

# MENDIVE



## REVISTA DE EDUCACIÓN

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### Original article

## Model to strengthen the cultural identity of the students of the Spanish - Literature career

### Modelo para fortalecer la identidad cultural de los estudiantes de la carrera Español-Literatura

### Modelo para fortalecer a identidade cultural dos alunos da carreira de Literatura Espanhola

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**Received:** November 12<sup>th</sup>, 2021.

**Accepted:** January 11<sup>th</sup>, 2022.

### ABSTRACT

In Cuba one of the higher aspirations of the revolution are found one's bearings to the formation of a more cultivated society. In function of it, one of the more appreciable bequeathed to defend the conquered and contribute to the cultural identity is the Martian work and other is the assumption of the language as a more important muddled of the expression of culture. The objective was directed to socialize the results of the diagnosis and the model, as a proposal for the fortification of the cultural identity of the students of the first year of the degree in Education, Spanish-Literature of the Sancti Spíritus University "José Martí Pérez". During the investigative process there were applied different methods as historical, logical, inductive, deductive, analytic, synthetic, focuses systemic, structural, observation, analysis of documents, interviews, hugs the coast, methodological triangulation and of data. It proposes a model that facilitates the selection of works with potentialities for the knowledge of the cultural expressions with the higher identity meaning, just as: Our America, the new pines; single for referring to someone examples. It considers that the model can be feasible in order that the students understand the need and importance to fortify your cultural identity which will share in bearing the advance of the students by means of the appropriation of knowledge, skills and aptitudes related to the cultural identity.

**Keywords:** cultural identity; language; model; Martian work.

### RESUMEN

En Cuba, una de las más altas aspiraciones de la Revolución está orientada a la formación de una sociedad más culta. En función de ello, uno de los más apreciables legados para defender lo conquistado y contribuir a la identidad cultural es la obra martiana; otro, es la asunción de la lengua como elemento más importante de expresión

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de cultura. El objetivo se dirigió a socializar los resultados del diagnóstico y el modelo, como propuesta para el fortalecimiento de la identidad cultural de los estudiantes de primer año de la Licenciatura en Educación, Español-Literatura, de la Universidad de Sancti Spíritus "José Martí Pérez". Durante el proceso investigativo se aplicaron diferentes métodos como: histórico-lógico, inductivo-deductivo, analítico-sintético, enfoque sistémico-estructural, observación, análisis de documentos, entrevista, encuesta, triangulación metodológica y de datos. Se propone un modelo que posibilita la selección de obras con potencialidades para el conocimiento de las expresiones culturales de más alta significación identitaria, tales como: *Nuestra América*, "Los Pinos Nuevos"; solo por citar algunos ejemplos. Se considera que el modelo puede ser factible para que los estudiantes comprendan la necesidad e importancia de fortalecer su identidad cultural, lo que conllevará el avance de los estudiantes mediante la apropiación de conocimientos, habilidades y aptitudes relacionados con la identidad cultural.

**Palabras clave:** identidad cultural; lenguaje; modelo; obra martiana.

## RESUMO

Em Cuba, uma das maiores aspirações da Revolução visa a formação de uma sociedade mais culta. Com base nisso, um dos legados mais apreciáveis para defender o conquistado e contribuir para a identidade cultural é o trabalho de Martí; outra é a assunção da linguagem como o elemento mais importante da expressão cultural. O objetivo foi socializar os resultados do diagnóstico e do modelo, como proposta para o fortalecimento da identidade cultural dos alunos do primeiro ano do Bacharelado em Educação, Literatura Espanhola, da Universidade de Sancti Spíritus "José Martí Pérez". Durante o processo investigativo, foram aplicados diferentes métodos, tais como: histórico-lógico, indutivo-dedutivo, analítico-sintético, sistémico-estrutural,

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observação, análise documental, entrevista, levantamento, triangulação metodológica e de dados. Propõe-se um modelo que permite a seleção de obras com potencial para o conhecimento de expressões culturais de maior significado identitário, tais como: *Nossa América*, "Los Pinos Nuevos"; apenas para citar alguns exemplos. Considera-se que o modelo pode ser viável para que os alunos compreendam a necessidade e a importância de fortalecer sua identidade cultural, o que levará ao avanço dos alunos por meio da apropriação de conhecimentos, habilidades e aptidões relacionadas à identidade cultural.

