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Pedagogy as a Dimension of Philosophical-Humanist Thought of the Canton Navarro teacher

La Pedagogía como Dimensión del Pensamiento Filosófico-Humanista del maestro Cantón Navarro

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ABSTRACT

José Cantón Navarro was born in July 18th, 1925 in San Juan y Martínez municipality. He began studying in Normal School of Pinar del Río and graduated as a Bachelor in 1940. He became a teacher in 1944 and started continue work as a teacher until his death in 2008. The objective of the following article is to understand Pedagogy as Cantón Navarro's Human-Philosophical Thoughts. Among the materials used as a reference, his all masterpiece was analyzed, also books, papers, conferences, articles, prolog of his books and periodical papers, events,

unpublished papers that belonged to his personal library, digital information scientific research. The documentary, the logical historical, analysis and synthesis methods were used and the interview. The main results are based on Pedagogy is one of dimension the Cantón Navarro's Human Philosophical Thoughts. The conclusions showed that there are enough reasons to prove that in his works there is a strong topic of Human and philosophical character, that supporting his integrated view of the world. Besides, it said, from a pedagogical point of view his humanism is based on Martí's thoughts.

Keywords: Humanism; Pedagogy; Philosophical thoughts.

RESUMEN

José Cantón Navarro, nació el 18 de julio de 1925, en el municipio San Juan y Martínez. Ingresó en la Escuela Normal de Pinar del Río en 1940, su esfuerzo personal le permite graduarse como maestro en 1944, iniciando una labor ininterrumpida como maestro hasta su muerte en el año 2008. El artículo tiene como objetivo: Abordar la pedagogía como dimensión del pensamiento filosófico-humanista del maestro Cantón Navarro. Como materiales utilizados tenemos su amplia obra, diseminado en libros, folletos, compilaciones, prólogos a libros, artículos en publicaciones periódicas, conferencias impartidas, eventos, los inéditos, pertenecientes a la biblioteca personal de Cantón Navarro, información digital, e investigaciones científicas, utilizando el método documental, el histórico lógico, el análisis y síntesis, la entrevista y asumiendo como fundamento de este artículo el método dialéctico materialista. Como principales resultados se logra develar que la pedagogía es una de las dimensiones que sustentan el pensamiento filosófico-humanista de Cantón Navarro, y que desde el aula con su acción formativa logra la formación integral de varias generaciones de

cubanas y cubanos. Como principales conclusiones queda demostrado con suficientes argumentos que, en la obra de José Cantón Navarro, subyace un entramado filosófico de carácter humanista, que constituye el sustrato de su cosmovisión integral del mundo. Además, puede plantearse con todo fundamento, que desde el punto de vista pedagógico, los presupuestos de partida de su humanismo, podemos encontrarlos en el pensamiento filosófico-humanista de José Martí, a partir del cual Cantón Navarro incorpora creadoramente la Filosofía Marxista-Leninista.

Palabras clave: Humanismo; Pedagogía; Pensamiento Filosófico.

INTRODUCTION

Within the framework of human formation and its cultural development, education is essential. It is the means by excellence through which children, women and men prepare themselves for life in society. The development of Cuban pedagogy finds a peak in the nineteenth century. The following stand out as founding fathers: José Agustín Caballero, Félix Varela, José de la Luz y Caballero and José Martí; These thinkers built a whole pedagogical work and from the classroom developed the philosophical-humanistic thought that is brewing from Cuba, as part of a whole universal process.

Núñez (2005), when interpreting about Martí's humanism, states:

"Marti not only evokes and preaches the need to sow and cultivate humanity in man to be born, take root and multiply, but also founds a culture of values, essential for social coexistence and for the deployment of creative

energies that man carries within himself, and develops according to society". (p.112)

Concerned, the author mentioned that Martí synthesizes with his philosophical-humanist thought the nineteenth century Cuban, "... nineteenth century, characterized by the great humanistic tradition". (p .50)

The author himself (2005), demonstrates the role of Martí as the largest in the second half of the Cuban nineteenth century, by synthesizing with his thinking the creation that is developed from Cuba, but his contribution to values is vital in Martí in the formation of a good man.

