May 2020

Peace, Love and (Soul)cialism: Functions of Teacher-Student Love in Collectivist Societal Education and its Relationship to the Elimination of African American Educational Underachievement

Nirel JonesMitchell
njonesmitchell20@cmc.edu

Follow this and additional works at: https://scholarship.claremont.edu/cclura_2020

Recommended Citation

JonesMitchell, Nirel, "Peace, Love and (Soul)cialism: Functions of Teacher-Student Love in Collectivist Societal Education and its Relationship to the Elimination of African American Educational Underachievement" (2020). *2020 Claremont Colleges Library Undergraduate Research Award*. 2.
https://scholarship.claremont.edu/cclura_2020/2

2020
The Claremont Colleges Library
Undergraduate Research Award

Senior Award Winner

Nirel JonesMitchell
Claremont McKenna College

Reflective Essay

Nirel JonesMitchell
Library Undergraduate Research Award
Reflective Essay

As a dual government and Spanish major, I knew that, in my Spanish senior thesis, I wanted to explore how societal expectations and identity formation influence relationships and access to education in Latin America and the United States. I travelled to Cuba in the of Spring 2019 and ended up informally interviewing activists abroad; I completed a literature review the following summer; and I, eventually, used these two experiences to solidify my topic: how cultural norms relate to cultural dogmas in Cuba and the United States. On Friday Sept 27, I attended thesis surge and met with the library representative who introduced me to the database HAPI: Hispanic American Periodicals Index. She—too—taught me how to search effectively, using specific keys words to conclusively broaden my results. I employed this when I conducted an updated literature review and found that, with access to a wider variety and more specific body of work than I could locate solitarily, much of my topic idea had already been investigated. This was invaluable; without the database and searching tools I would have written a less impactful paper, nearly identical to preexisting scholarship.

I shifted my topic slightly, then, to include notions of intimacy within Cuba, the United States, and ancient Egypt with specific attention to teacher-student dynamics and early political philosophers. This particular subject was inspired by a meeting with Adam Rosenkranz approximately a year prior. We met to discuss a paper for another class, but I floated my preliminary thesis topic and he recommended a host of secondary and primary sources that I ended up using throughout my research journey, including "Academic Search Premier," "Feminism in Cuba 1898-1958," and "Latino Literature," from the Latin American History Research Guide. Interestingly enough, he also introduced me to Zetero which proved more

helpful than I anticipated when, on a plane in late October, my computer was stolen, and I lost access to the entire first chapter of my thesis paper which was written on a word document and saved on my laptop desktop. The sheer number of research materials incorporated, ~75, would not have been possible if I had lost my sources within the first month that I began officially compiling the project. As I started re-writing, I continued researching. Constant revisions pushed me to eliminate trivial information and forced me to hone in on the textual evidence that would be most poignant. Two weeks before the deadline, in fact, my thesis advisor suggested I add ~25 texts written by Latin American authors in order to offset potential biases affirmed by Western-centric investigation. She, too, recommended I eliminate a chapter that seemed too government focused in order to replace it with a section that explicitly delineated the relationship between the philosophers I studied, scholars/educators that study similar political theorists, and why society at large should care about these sort of academic interactions. Again, I relied on library resources, most notably "Historical Abstracts" and the e book, *Screening neoliberalism*, which I acquired earlier in the year through Resource Sharing (ILL). Through consistent inquiry I learned how to interrogate notions of legitimacy within academic searches as well as how to be patient with finding genuinely useful materials. I, now, find the act of uncovering new information fascinating. Thesis became a sort of passion project, and the library made it easy to either discover or acquire every resource necessary for its development.

Perhaps, then, it is unsurprising that when I reached the conclusion of the paper and wanted to comment on how the Cuban literacy campaign could be highlighted as an example for why conceptions of teacher-student relationships must be pursued within the political theory discipline, I reached out to see if Kanopy Videos would purchase *Maestra*, a film about female teachers in the 1961 Cuban Literacy Campaign—an attempt to eradicate illiteracy in one year.

The documentary, itself, would have been impossible to incorporate without the library, seeing as it was quite expensive, and the movie was critical to the most important part of my research project, to me: connecting the paper to social justice work. Thus, throughout the entire research process—and even the process of writing the paper—the Honnold Mudd Library was indispensable to my individual growth as a scholar and the quality of the research/work.

I recently presented my work to an audience at an academic conference and I was prepared. With the help of the library I had been able to conduct a literature review and utilized both primary and secondary texts in order to evaluate how authors navigated the intersection of government and Spanish. This allowed me to create a product I was proud of-- an analysis, through theoretical explorations of intimacy, that attempted to articulate how teacher-student love can liberate the brain from fear which allows for student creativity, induces mutual joy, and encourages the introspection critical to the eradication of American racial crises. In the future, I will be applying for Ph.D. programs in Political Theory with the intention of eventually becoming a university professor. I have undoubtedly grown as a researcher through my connection with the library and hope to take the skills with me as I, within academia, engage in research that is both directly applicable to grassroots development in Latin America and domestic educational liberation.