**Palavras-chave:** identidade cultural; língua; modelo; trabalho marciano.

## INTRODUCTION

Culture is the product of human life and its activity in all its manifestations: material and spiritual, transmitted from generation to generation. It is a living, dynamic and constantly changing system. It is also the cognitive, the evaluative, the practical, the communicative. That is why man is essential. It is also a process that reflects the behavior and way of acting of individuals, manifested in their ability to adapt to the social context and in their reaction to any situation that arises.

Latin America has been the scene of the brutal process of conquest and colonization. In this prolonged process, Latin American culture was formed, seen as an amalgamation of diversity, heir to the most genuine expression of human meaning. At present there is a crisis of social identity exacerbated by confrontations with the United States, for which the conservation and preservation of the purity of the culture is demanded.

In Cuba, one of the highest aspirations of the Revolution is aimed at the formation of a more cultured society. This is possible if language is assumed as the most important element of expression of culture, together with the work with Martí's work as a synthesis of Cuban revolutionary thought, given its foundational character; it is in the depths of our history, culture and national identity.

The deepening of the theme has allowed the author to consider the studies of researchers such as García and Baeza (1996); Pupo (2006); Cabrera (2010); Cintra, Céspedes, and Bermeo (2016); Vila (2016); Luben and Barrientos (2017); Campos (2018); Benitez (2019); Hart (2021), who have enhanced their inquiries based on cultural identity.

The professional experience of the author of this study, and her work as a researcher of the project "The strengthening of cultural and professional teaching identities for the social development of the province of Sancti Spiritus", has allowed it to recognize the need for the subject, starting from a conception in universities and the existence of limitations in first-year students of the Bachelor of Education, Spanish - Literature evidenced in:

- Little motivation to read Martí's work.
- They do not recognize the mother tongue as an expression of identity par excellence.
- Ignorance of cultural expressions and cultural preservation policies.

These arguments expose the need to solve the concrete problem of how to contribute to the strengthening of the cultural identity of the students of the Bachelor of Education, Spanish -Literature, in the Teaching-Learning Process of Martí's work.

With the purpose of offering an answer to the scientific problem, the objective was to

socialize the results of the diagnosis and the model, as a proposal for the strengthening of the cultural identity of the students of the Bachelor of Education, Spanish -Literature, from the study of Martí's work.

## MATERIALS AND METHODS

The University of Sancti Spiritus "José Martí Pérez" was selected as the setting or scope of the investigation.

The 28 students who are studying the Bachelor of Education, Spanish -Literature, in the 2017-2018 academic year were considered as the population. Intentionally, the six first-year students of the aforementioned period were selected as a sample. This is due to the results of the observation, the behavior of the students in the wandering stage and the willingness of the students in the group to cooperate and participate.

The methodology used in the present investigation was based on the dialectical-materialist approach as a general method that, based on its principles, laws and categories, traced the guidelines for the investigative operations.

In the investigative process, the qualitative methodological approach was assumed, which allows studying the phenomenon in its natural context and tries to find its meaning or interpretation from the meanings granted by people; it is a way to improve educational practice and makes it possible to generate theories.

Such methodological decision responded to the need to understand the experiences and opinions of the subjects involved in the Teaching-Learning Process of Martí's work of the Bachelor of Education, Spanish - Literature, of the University of Sancti Spiritus

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"José Martí Pérez", for with his wealth to build a model that perfects the process.

During the investigative process different methods were applied:

The theoretical methods used were:

The historical-logical: it was used to analyze the trajectory of studies related to the Teaching-Learning Process of the mother tongue and cultural identity.