All Cuban pedagogues of the twentieth and twenty-first centuries have felt the need to electively resume the thoughts of our founding fathers. The pedagogy has been closely linked to the process of development of philosophical-humanistic thinking that develops from Cuba and finds its starting point in the 19th century.

José Caridad Cantón Navarro (1925-2008) Doctor of Historical Sciences, teacher, philosopher, taught several disciplines of Social Sciences during his life and held different political responsibilities. It has a wide and rich scientific production, before 1959 the following works stand out: The rural exodus in Cuba: Pinar del Río; Coeducation in the modern school, Teacher experiences in the classroom; After 1959, Cantón writes: The agrarian problem in Cuba; How Marxism-Leninism changed the philosophy of the Cuban labor movement; Cuba: the challenge of the yoke and the star, this last book, constitutes a synthesis of the History of Cuba, one of the most used texts for the learning of the History of Cuba.

"All the wide and rich scientific production of Cantón Navarro, is linked to the elimination of all the barriers that prevent the multifaceted development of women and men." (Batlle, 2018)

The spiritual and material activity of Canton is linked to the individual and universal freedom of women and men, with full faith in human improvement, appreciated and defended that this is the basic objective of the educational policy of the revolution: to train new generations in the most elevated ethical principles and promote in society the scale of values in which Martian ethics and communist morals are combined.

He did not accept comfort, he joined the Revolution, assumed education as a necessity and endorsed the thought of one of the founding fathers, José de la Luz y Caballero (1950), when he said: "I do not make books, son, because we need the time now to make men." Materialize this thought of Light, immortalized Canton, becoming a teacher by leaving deep traces in his disciples who today, tomorrow and always will be called master. Precisely the objective of this research is: to address pedagogy as a dimension of the philosophical-humanistic thinking of the master Cantón Navarro.

In Fernández's opinion, (2014), " (...) It is positive to enter the work of Cantón (...) is a very well thought out topic, Cantón has developed a whole philosophical-humanistic thought (...)" (p. 1)

The reflections that are intended to be shared in this article are valid not only for Cuba, but also for Latin American countries and the rest of the world; It would be difficult to talk about the development of philosophical-humanistic thinking without talking about pedagogy, so a large share of the responsibility of teachers is to develop in each educating love and respect for their peers, as an important part of a heartless

society. Thought and the action of Canton is an example for present and future generations in their projections for the achievement of human society, in which the full development of women and men are allowed.

The following theoretical level methods have been used:

Documentary method and direct work with the original sources.

Logical historical method for understanding the evolution of the object of study.

Inductive and deductive method to establish theoretical generalizations.

Method of analysis and synthesis of the information obtained with the purpose of establishing sociocultural conditioning and shaping the humanistic thinking of José Cantón Navarro.

Method of comparison, generalization and analogy, in order to establish relationships between the different philosophical positions that influence the thinking of José Cantón Navarro.

Empirical level methods:

1. The interview.

The materialistic dialectic method is assumed as the basis of the investigation, which completes the work mentioned above and allows clarifying factors that intervene in the production process of its resulting dimensions, and above all, to notice the divergent and dynamic connection between the conceptions found and the context in which he developed, both in his educational-cultural reception, and in the spiritual and practical production that is similar to him.

DEVELOPMENT

José Caridad Cantón Navarro was born on July 18, 1925 in Pinar del Río municipality San Juan and Martínez in the farm "Saavedra" in a peasant family, he spent his childhood until 12 years in the farm "La Junta" of the municipality San Luis, in the same province; from this help to raise funds and all kinds of objects for the Spanish Republic. Canton Navarro family was dedicated to cultivating tobacco which, allowed Canton master all the farming of this crop, which work simultaneously with primary school. Since he was a child he read systematically in his readings. Of which he prioritized Martí's work.