Word Count: 879

2020
The Claremont Colleges Library
Undergraduate Research Award

Senior Award Winner

Nirel JonesMitchell
Claremont McKenna College

Research Project

Peace, Love and (Soul)cialism:
Functions of Teacher-Student Love in
Collectivist Societal Education and its
Relationship to the Elimination of African
American Educational Underachievement

Claremont McKenna College

"Peace, Love, and (Soul)cialism: Functions of Teacher-Student Love in Collectivist Societal Education and its Relationship to the Elimination of African American Educational Underachievement"

Submitted to Professor Nicole Altamirano

By Nirel JonesMitchell

For Senior Thesis Semester Long December 6th, 2019

Abstract:

Top researchers in the field of intimacy education signify that definitions of intimate connection—referring to a deep relationship with oneself, immediate circle, or humankind, more broadly—are identity dependent. Different countries and racial demographics, thus, conceptualize notions of solidarity, interdependence, and self-awareness distinctly. Without investigation, these discrepancies provoke division; attention, alternatively, has the power to induce the mitigation of educational achievement gaps in Latin America and domestically. Cuban notions of 'legitimate' relationships are contextualized by the political philosopher Jose Martí who delineated an ideological framework encouraging collectivism. This idea undergirds his contribution to the revolutionary Cuban literacy campaign: dialogical education. Despite Westernized exclusionary notions of what constitutes 'legitimate' political philosophy and reliable data, modern cultural theorists affirm that both African American and Afro Cuban understandings of intimacy are correlated, impacted by Ptahhotep: a political philosopher from KMT ("ancient Egypt"). His conceptualization of 'proper' teacher-student dynamics esteems intergenerational interdependence in the pursuit of societal harmony and cultural sustainability. The following analysis, through theoretical explorations of intimacy, attempts to articulate how teacher-student love can liberate the brain from fear which allows for student creativity, induces mutual joy, and encourages the introspection critical to the eradication of American racial crises.

Key Words: Jose Martí, intimacy, political theory, education, African American/Afro Cuban

Introduction: History of US-Cuba Relations

Relations between Cuba, then a Spanish colony, and the European 'New World' were first established in the 18th century; through illicit commercial contracts by mainland North America, colonial taxes were frequently and conjointly circumvented. In fact, Cuba became a comparatively prosperous trading partner in the region, mainly due to its robust tobacco and sugar production. It is significant to note that both in the case of the Cuban and the Northern colonies, this economic success relied on and profited from the exploitation and brutal dehumanization of African individuals within the institution of slavery. Hence, in both the United States and Cuba, philosophies of economics have consistently undergirded human relational dynamics and notions of dignity since the outset of Cuban and North American interaction. In the 20th century, American scholars and social scientists deemed the relationship between Cuba and the United States during the previous eras, "unusually intimate" (O, 231). Perhaps, this can be attributed to the sheer number of Cuban merchants that increasingly traveled to North American ports. This early connection, then, makes it slightly less surprising that American involvement in the Cuban rebellion against Spanish rule (1868-1878) was so overwhelmingly supported by the American public (Campbell, 53). It also demonstrates the power of personalized human intercommunication; physical and cultural closeness bred understanding and, as a result, empathy. As the United States instituted military intervention plans, American residence on the island increased--some districts were even said to be more culturally American than Spanish.

American investors took advantage of this temporary unity and turned human affection into economic opportunism. For example, they appropriated estates that had been difficult to

purchase during times of peace. The war, ultimately, gave the United States a fiscal and cultural foothold; for years, Cuban foreign debt, amounting to a total of about $89,000,000, was accumulated and held in the United States of America. It is worth highlighting a few of the Cuban industries that American investors infiltrated in order to demonstrate the massive scope of the United States' influence, at the time. By the turn of the century, the railway system of the eastern provinces, unified under the Cuba Company, was American-controlled. The National City Bank of New York had over twenty branches scattered throughout the territory. The First National Bank of Boston and the Chase National Bank of New York operated directly in Cuba, as well. The American Foreign Power Company owned much of the electrical power business in the majority of significant island towns. The Cuba Telephone Company was a subsidiary of the International Telephone and Telegraph Company and many of the largest hotels in Havana were owned by United States' investors. Again, this economic growth and control necessitated human exploitation and dehumanization, this time mainly amongst the Cuban population. For example, in the tourism industry, black Cubans were often eroticized and prostituted to the satisfaction of American intellectual fascination and sexual fantasy. In 1898, Spain and the United States signed the Treaty of Paris and, in accordance with the treaty, Spain renounced all rights to Cuba--notably, Cuba, itself, was not included in discussions regarding its freedom (O, 231).