The inductive-deductive: allowed interpreting the results in the construction of the model and the need to apply the proposal, based on the assessment of the initial state in which the field of this research is expressed and the determination of its causes, allowing arrive at inferences, hypotheses and regularities.

The analytical-synthetic: it was used in the study and processing of the information collected on the Teaching-Learning Process of the mother tongue, cultural identity and Martí's work.

The systemic-structural approach: made possible the integral analysis of the object of the investigation, the organization of the model for the didactic procedure, from the determination of its components and the establishment of new relationships to conform its totality.

The empirical methods used were:

The observation: allowed to obtain information from the teachers about the cultural identity and the use of Martí's work, to strengthen the cultural identity of the students in the Teaching-Learning Process.

The analysis of documents: it was used to review the normative and methodological documents, in order to assess how the work focused on cultural identity is oriented.

The interview: it made possible the direct knowledge of the students' criteria on theoretical elements of cultural identity.

The survey: allowed to obtain information on the knowledge, by the students, of Martí's work and its use in the subjects.

The methodological and data triangulation: it was used to analyze the different methods, sources, and identify the regularities that appear on how to strengthen cultural identity.

## RESULTS

The deepening of the analysis of the object of study of this research, identifying how the Teaching-Learning Process of Martí's work has required a journey through the theoretical-methodological references present in the pedagogical literature. Martí's work as one of the most important ways to strengthen cultural identity in the Teaching-Learning Process and language as the most important element of cultural expression, in the Bachelor of Education, Spanish - Literature, are central aspects.

The thought of José Martí is a synthesis of the Cuban culture of the 19th century, heir to the most genuine of Bolivarian and Latin American thought in general. Its contribution is in a project with a deep humanistic sense that makes it a paradigm of the strengthening of cultural and human identification in the world.

His universality is given by his anticipatory and discoverer character, in which his vast culture, his political vision, his critical perspective, his commitment to time, and his creative sensitivity are combined, which gives him legitimacy, both in poetry, drama, story or his only novel, in his writings for children, as in his chronicles or critical reviews.

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The importance of Martí's work lies in the fact that, by nature, essence and meaning, it constitutes a cultural reference par excellence, a symbol of its identity, tradition and ideology, of resistance and struggle, and a source of teachings.

José Martí prepared the ground for the assumption of the best of universal culture since its formation as an instrument of struggle, on the basis of having grasped like no one else the trends of social development within the framework of the contradictions of its time and space. Understanding the human being who symbolizes his culture, the foundation of his code of values, of his practical and spiritual projection in the face of the problems he assumed as his own and the colossal work he carried out, is not entirely possible due to the nature of his personality.

The foregoing leads us to reaffirm that, currently, the Teaching-Learning Process must promote, with the use of correct methods and procedures, that the analyzes that are carried out start from the activation of knowledge, in such a way that students learn to think and to create. A man who knows how to think for himself will be able to recognize himself within his culture and, therefore, will become a faithful defender of it and his identity. A man who responds to his time, who defends his identity from the internal and external dissolving forces that seek his cultural and human denaturation, for which he has to resolutely assume an anti-imperialist, Latin Americanist position and one of solidarity with all those universal processes that contribute to the human development.

The identity begins to form from birth, the name and surnames are the first symbols of identity that the subject adopts, it is up to the family and the educational institutions together with the community and the media to mold values with their actions. Identity of children, adolescents and young people.

For Pupo, culture is embodiment of human activity, it is the cognitive, the evaluative, the practical, the communicative. It is a measure of human ascension. Human activity is concretized in culture. It is human production in all its manifestations: material and spiritual (Pupo, 2006).

Cultural identity is an unfinished transculturation process that continues to form in the reaffirmation step of the national, which is enriched in contact with other cultures, but without losing its own identity; if this happened it would be like losing the meaning of life. This is why it is essential to be aware of history.

The Cuban cultural identity is the result of the miscegenation process of the different ethnic groups located in Cuba, of the development of the self-awareness of Cubans, of the socio-class influence, which formed two coexisting cultural expressions: the official and the popular, which correspond to the dominant and dominated classes, a reflection of the class contradictions in the nation.