In 1937, his family was forced to leave the farm since his father was a member of the Cuban Revolutionary Party (authentic), so he refuses to give his electoral vote for a corrupt man of the time, this being the root cause of the eviction. They moved to the city of Pinar del Río and in 1938 he joined the organization of young communists, giving him the task of leading the Cuban Revolutionary Youth in Pinar del Río. Canton continued his studies entering the Normal School of Pinar del Río in 1940, to survive he is forced to work in several trades while combining his studies, his work and his revolutionary activity which allows him to graduate as a teacher in 1944.

In 1942, being a student of the Normal School with only 16 years of age, he managed to publish two articles in the press of Pinar del Río. The presence of Martian thought in Canton is unquestionable, the patriotic-ant imperialist-humanist and Martian pedagogical essence is retaken and applied creatively in the new concrete historical conditions of the republican and neocolonial Cuba. Thus Canton stakes the role of new generations, of young people in their struggles against

injustices led by international imperialism in any of its versions.

In the newspaper article Canton (1942) arguments related to the alienating policies related to youth appreciate, excels analysis on youth and loss of parental authority family, manipulation of fascist thinking in terms of using all A people based on war. "Hitler with his policy morally destroys an entire generation." Canton, writes these letters as a young man of 16 years, despite his young age there is already a very Martian humanist thought, which is vital in the humanistic formation of young people. The family plays the main role, demonstrates his hatred of fascism and need to disappear that regime of alienation, Canton also makes, a call to the integral formation of the new generations so that they can combat these regimes of terror and injustice.

His personal effort allowed him to graduate as a teacher in 1944. With regard to graduation as a teacher, Batlle (2018) friend and biographer of Canton raised: "His eternal gratitude to this important educational institution and their teachers, who have formed their great illusion, your dear Normal." (p.54)

Canton, dedicates a poem out of the depths of his feelings. He titled it:

A PIECE OF LIFE

(Farewell to Normal School)

"Old house nailed
in the bowels of the earth:
you keep forging souls,
you continue to set goals,
you're still covering horizons

of teachers,
that at the helm of your life
and along your path,
you have great guides
full of beautiful ideas,
who have been fathers and mothers
with honor and firmness,
who have understood
all our evils,
student pranks,
teenage follies,
with the understanding of parents,
with that immense kindness
that sometimes we don't understand
and it is certain that for her
our young hearts
He admires and respects them.

It is in the presence of a song of humanism that has been growing Cantón Navarro thoughts as forging souls are present, beautiful thoughts, great goodness, heart young admires and respects. The poetry of Canton allows to develop his pedagogical thinking that contributes to the development of philosophical-humanistic thinking.

"I had the achievement; I would say a long time after-
having great teachers
from elementary school,

to higher
education. Everyone I
keep respect and a great
affection for them."
(Canton, 2001)

In 1982 he was asked for what reason he had studied teaching. Canton states: "... by vocation, family tradition and economic necessity..." (p 1.) With these words of Canton it is demonstrated his vocation for teaching, motivation leads him to cultivate a great work that enriches its humanistic philosophical thought.

With the graduation of Canton as a teacher the economic situation of the family improves, the young teacher begins a journey through several schools in western Cuba, where he works as a teacher, in each school where he works he earns the place for opposition exercises; The school allows Canton to instill in his disciples the humanistic values that characterize him. The philosophical-humanist thought that Cantón is developing finds in the classroom a natural space for its socialization.