US military rule continued into the 20th century until Cuba agreed to incorporate provisions from the Platt Amendment into their constitution. The Amendment essentially commanded Cuba, as a nation, to grant the United States access to Cuban affairs in order to ensure a transition towards 'democratic' politics and capitalistic foundations. It also forced Cuba to lease land for the construction of a US naval base, which the United States promptly utilized to create the inhumane Guantánamo Bay Detention Center (O, 235). In 1958, the United States

imposed its embargo on the sale of arms to Cuba, during the dictatorship of Fulgencio Batista. Interestingly enough, Batista would later be backed by the US military in an attempt to halt the Cuban Revolution (1953-1959): a communist armed revolt conducted by Fidel Castro. After Cuba nationalized American-owned Cuban oil refineries without compensation and as a response to Cuba's role in the Cuban missile crisis, the US placed an additional embargo regarding all exports to Cuba except for food and medicine (Hufbauer, 1). Two years later, when the Cuban air force killed some American protestors, the embargo was expanded to include almost all exports--including some food and medicine. The blockade was enforced through a combination of statutes directed towards the advancement of American economic and cultural visions: capitalism and individualism, respectively. As such, the international community denounced the US embargo due to its violations of international law on moral, political and economic grounds (Amnesty, 5). The blockade penalized foreign countries for trading with Cuba, restricted United States citizens from doing business in or with the country, and mandated regulations on giving public and private assistance to Cuban government officials. Additionally, it effectively barred travel and transportation; it branded socialist Cuba, an American enemy (Amnesty, 7). In 1991, the Cuban ambassador, Ricardo Alarcon, in a speech to the UN General Assembly, cited twenty-seven cases of trade contracts interrupted by US pressure.

　　　As Amnesty International would later point out, the embargo had more than mere economic consequences. It, too, had extremely negative impacts on the social rights of Cuban individuals. For example, it severely limited--and still limits--Cuba's capacity to import medicines, medical equipment and the latest technologies, some of which are essential for treating life-threatening illnesses as well as maintaining Cuba's public health programs. Additionally, the strengthening of the embargo with the Helms-Burton Act in 1996 prompted

Cuban authorities to respond with harsh legislation which is now used to rationalize unnaturally long prison terms of political prisoners. The Cuban authorities, for example, portray non-violent political dissidents and human rights activists as foreign sympathizers supporting the blockade, a policy that is almost unanimously recognized as detrimental to the overall wellbeing of Cuban society. As a result, the blockade has served as a justification for the reduction of the same civil and political rights in Cuba that it claims to promote (Amnesty, 6). This is specifically relevant for the Afro-Cuban activist demographic, many of whom are fighting against racism which has been declared by the government and mainstream Cuban culture, essentially obsolete. Since Afro-Cuban activists are more likely to end up in political prison, they are disproportionately impacted by the social and humanitarian effects compounded by governmentally imposed rhetorical associations with the embargo. The UN Development Program has created a list of Millennium Development Goals (MDGs) including components like universal primary education, gender equality, women empowerment, and the reduction of child mortality rates. By 2009, Cuba had already achieved three out of eight and was on track to achieve the other five goals by 2015. According to Amnesty International, the US embargo remains a significant hindrance to further progress in meeting the MDGs, particularly in relation to infant and maternal mortality rates which rely heavily on the public health sector (Amnesty, 14).

During this accelerating economic interference, international scholarly exchange was--similarly--in the process of developing as a result of researcher intellectual contributions to and physical attendance at academic conferences in the United States. The Cuban Revolution, for example, greatly impacted US methods of conceptualizing and researching grassroots movements. It, moreover, inspired an explosion of studies about Latin America and the Caribbean which led to the establishment of Latin American and Caribbean studies departments

in most major US universities. This collaborative effort served as a sort of academic diplomacy;
exchanges often helped to facilitate a more objective understanding of both Cuban and United
States' realities (Martínez, 30). This could have assisted in reducing the prolonged tensions
between Cuba and the United States. Instead, the economic exclusion was replicated within
academic spaces. Devaluation of Cuban scholars and marginalization of their work
disproportionately impacted Political Philosophy departments where critiquing the moral and
political implications of capitalistic society became frequent amongst both demographics, post-
revolution.

