of freedom as a historical need to achieve liberation from Spanish domination from the identity of its

inhabitants, not only with their local space, but also with the Island; this issue that propitiates the security of revolutionary leaders such as José Martí and Antonio Maceo and the necessary preparations for the war of independence.

It is recognized that the printing press is the means that allowed the expression of the voices of both the classes in power and those who aspired to conquer power, making it a necessary and decisive reference that expresses the ideological fighting of the object of study.

In the second half of the 19th century it begins to emerge in the cultural sphere, where various social sectors develop, which from the quantitative aspect could be insufficient, but in the qualitative aspect there was a deep conviction, in some sectors and groups of society, of the need to change the existing social way at that stage.

However, it is considered insufficient to study the social thought developed during the second half of the 19th century, which reveals the ideological debate in depth and the way in which freedom is assumed as a social ideal in relation to and from the local identity, and in this way to achieve the emancipation of those men who considered the Spanish government as a colony that subjugated the Cuban people.

In this way, the assumption of the concept of freedom as the content of the pro-independence social thought developed by a generation of the Creole bourgeoisie, as opposed to the fundamentalist and annexationist conceptions and currents that seek to maintain the island's colonial status, is posed as a contradiction.

The Iluminism and its influence on the development of Cuban philosophical thought during the second half of the 19th century

From 1800 to 1868, ideas arose and developed in Cuba that contributed to the Revolution, as a process of change, in its rupture and continuity, to the formation of freedom as an ideal of the groups of bourgeois and Creole landowners who had been born in Cuba and had no spiritual commitment to Spain, but to the island where they were born.

The economic situation in which the island lived as a colony of Spain limited excessively the formation of a thought that would make it possible to think beyond the perspective imposed by the colonial system, sharpening more and more the contradictions of the colony-metropolis, which is also a reflection of the contradictions in the plane of ideas and ideology in particular.

The fighting in Latin America against scholasticism was revealed through the Renaissance in the XVII century, however, for these moments it cannot be affirmed that in Cuba this situation was given in the same way due to the existing cultural backwardness in the whole island, which limited its revolutionary effects.

The policy of the Illustrated Despotism allowed Cuba during the XVII century, a continuous growth of the wealth and a production boom that became more accelerated in the second half of the century. During these decades, the group of Creole landowners was organized as a specific social sector, with its own ideas in defense of social interests, which were in contradiction with the interests of the metropolis. At the educational and ideological levels, that class began to promote transformations adjusted to the reality of the island and its citizens.

The Illuminism that arrived on the island was recognized as a movement of freedom, freedom of thought, free expression, free association, representative democracy and separation of church and state.

Hernández (2016) refers to the essence of Illuminism in relation to liberalism, highlighting the value of reason and freedom, emphasizing the relationship of the social with the individual, he states that some illuminists directed their reflections in a completely different direction to that of liberalism and that they erected reason as the pillar of society, which was superimposed on the individual and conditioned his freedom and that one can only be free by complying with the rational will, that which embraces truth and knowledge.

The contradiction between the class interests of the Creoles and the metropolis generated a movement of ideas manifested in all the ways of economic, social, political, cultural and religious life, reflected in the dynamics or zigzagging of the independence ideology that appeared in Cuba in the 18th century, which must also be understood within the framework of the analysis of the development of philosophical thought and the linking of its main exponents to political practice. It is worth highlighting the role of Francisco de Arango y Parreño, José Agustín Caballeros, José de la Luz y Caballero and Félix Varela, among others.

In this sense, Monal and Miranda (2002), consider that the transition to modernity is a process of philosophical radicalization. In Cuba, in terms of political ideologies, enlightenment and liberal ideas were oriented in two fundamental directions: on the one hand, an independence movement emerged and developed, and on the other hand, there was a strong constitutionalist movement among the reformists.