Canton himself (2001), states: "I was 20 when I won an examination of opposition and went to teach school Jagüey Grande, near the Ciénaga de Zapata". (p.34)

For being a son of peasants, having been formed from the Cuban countryside, he prefers to start his job as a teacher from a rural school, the N^o 6, in an inaccessible area of Jagüey Grande in the Gallardo neighborhood on the farm "Casimba Alta". When he started in his first school, the joy is immense. From his first school year he began to write his book of verses and riddles for the work of humanist formation of girls and boys. Among his first writings, for educational purposes, stands out: Little school of my love, to be sung with musical background by girls and boys, promoting in them the love for school and the new knowledge:

"Little school of my love
Lighthouse of youth,
Little school of my love
Through your classrooms is knowing

On wings of illusion
Little school of my love.
In my restless nights
you are shining sun;
our steps with its light
lighting you marches
Little school of my love.

Little school...

Little school...

Shine the lighthouse! Shine the
lighthouse!

of your beautiful radiance,

that your shining sun

light up our fronts

little school of my love. "(Canton 1945)

This poetry is written in 1945, as part of the poems elaborated by Canton, for the development in its students of the value related to humanism.

At Batlle's criteria, (2018), "... this is a stage in which Canton continues its fruitful pedagogical work of love and commitment, with its demanding and respectful way of being and its noble and kind character, which stimulates trust and confidence and interest of his students for the knowledge.

Some of his students realized this in his memoirs of "Master Canton": "Master Canton gave me classes in second and sixth grades... The Martian verses were recorded in my stage of the " Gabino Labrador School", as well as some poetry of the Canton teacher, recited in the incendiary voice of Ramón Sánchez...

We did not know anything about the political situation, perhaps some facts gave us a glimpse... Later I understood why Master Canton had a blind in his area in the slightly classroom and through that kind of curtain, while we solved some arithmetic problem, he furtively watched the garrison that was a few meters away (...) Other teachers we had based their relationship on intimidation or physical fear... (In Canton), respect in that teacher-student relationship was based on their character. Even, just for the purpose of breaking that tension." (Batlle 2018)

In the second Workshop related to the Revolutionary Thought of Canton, it is evident that the Canton students, after so many years, feel the gratitude of the Canton teacher Canton, since at all times in the classroom and outside the classroom he managed to fulfill certain postulates that became him Lifelong teacher, some of these postulates are:

- Interested in students as integral people, as a human being.
- Maintain at all times a receptive attitude towards new ways and methods of teaching-learning.
- Promote the cooperative, supportive spirit.
- Be empathetic.
- Reject authoritarian, egocentric positions.
- Contribute to the development of skills, knowledge and values from the personal example and taking advantage of the potential of the knowledge system.

For Canton "... the essential area of education must be the training of its citizens in the highest ethical-moral principles, which must govern from top to bottom, all republican life. It is not an abstract, historical moral: it must start from man, be at the service of man, especially the humble, the oppressed and unjustly discriminated against. All efforts and eagerness, the creative work of the Republic, must preserve national independence, and also guarantee freedom, justice, welfare, peace, happiness, and dignity for citizens and the nation." (Canton, 2016)

For him there was nothing more important than the conception of the development of an educational work that allows the integral development of the members of society, education will guarantee the stability of the nation and its vertiginous development.

Regarding this idea, he has expressed: "But we have not only made our, in theory, the educational conceptions of the Apostle: we have also materialized them in our national teaching system. We practice integral education - physical and mental, material and moral; we are guided by the Martian principle of linking study with work. We have abolished scholasticism, and we take lay and scientific teaching, like sap in trees, from the roots to the top of our national education system. With Martí, we think that the new man must come out of direct and scientific education in the public school". (Canton 2008)

The triumph of the Revolution surprises him as a teacher in San Cristóbal, because of his status as a revolutionary he participates in the taking of the Batistians headquarters in this municipality and contributes to literate members of the Pinar del Río Guerrilla Front.

In 1960 he was given the task of directing the School of Revolutionary Instruction of Pinar del Río, "Orlando

Nodarse" as well as performing, as a teacher of Political Economy, Philosophy and History, for his outstanding work is promoted to Vice Director and teacher of the School of Revolutionary Instruction "Raúl Cepero Bonilla", which prepared university students and cadres of the revolution.