It is also a process, it reflects the behavior and way of acting of the Cuban characterized by: hospitality, humor, creativity, bravery, joy, expressiveness, the vocation of sacrifice, non-stop conversation, interpersonal relationships, solidarity and willingness, manifested in their ability to react to any situation, however difficult it may be.

For cultural identity, the criterion of García and Baeza is assumed, who affirm: Call the cultural identity of a determined social group (or of a determined subject of culture) the production of responses and values that, as heir and transmitter, actor and author of his culture, it performs in a given historical context as a consequence of the socio-psychological principle of identification differentiation in relation to another (s) group (s) or culturally defined subject (s) (García and Baeza, 1996).

The use of empirical level methods yielded the following results:

In the observation made to the teachers during the classes of the different subjects that make up the study plan of the first year of the Degree in Education, Spanish - Literature, it was found that: they do not ask questions related to elements that contribute to cultural identity, they do not search for and read texts that favor identity, they do not use Martí's work to strengthen identity and they do not allow the active participation of students.

In the analysis of documents, it was obtained that, in Study Plan E, the requirement of training a specialist who manages to balance the relationship between language and literature and who is constantly updated was verified. It is also stated that their training as an education professional constitutes a continuous training system that begins in undergraduate and ends in postgraduate. The training of professionals capable of assuming language as a transversal macro axis of the curriculum is oriented, by covering contents from different areas, which requires knowledge of the language as a means of cognition and communication, essential in all classes and in all subjects.

In the subject programs it was verified that the intention to train integral professionals appears, an achievement that is supported by the study of José Martí and, therefore, of his work, an aspect to which reference is made, although its potentialities are not taken advantage of. Culture is also present in the conceptions and objectives of study plans and programs; however, it is not ranked.

In the interview conducted with the students, little knowledge was found regarding what cultural identity is; they do not know the cultural expressions of high identity significance and they do not feel culturally identified.

In the survey carried out on the students, it was obtained that they do not like the content taught by the different subjects, they do not read Martí's work systematically, they do not consider Martí's work important and they do not take advantage of its potential.

The evaluative study of each of the applied instruments facilitated a methodological triangulation of the results, which allowed the identification of the following regularities:

- Potentialities of the programs of the subjects for the insertion of Martí's work,
- lack of knowledge of cultural identity and cultural expressions of high identity significance,
- limited reading needs
- insufficient treatment of Martí's work,
- little possibility to identify culturally in the classes,
- do not exercise their protagonist in the different moments of the teaching activity and
- a low level in the cultural identity of the students is evidenced.

In addition, they show that students do not see in Martí's work an important cultural value and consider that the cultural proposals that are socially offered, in general, are not adequate and the scenarios that favor them are limited.

We proceeded to build a model that, through Martí's work, enables the strengthening of cultural identity in students.

That process is described below. It is important to create an environment of communication and interrelation between all the participants involved in it.

The elements that make up the model, the objective, the foundation, the principles, the didactic procedures for the implementation of the model and the form of evaluation are addressed. A general assessment will be made of the impact it has had.

### **Criteria assumed for the construction of the model**

The author assumes the model as a scientific result, in correspondence with the characteristics of the object and field of research, where the need to represent the way of leaving of the cultural identity of the students is revealed, based on philosophical, sociological, psychological and pedagogical foundations of Marxist orientation

In the literature reviewed, the possibilities offered by models in pedagogical research were verified, to reproduce the object under study in a simplified and objective way. Valle's reflection (2012) about the model as a scientific result is considered correct, since it specifies that the scientific model is a representation of those essential characteristics of the object, of how it can be changed, implemented and evaluated, which allows discovering and studying new relationships and qualities with a view to transforming reality.

The analysis allowed us to infer common features of the models:

- The foundation and justification of its need.
- The social context in which it is inserted.
- The representation of the characteristics of the object.
- The argument about its functions with a view to transforming reality.