One of the most important contributions to the development of philosophical thought in Cuba in the 19th century was the Illuminism coming from France and Spain. According to Torres (2002), this was not a faithful copy but was adapted to Cuban conditions. This significantly propitiated the transition to philosophical modernity on the island and, in turn, the ideas of the Illuminism became the basis for the fighting for independence.

Philosophical studies and their boom during the nineteenth century in Cuba began with the creation of educational institutions such as the Seminary of San Carlos de La Habana, the Seminary of San Basilio El

Magno, the College of San Ignacio Loyola and the Royal and Pontifical University of San Jerónimo de La Habana, Economic Society of Friends of the Country, which disseminated "traditionalist and stereotyped" scholasticism (Monal and Miranda, 2002, p. 3).

In this way, the contribution of Spanish education from the seminary is also recognized, where with the drafting of the Statutes by Bishop Hechavarría, certain freedoms appeared that would undermine the essence of scholastic education; such as the elimination of the entity in philosophical teaching, the inclusion of experimental physics and the freedom given to professors to elaborate the texts they needed. These changes influenced the Creoles, who considered it necessary to have an education more in keeping with the times.

Monal and Miranda (2002), point out that in the 1880s there was an ideological awakening, a moment characterized by the radicalization and advance of class consciousness represented by Enrique Roig San Martín in his newspaper *El Productor*. It is a fruitful stage due to the suppression of the contradiction between productive forces and production relations and the development of society in general, which would have a favorable impact on the ideo-political superstructure.

Fors (2013) makes a study referring to the historical, national and international context that influences the emergence of philosophy in Cuba from the studies of Torres Cueva, Zaira Rodríguez, Isabel Monal, Miranda, Jorge Mañach, Sergio Aguirre and others.

It recognizes the influence of the Enlightenment of Spanish thinkers where Benito Jerónimo Feijó and Bishop Juan José Díaz de Espada y Fernández de Landa (1756-1832) figure, to whom the first position is granted; by admitting his role in the seminary of San Carlos, according to the researcher his fundamental contribution was given in contributing to the rise of the enlightenment ideas and the changes in the sphere of education; because the preparation that Cubans receive in this stage in the chairs created by the seminary contribute to develop the conscience and the national identity.

Referring to this change that spread throughout Latin America, (Monal and Miranda, 2002) state: "This transition meant, in its entirety, a process of philosophical radicalization, which continued during the decades that Félix Varela and José de la Luz y Caballero acted in Cuba" (p. 11). Considering also that the Enlightenment is the essence for the development of the independence ideas in Latin America.

Regarding the Statutes of the College-Seminary, they state that: "The statutes do not exceed, of course, the framework of scholasticism, but with cautious language they slip precepts in a liberating tone" (Monal and Miranda, 2002, p. 13).

With Varela, there was a radical change in the conceptions and interpretations of society, of thought, of science and the conception of the Cuban as a person,

Cubans had to study the most important production of ideas in the world but, in order to have their own capacity for interpretation, they had to have immediate reality as a referent, they had to study their society and their world by selecting what really allowed them to know reality. (Torres, 2002, p. 23).

It is worth recognizing that at this stage there was already a constitutionalist tradition supported by Varela, whose vision is based on his philosophical proposal supported in the 1816 Elenco, of an eclectic philosophy, which does not definitively break with scholasticism, nor with the ontological matrix of nature, but with the low mechanistic scholasticism, emphasizing the social man in Cuba, in a particular way, for being the absent propositional level in the analysis and philosophical categories of all the audiences of the time.

Their independence of thought did not mean an absolute rupture with universality, but the necessary one to give entry to reality in the particular context of Cuba; José de la Luz y Caballero, Rafael M. de Mendive, Pedro Figueredo, Ignacio Agramonte, Antonio de Zambrana, Manuel Sanguily and José Martí Pérez.