He was promoted again as Deputy Director and teacher of the National School of cadres of the "Nico López" Party, closely linked to his duties as leader and teacher. He is appointed as editor in charge of the "Socialist Cuba" magazine, a responsibility he held until 1967, for many years advisor to the Council of the Political Publishing House and the Social Sciences Publishing House, as well as the Moncada and Cuba Socialista magazine (second stage), for several years, President of the Scientific Council of the following institutions: Instituto de Historia de Cuba, PCC "Nico López" Higher School and Institute of the Communist Movement and the Socialist Revolution of Cuba. Founder of the Martian Studies Center; member of its Board of Directors first and then of its Advisory Council. Member of the Latin American Pedagogical Institute and its "José Martí" Chair. Doctor in Historical Sciences, Full Researcher and Associate Professor at the University of Havana and the Superior School of the Party.

According to González, (2013), in the prologue of the book Cuba under the sign of World War II Canton "(...) discovered in the teaching a trench of virtuosity and fertility, to prepare his people in the most excellent values (...)" (P.7)

From the profound revolution that begins in Cuba in education Canton (2016) understood that "(...) schools have to become workshops, where study is combined with productive work, children and young people have to become agents of his own education, which will cease to be merely theoretical, bookish, memorial and will take care of

strengthening his body at the same time as the spirit". (p.57)

He managed to publish an appreciable amount of books, brochures, articles, essays, excelling before 1959: The rural exodus in Cuba: Pinar del Río. Coeducation in the modern school, Teacher experiences in the classroom. After 1959: The agrarian problem in Cuba. How Marxism Mo-Leninism changed the physiognomy of the Cuban labor movement. Cuba: the challenge of the yoke and the star. All these years of Revolution in Power are years in which Canton works as a teacher and with political responsibilities, characterized by an intense activity, like his homeland, he did not accept comfort, he joined the Revolution, assumed education as a necessity He have endorsed the thought of the great pedagogues who preceded him, which immortalized him, becoming an excellent teacher by leaving deep traces in his disciples who today, tomorrow and always will be called teacher, He did on July 7, 2008 in Havana , throughout his life he maintained relations with the people who saw him born.

Cantón Navarro: Master of all life

For Núñez, (2018), " (...) preparing man for life in the conditions of Our America, is to form in him a culture of resistance, a culture of being, capable of turning his ideals into an impregnable bulwark for the defense of their identity. "(P.1)

All the spiritual and material activity of Canton is linked to the individual and universal freedom of women and men, from a total faith in human perfection, as he well posed, appreciated and defended that "(...) This is the basic objective of the educational policy of the revolution, to train the new generations in the highest moral principles and to promote in society the scale of values in which Martian ethics and communist morals are combined. The family, the classroom, the tribune and mainly the daily behavior

of those who fulfill the functions of educating and directing, constitute essential ways to achieve the formative purposes that encourage us". (Canton 2008)

In this sense, Pupo (0214) considers that for Canton "(...) his central occupation is based on man, nature becomes human and man also, it is necessary to assume the reality of man, learn from these, give and sharing is a requirement when we assume their thinking by opening new channels in human subjectivity... Canton loved life, and only his happiness allowed it." (p3)

As the Pupo has pointed out in his words, man is at the center of Canton's humanistic philosophical thinking, for women and men he worked and all his projection is a function of the transformation of human beings. Man, as he transforms the environment, transforms himself, a transformation that implies a higher stage in the humanization of women and men. Pupo also sees the transcendent of happiness; happiness is a vital conquest of the humanization of society, of its misalignment.

These formative values, present in the magisterial of Martí and Cantón, can only be assumed in the behavior of girls and boys, men and women who form our communities in a socialist society.

Among those values, Cantón (2008) cites in his work, "A Martian and Marxist Revolution":- "Rebellion against injustice, against tyranny and despotism, against the exploitation and oppression of some men by others.

- Love of work and workers, those who found and built.
- Creative spirit and self-thinking, in the face of servile imitation, adultery and opportunism.