### **Model Components**

The model for strengthening cultural identity contains the following components in its structure:

- objective,
- foundation,
- beginning,
- didactic procedure for the implementation of the model,
- forms of evaluation.

Its objective is to reveal the duty to be of the Teaching-Learning Process of Marti's work, for the strengthening of the cultural identity of the students.

### **Model components**

The model built in the Teaching-Learning Process is aimed at representing the relationships that are established for the strengthening of the cultural identity of the students, through the work of Martí.

In this sense, four principles of the model are defined. The criterion is assumed that the principles in a model are "... the most general and essential regularities that characterize the process or phenomenon under study and that guide the direction of transformation" (Valle, 2012). Consequently, the principles listed below are described.

### **Principles of the model**

- Identification with cultural preservation policies.
- Recognition of Marti's work as a cultural reference of high identity significance.

- Valuation of the language as an expression and support of Cuban cultural identity.

### **Didactic procedures for the implementation of the model**

The procedure, which consists of three stages, is presented below:

#### 1. preparatory stage

Objective: to argue the cultural expressions of the highest identity significance, from the study of Marti's work.

In a work conceived from actions to strengthen the cultural identity of first-year students of the Bachelor of Education, Spanish -Literature, the assurance of adequate resources must be achieved so that those who will participate in the didactic procedure feel confident. and comfortable. For this, the place will be determined; It is recommended that it be in good condition and, whenever possible, essential technological resources, such as computers, tablets, cell phones, will be secured. The members will be introduced, they will be explained in detail how the actions that are part of the procedure must be enforced, in general.

It is proposed to select for the study of Marti's work the Marti's *Notebooks II, III and IV*:

The *Martian Notebook II*, a jewel of the Apostle's work, is a sample of the culmination or fullness of his work as a writer, where he exhibits his most refined art, the texts of his maturity. Martí exposes his way of seeing the highest and most permanent values of man. Hence the universality of the message that arrives in a harmonious, simple, serene and balanced way, in which his vast culture, his Cubanness, his experiences, his patriotism and, fundamentally, his cult of the full dignity of man are evident.

The *Martian Notebook III* is a work of great originality in the universe of its production. It is conceived in a stormy and difficult stage of Martí's life and reveals unusual, brave, rebellious writings, full of energy and strength; they are the most painful, but also the most eloquent. It is a book that must be judged considering the freedom of the title itself. It presents a variety of themes and demonstrates Martí's thinking and his battles in those years.

The notebook "Martí at the University" IV offers an image of his intellectual universe, of his humanism. The projection of his work is so that students of all careers feel attracted by it and relate it to the subject of their studies, at the same time that they perceive the integrality of its revolutionary message and learn to link multiple knowledges, in such a way that university students become integral men through science, sensitivity and conscience.

The works with potential for the knowledge of the cultural expressions of the highest identity significance will be selected, such as:

*Céspedes and Agramonte: highlights* the patriotism of these great heroes, two men who despite their differences have a common goal, the independence of the country.

*My race: expresses* the diversity of cultures that make up our identity, reflected in the color of the skin, a consequence of the process of conquest and colonization.

*I am a sincere man:* he exposes nationality, uses elements from the countryside, art and finally mentions the penalty of "The son of a slave people".

*The tremulous and lonely soul:* praises dance, through the Spanish dancer and her identification with the Cuban flag, by expressing Because if the flag is there/ I don't know, I can't enter.



*Yoke and star:* it is a song of love and sacrifice for the Homeland, of the choice of the star.

*Mother America:* refers to the approach of peoples, the diversity that makes it up, that makes it beautiful and unique.

*Our America:* invites the union between the Latin American peoples, calls to fight for independence, to be awake to the threat of imperialism. It proposes social changes, changes in the way of thinking.

*With everyone and for the good of all:* from the beginning it speaks of Cuba, what would be done for it, it also expresses the virtues of each Cuban and unity as an element that has characterized the struggles for independence.