These men have been a practical expression of the influences of the Enlightenment, since they develop from educational positions, the essence of freedom as the maximum aspiration of the human being, where the most important thing is the preservation of human life. Therefore, freedom would move through the development of culture with the rise of the printing presses and the defense of freedom of the press, where many Creoles would become, without intending it, freethinkers, expressing the need to free themselves from the domination of the colony from the criticism of the social system, in articles published in magazines and weeklies of the time.

With roots in the principles that sustained the French Revolution, where the aspirations of freedom and equality were added to fraternity as a premise of social integration and shared values, besides being a primary and strategic condition to realize the burning desire for freedom at the national level, which implied a view of the supranational intersubjective element that overcame the subjectivist anthropocentric approach and the particularist territorial approach.

As a sample, the theoretical study of freedom from the History of Philosophy is made in synthesis, particularly the Western one, emphasizing the influence of freedom promoted by the Spanish Illuminism in the Philosophy developed in Cuba in the 19th century.

It is also a reference to the study in the Cuban Historiography and the Cuban Thought of the 19th century. The methodology used for the achievement of the general objective is based on the dialectical materialist

conception, for the identification of categorical relations that are worked in the research and that constitute the fundamental axis to understand the dynamics of freedom in the historical context of Cuba during the second half of the nineteenth-century period.

In addition, the methods of analysis and synthesis are used, ascent from the abstract to the concrete, historical logical, which allows the study of different bibliographic sources to obtain the necessary information from the systematization and to understand the evolution of the category freedom in different moments and geographical spaces, as well as to establish the relation between the universal and the particular of the ideas that assume and are defended in Cuba for the transformation of the island from freedom as ideal and to make the study concrete in time and space.

Observation and interviews are also used to corroborate the relevance and pertinence of the research topic.

From the study carried out, the author considers relevant the contributions made by the Enlightenment from an educational perspective, where the relationship between theory and practice is revealed based on the aspiration for freedom as a historical necessity in the face of the dominant colonial ideology. Important transformations were carried out from the elaboration of norms that gave a greater possibility to criticize and change the educational system for one that favored freedom of thought, as Félix Varela emphasized when he proposed to Cubans to think with their own heads in order to solve their own problems.

The fighting for freedom of expression in Cuba, during the second half of the 19th century, gained strength in the cultural development where terms such as Criollo, national identity, national conscience, which surpassed the individualistic conception developed in Latin America by Romanticism, Liberalism and the Illustration, were revealed and assumed by the intellectuality recognized in the Cuban Illustration.

The results obtained reinforce the systematicity of the study of freedom as an essential aspect for the preservation of human life and thus achieve the emancipation of a people in colonial conditions. Thus, freedom is appreciated as a principle and value that surpasses the individualism proposed by liberalism.

The Spanish Illuminism lays the foundations for the path of freedom as an ideal, which links individual political action with the social.

The novelty lies in the reconstruction, from a theoretical point of view, of the dynamics of freedom defended by the generation of Cubans who stood out between 1868 and 1899; with emphasis on the influence exerted by the freedom of Spanish Illuminism on Cuban thought during the second half of the 19th century.

These aspects can be used by teachers or anyone interested in the treatment to the strengthening of values and the aspiration of freedom as a value.

Conclusions

Freedom is the result of social development; hence it fulfills ethical, axiological, practical and regulatory functions of human conduct. It is a necessity, cause and condition of human action. It occurs within the framework of class fighting and expresses the relationship of the individual in relation to the social. With this conception, the idea of the relationship of the self with other equals is overcome, towards that of the self with others regardless of their status and social economic condition, thus achieving a more harmonious character for the practice of freedom. Freedom is worked in the space of socialization, since man as an individual and social being can only think and feel freedom in society, within the relationship with others, in the relationship between the individual self and the socialized us. One of the most important contributions to the development of philosophical thought in Cuba in the 19th century was the Illuminism coming from France and Spain. The role of Bishop Juan José Díaz de Espada y Fernández de Landa, who was the first to create the San Carlos seminary, contributed to the development of national consciousness and identity.

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