- Courage, fighting spirit, intransigence in defense of the principles.
- Spirit of cooperation, of human solidarity and collectivism, without undermining the development of one's own personality in the face of selfish and individualistic behaviors.
- Fulfillment of duty above all and the habit of leading by example.
- Exercise of reason against fanaticism and dogma.
- Practice of honesty, austerity, modesty and simplicity, in the face of vanity, luxury and unfair privileges.
- Loyalty to the people, to the companions, to the principles, to the country and to humanity, in the face of betrayal and deception.
- Feelings of respect and equal treatment for all men, in the face of racism, xenophobia, intolerance and any other form of discrimination based on race, nationality, sex, age, profession or trade.
- Respect for honest opinions, creeds and feelings of others.
- Faith in man, in human improvement, in the future of humanity. Realistic optimism in the face of difficulties and setbacks. " (p. 70)

To ensure that every child, every woman and man incorporate these values, the practice in their daily actions, a cultural policy is imposed transformative, very linked to the Popular Education and related to these values; it is necessary to revolutionize all the educational work, as part of a deep cultural revolution, it is also necessary to see the culture as Canton saw it (2008):

... The infinite process of transformation of the world by the hand and mind of

man, including the transformation of man himself. In other words, we conceive culture as the whole work of human creation, both material and spiritual; work that, in addition to artistic and literary creation, also includes the creative action of science, technology, history, politics, economics, religion and all other fields of human endeavor " (p.93).

This concept of culture, expressed by Canton, is the result of his elective pedagogical thinking, Cantón takes up all the best of the founding fathers of the pedagogy that develops in Cuba in the 19th century, enriches it and applies it, in the new context in which it develops.

In Guadarrama's opinion, (2017) "(...) only that which transcends times and spaces is what is subsequently recognized as classic and authentic in culture, regardless of the region of the world or the time from which it comes". (p.177)

It is vital to defend the dialectical interrelation between universal, national and local culture, a unit mediated by an influence that is becoming stronger in these times where communications and human relations are developed at unexpected rates worldwide, making the world smaller, thanks to the impressive advances of science and technology. An essential interrelation between national and universal culture is imposed following the Martian postulate: "Culture is mainly of our country, which gave it to us, and of humanity, to whom we inherit it." (Marti, 1963)

This is a positive phenomenon and that we must stimulate, stimulate to achieve the development and strengthening of our cultures, take from the universal culture the positive that allows the enrichment of the culture of each of the peoples without losing their essence, the identity aspects This will allow us to be prepared to face the other

phenomenon, neoliberal globalization, the imposition of cultural patterns of powerful or exploitative classes in contempt of the culture of our peoples.

"As an essential part of this great cultural work, a radical transformation must be undertaken in the concept, content, aims and methods of education. Not only must schools be opened in every corner of the country and bring teachers to the entire needy population, but education must prepare man for life, in all its manifestations." (Canton, 2016)

A cultural Revolution is imposed as an important part of the Socialist Revolution, as well as an educational revolution that allows all members of society to live decently and in a position to relate to the world without losing their own identity.

Each project must be a natural child of the objective and subjective conditions of each space and time, with its local, national, universal and solidary vision of the problems of humanity, with full understanding of the environmental problem, which will allow for a momentous contribution to culture, as Cantón correctly states: "The building is built by genius; but the materials and instruments to build it come from thousands of different hands and brains." (Canton 2016)

Canton as a humanist pedagogue appreciates that culture has an inescapable duty to the fatherland and humanity, and that there are two kinds of culture. One of the popular masses and seeks justice, is manifested from the self-determination of our peoples for their well-being and happiness, paying tribute to the progress of humanity, the poet, the writer, the artist, the scientist, the technician, the They have to show with their creative work that they are children of their country and that they assume identical duties towards the land in which they were born and towards the society in which they live, they have patriotic feelings; culture may not have a

homeland but the creator does, the creator has to serve his people both with his work and with his life, it is necessary to intertwine culture and politics, so that the triumph of an inconceivable without that of the other, without the joint action of both and this is only possible in a society built by the majorities, in a society where politics and culture are in the hands of the working class in alliance with the rest of the classes and majority sectors of society .