The New Pines: expresses the continuity of the struggle in the new generations.

*The annexationist remedy:* go to the popular and historical solution, not to the annexationist solution because it is the closest.

*Man of the field:* he mentions the interest of religion in leaving man in the dark, depriving him of knowledge and expresses: "The first duty of a man is to think for himself".

*The Niagara poem:* uses the text and its values to refer to the contradiction that is established from nature, of what is about to happen, of transformations, despite the obstacles presented by man.

*The primitive man of America and his primitive arts:* deals with the customs, way of life of the first men, highlights the beauty of its landscapes and cities.

The relationships between the works and the expressions of highest identity significance will be established. The possibilities of inserting Martí's work in the different

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subjects that make up the curriculum of the first year of the Bachelor of Education, Spanish -Literature, will be assessed, according to the particularities of the content.

The way to follow for the search and processing of information will be decided. Information from various texts related to the object of investigation will be located and managed, integrating the reading of books, newspapers, magazines, articles, graphs, tables, class notes.

The information from these sources must be inferred and predicted from the data provided by the texts. Learning and cognitive strategies will be used for the management and organization of information, which will make it possible to start from the identification of the main and secondary ideas, as well as the comparison of the ideas of the text. It will be clarified what information is relevant, based on the assessment of the main ideas. What has been learned will be taken into the context of the student.

## 2. Execution stage

Objective: to characterize the didactic procedure for the strengthening of cultural identity, based on Martí's work.

The actions are aimed at creating a space for debate and exchange, an environment where learning is conducive. The activities will be projected considering the relationship between the content and the Martí work that will be used, the expressive and silent reading of the work or a fragment; The work will be characterized, recognizing the cultural expressions of high identity significance that appear in it. The relationship between the content of the subject, Martí's work and its apprehension for the lives of the students will be explained.

### 3. Evaluation stage

Objective: to assess the level of cultural identity of the students.

The professor must employ actions that allow him to analyze the partial results of the use of Martí's work for the strengthening of cultural identity, the individual and collective will be stimulated, individual effort will be based. In addition, the results will be assessed, based on the evaluation and self-assessment.

It is recommended to provoke students' reflection on critical-reflexive-constructive positions, which will facilitate their apprehension. The instructional and educational role of the Teaching-Learning Process should be reinforced.

It is necessary to insist that the application of the didactic procedure will depend on the ingenuity of the teachers, based on the diagnosis of their students and the objectives that are set. It should be used when needed in the Teaching-Learning Process of the mother tongue, where the unity between instruction and education will be manifested.

#### **Evaluation Forms**

It must be systematic, promote self-assessment, hetero - assessment and co-assessment and guarantee the involvement of the participants (year group and students), in order to identify the problems to improve them, as well as define their strengths and weaknesses.

The preparation of the model made it possible to select the works with the potential for the knowledge of the cultural expressions of the highest identity significance, such as: *Our America*, invites the union between the Latin American peoples; *With everyone and for the good of all*, he talks about Cuba, the virtues of every Cuban and unity as a

fundamental element since the beginning of the struggle for independence.

It allowed the establishment of relationships between the works and the expressions of the highest sense of identity, with the assessment of the possibilities of inserting Martí's work in the different subjects that make up the curriculum, according to the particularities of the content. It reached the contest on the way to follow for the search and processing of information from various sources.

It promoted the creation of spaces for debate and exchange, in a learning environment. The activities were planned considering the relationship between the content and the Martian work that was used, the expressive and silent reading of the work or a fragment, the characterization of the work, the recognition of cultural expressions with a high identity scope that appear in it.

It is necessary to clarify that the successful application of the didactic model for the strengthening of the cultural identity of the students will depend on the creativity of the teachers, their adaptation to the characteristics of their students, based on the diagnosis, the objectives that are proposed, of the content of their subjects, of the knowledge, of the conditions with which they count and of the time. Its application should not be schematic, it may vary depending on the context in which the proposal is inserted.