The other culture, typical of the exploiting classes, of the rich minorities, of the fascists of yesterday and today who seek to keep the world divided into two, rich and poor, who try to impose their cultural patterns on the dispossessed, on the great majorities From the almost total domain of the information that moves in the world in the 21st century, this culture represents stagnation, reaction, and anti-culture. He was convinced that no one can ever erase from the memory and heart of the people, the ideas and the example of those exponents who have embodied the great desires and needs of a nation or an era. They may be forgotten for years and even disappear physically; but his work goes on to enrich the culture of his people and humanity and new exponents make them his own enriched with the most advanced ideas of his time, this is what guarantees the ever ascending course of human development and the transformation of society.

Canton bequeathed us from his defense at all costs, which "it is a necessity to dialectically intertwine the most genuine patriotic traditions of a nation with the struggle for the social emancipation of all the oppressed and exploited; how the world of today, the yearning for independence, freedom, democracy and social progress of peoples, can only become a reality if they merge with the liberating ideas of socialism." (Canton 2016)

It is possible to realize this call of Canton, from the pedagogical thought committed to the majorities, architects of Popular Education who follow the example bequeathed by him.

Canton his example shows that, a good teacher has to achieve good communication Education for the success of the educational process.

Educational Communication is a science newly created destined to become science essential to the success of the human communication applicable to education and as a result of this, projects for community transformation.

In the last 15 or 20 years, the problem of communication, previously little investigated, has become one of the most popular, primarily due to the development of psychological sciences, particularly social psychology, and the increase of its influence on the rest of science

When talking about communication, people generally think of the mass media: television, radio and press. However, communication has a much broader and more diverse face, that of the processes that occur in the smallest spaces such as the house, the neighborhood, the community, the school and whose essence is as complex as that of the processes communicative that occur at the level of the whole society.

In these local spaces where the daily life of individuals develops, it is where the construction of the dream of achieving a better and better society begins. The work that is carried out in them has an important weight in the triumph or in the failure of the social projects of all kinds that they want to develop, and in this the teachers play a decisive role.

To consider education as a process of educational communication, whose

essence is dialogue and not imposition, and education as a social, interactive, problematic and transformative process, where the individual occupies a central role, then the education process assumes special characteristics and requires the teacher to be a communicator of excellence, to know and respect the criteria of his students and the population with which he works and interacts, favor the culture of debate, foster fraternity and not reproduce tax practices, but dialogic ones, basing its action on an effective and transformative communication process.

In this sense, their work is identified with that of popular educators, and it is for all the above, that educational communication for the teacher constitutes an important knowledge system that allows them to perform their training and human growth work more effectively.

Correct educational communication is significant, for the development and implementation of community social transformation projects as part of popular education, for the achievement of a heartless society.

1) The communication process in the classroom is made up of individual and social elements, with a material and symbolic nature. This makes it a complex phenomenon where various subjects are related, persons constituted as individual and social order to express, create, recreate and negotiate a set of meanings, based on rules previously established in a particular educational context. In this process of creation, recreation and negotiation, communicative practices of various kinds are at stake: verbal, nonverbal, iconic, audiovisual, kinesics, etc. which interrelation each other to form universes of significance.

"To effectively develop the education of the new generations, it is not

enough to have an adequate knowledge of the science that is imparted, of the psychological aspects and needs of the students, the adequate and scientific mastery of the communication that the teacher is also essential he establishes with his students since with his constant communication the educator has to perfect his lifestyle, his customs and behaviors in accordance with the principles of our socialist society. When the teacher becomes aware of this, the quality of his work is raised, creativity and sense of responsibility are awakened." (Quintero 2011)

Cantón Navarro, with his personal example for more than 60 years as a lifelong educator or teacher, demonstrated that without knowing this concept he applied it accordingly. Canton with his action is one of the paradigms that allows us to reach this conclusion, he achieved educational communication in formal and non-formal spaces that allowed the development of dialogic processes between children and young people, women and men, learning and teaching, overcoming the antagonisms and achieving the transformation and self-construction of their own space and even the own transformation of the subjects.

For Batlle (2014) "... Cantón is an extraordinary personality, one of the edges of his extraordinary personality is his work as a teacher, a teacher throughout his life, a pedagogical work linked to the best of Martian revolutionary and Cuban Marxist thought." (p.3)

Not only is it enough to comply with the interdisciplinary and transdisciplinary nature of Educational Communication, it is necessary to understand and achieve the scope of the two main areas of this process or science, the political-ideological field and the pedagogical and psychological field. By political-ideological scope it is understood to train men and women who live in our communities in the scientific, ideological, moral principles, that practice the values bequeathed by Canton and that we talked about previously, that society needs turning them into personal convictions and behavior habits daily, promoting fully developed subjects fit to live and work in society." (...) from him we always receive love, kindness, understanding and help (...)" (Ortega 2014)

The great challenge of Canton, retaken by the new generations of teachers is to train integrally developed people, able to receive and enjoy the achievements of local, national and universal culture and contribute to its development, educate in revolutionary, labor, hygienic traditions, instilling in them a high sense of patriotism, of solidarity, stimulating the links between the different generations on the basis of respect, achieving as well (Freire, 1972) states the "mobilization of efforts" of each student.

The pedagogical and psychological field allows us to understand the need for the formation process based on its laws and principles, educate with science, without imposition, consents that every subject must be educated and that according to his education will be his behavior in society, education at the level of the whole society, in formal and non-formal spaces, apply the pedagogical thinking of our National Hero, José Martí, "(...) every man when coming to earth has the right to be educated and then paid contribute to the education of others". (Martí, 1963)

Teach and educate in a framework of respect, of full enjoyment where the individual differences of all group members and even their learning pace are taken into account. "It's necessary to make a pedagogy about the question. We are always listening to pedagogy of the answer... Teaching demands respect for the students' knowledge". (Freire, 1972)

There is transformation and that is what is needed, when it is possible to listen and answer the questions of the students, when there is respect for the girls and boys, young people, women and men who attend the classrooms, when the school accepts the need for change and it is projected so that the process of change is from the school itself, for the school itself and for the school itself, community and society in general and never from outside.

Following the example of Canton, rescuing his work disseminated in hundreds of documents will allow the transformation into excellent educators, pedagogues, achieving a good Educational Communication in formal and non-formal spaces for the revolutionary transformation of the school, the community and from this society a part going efforts of children, youth, women and men who compose it, this is the big challenge.

"Master, your voice is a cry to stop the fight fratricidal that fade from Cuba strips withering its lone star (...)". (Canton 2014)

Learn to respect the work of Cantón Navarro, for his total dedication to the homeland, his family, to the school, for his loyalty to the ideology of the majorities; his example will cross borders of time and space, being remembered forever as a teacher lifelong.

CONCLUSIONS

Since the pedagogical point of view educational budgets starting I humanism of Canton Navarro can be found in philosophical and humanistic thought of José Martí, from which creatively incorporates Canton Navarro Marxist-Leninist philosophy In his extensive work, the influences of the context in which he developed were revealed; He strongly opposed throughout his life all kinds of alienation typical of the neocolonial republic, and later he projected to build a heartless society where women and men find their full satisfaction.

There are enough arguments to support that José Caridad Cantón Navarro's work underlies a philosophical-pedagogical framework of a humanistic nature that constitutes the substrate of his integral worldview of the world.

For his thought and pedagogical action; for his unlimited love of science and philosophy and his passion for study and research, Cantón Navarro is today an example for the new generations of Cubans and Cubans.

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