This allowed us to arrive at the following generalizations:

- The logical and appropriate order of actions to strengthen cultural identity.
- The criteria on the construction of the model were favorable.
- The professors considered possible the generalization of the model for the

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strengthening of the identity of the students, from the work of Martí.

## DISCUSSION

The studies carried out by Vilá (2016) shed light on identity in Higher Education. For their part, Cintra, Céspedes and Bermeo (2016) present a theoretical model for identity from a pedagogical approach to culture; They agree that, in the educational field, the identity phenomenon entails an integral vision from the social, natural and cultural point of view, where the relationships of the past and the present are synthesized in the cultures. This affects the comprehensive and developing education of students, through activities that contribute to satisfying their cultural interests.

The philosophy of Cuban education is committed to prosperity, integration, independence, sustainable human development and the preservation of cultural identity. That is why its philosophical support is dialectical-materialist, as the highest expression of the evolution of the legitimate development of national thought, mainly of Martí's ideology, with which it creatively combines.

In this regard, Lubén and Barrientos (2017) propose methodological considerations for the treatment of Martí's work in the Bachelor's degree in Education, Spanish - Literature. This element must be considered not only because of the importance of Martí's work in the development of cultural identity, but also because of the potential of the programs of the different subjects that make up the curriculum of the aforementioned career.

The epistemological position that is assumed conceives the assimilation of culture from the dialectic between theory and practice to activate the transformations that are desired

to be achieved in the students. It responds to the humanistic conception that the Cuban social project proclaims, which is evidenced in the epistemic construction of the regional cultural identity concept of Campos (2018), in his study on cultural identity.

Sociologically, the importance of the way in which the affective, social and academic interactions of students who are subjects of the complex process of cultural identification are organized is recognized. to achieve the collective and individual training purpose of its strengthening. This is achieved with the creation of cultural spaces, which Cabrera (2010) suggests as a necessity; In addition, it singles out the importance of the environment in cultural work.

Therefore, the social context is considered as a conditioning factor that determines human identity, understood as the quality that expresses the levels of independence of man, of his own effort before life in a given context, of his conscious and active participation in society. as a way to preserve the universal human and achieve its goals.

Thus, cultural identity is conceived as a dimension of the national identity of peoples. It is a synthesis of an era and the result of a long ethical process. It is the root of ethics and occupies a transcendent place as an expression of humanism and moral education.

Thus, cultural identity in this context plays a fundamental role in preserving and defending the achievements of the Revolution. For Hart, "the role of culture is essential to ensure the aforementioned objectives. The durability of the Revolution will have as a decisive guarantee, the unity achieved, which is nourished by culture. There is no man without culture and culture does not exist without man" (Hart, 2021).

There lies the relevance and timeliness of the proposed solution. Its theoretical

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contribution is specified in the content model of principles that constitute regularities that guide the direction of transformation and the representation of the singularities of the actions that express the duty to be for the strengthening of the cultural identity of the students of the Bachelor's Degree in Education, Spanish -Literature.

The practical contribution focuses on the didactic procedure that is part of the model for strengthening the cultural identity of first-year students of the Bachelor of Education, Spanish - Literature.

The novelty lies in the dynamics that is achieved with the conception of the model, its foundation, principles, the actions of the didactic procedure, the use of Marti's work and the assumption of language as the most important element of cultural expression, for the strengthening of the cultural identity as a process by which the subject of culture is identified and distinguished.

The application of the model would make possible the selection of works with potentialities for the knowledge of the cultural expressions of highest identity significance. This, in turn, would encourage first-year students of the Bachelor of Education, Spanish -Literature, at the University of Sancti Spiritus "José Martí Pérez" to understand the need and importance of strengthening their cultural identity.

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*Estudios del Desarrollo Social: Cuba y América Latina*, 4(1). La Habana ene.-abr. 2016. Versión On-line ISSN 2308-0132

**Conflict of interests:**

The authors declare that they have no conflicts of interest.

**Authors' contribution:**

The authors have participated in the writing of the work and analysis of the documents.



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