      In 1985, Reagan signed a presidential proclamation that made visits by Cuban academics
and intellectuals to the United States extremely difficult (Martinez, 33). Then, in 1992, toward
the end of an intense presidential campaign and in a desperate attempt for reelection, George H.
W. Bush signed the Cuban Democracy Act, better known as the Torricelli Law. The law
contemplated stiffening the embargo but also introduced the controversial 'Track 2,' which
granted political status to academic exchange as a means of inciting subversion of Cuba's
internal order. The climate of mistrust introduced by the Track 2 policy forced Cuban academics
to act more cautiously. In "U.S. Public Diplomacy for Cuba: Why It's Needed and How to Do
It," Paul Hare describes this law as encouraging US involvement in controlling and disrupting
academic spaces in order to "influence how Cuban public opinion [would] respond to initiatives"
designed to tear down their socialist traditions (Hare, 2). In addition, in 1999 the Institute for
Cuban and Cuban-American Studies was established and secured millions of dollars from the
Bush administration to undertake unorthodox activities with regards to Cuba-centered research
(Martinez, 38). George W. Bush's electoral win in 2000 continued this legacy and represented a
sharp decline in any semblance of international academic communication networks. In 2006, it

was announced that fifty-four Cuban scholars had been denied entry visas into the United States, barring them from attending the Latin American Studies Association (LASA) Congress: a conference known for promoting US-Cuba educational collaboration. This was a part of George W. Bush's administration which, much like its predecessors, was committed to increasing obstructions to the normal developments of international interactive academic discourse (Martínez, 29). Moreover, a series of obstacles clearly made to limit the potential of academic and, consequently, cultural exchanges were introduced: a stricter application of previously established regulations, the implementation of policies that drastically affected licensure, and rigid standards surrounding the granting of visas by the Department of State. All this contributed to the freezing, if not the outright abandonment, of some of the most prestigious research programs in Cuba, which resulted in a shortage of serious and objective viewpoints toward Cuban reality on the part of US academia. Not only did this control which demographics were considered legitimate authorities on Cuban culture and education, but it also compounded racism within the nation. As monetary support for general Cuban scholarship dwindled, research on the plight of Afro Cubans was completely eliminated. In spite of the United States' attempts to control Cuba through both intellectual and economic spheres, however, strict fiscal and academic distance only contributed to Cuban cultural disassociation.

Culture became the one arena in which Cubans could and did regularly assert their independence—specifically their distinct capacity for tolerance and their commitment to an authentically revolutionary culture. To Cuban intellectuals, the United States of America had a rebellious and progressive genesis that, later, devolved into rather dogmatic commitments: individualism and intolerance of nonconformity, poignantly represented in their treatment of Cuban ideological dissension. The Cuban revolutionary government, alternatively, did a

significant amount to promote cultural exploration far beyond the imperatives of mere propaganda and indoctrination. They consistently invested in institutions, organizations and initiatives for both professional and amateur cultural commentary and philosophical musing. In an intriguing article published in the Communist Party journal, *Cuba Socialista,* the former Minister of Culture, Armando Hart, critiqued Western modernity for its obsession with 'logic,' particularly when 'logical' decision making is unequivocally equated with actions conducive to economic accumulation. Reason and science have undoubtedly supplied benefits, he acknowledges, but the importance of spirituality and human interdependence are greatly underestimated within American philosophical underpinnings. Especially in relation to individual psychology. Concerning this, he states, there must be a "balance between thinking and feeling, between emotions and the ability to reason...a balance between nations" (Betto, 12). It is unclear, here, if he refers to balance, merely amongst geographical nations or whether he equates rationality and emotionality as sort of intellectual territories--psychological spaces tied to a host of features: descent, history, culture, and language.

The Cuban revolutionary government, either way, took particular pride in incorporating an ethical sense of life and history into its concept of revolutionary action. This set of ethical principles could not be derived from reason alone. Logic plays a significant role in the process of actualizing rebellious liberation, but collective wellness can only come through complementing objective strategy with emotion and intuitive appraisal, according to Hart (Miller, 692). The political vision and the human sensitivity of the culture of Cuba, in turn, required an appreciation of the value of subjectivity, sacrifice, spirituality and community wellbeing. The gains of the Revolution and, unintentionally, the fiscal and academic embargo that the United States imposed resulted in social and national consciousness. The American attempt to reinforce their culture

within Cuba by limiting Cuban access to international trade and scholarly socialist rumination, instead, isolated the space which only fostered the formation of cultural and economic standards. They were, of course, directly oppositional to American theories and practices.

While relations between Cuba and the United States remain tenuous, post-Bush, they began to improve. Fidel Castro stepped down from the official leadership of the Cuban state and Barack Obama became president. Less than half of Cuban registered voters nationwide identify with or consistently vote for the Republican Party. Obama received nearly half of the Cuban American vote in the 2008 presidential election. Thus, it was somewhat expected that he would attempt, in some way, to lessen the strictness of harmful policies towards the country. In 2009, Obama signed into law a congressional spending bill which lightened some economic sanctions on Cuba and eased travel restrictions for Cuban Americans. It also lessened the intense regulation of the telecommunication sphere. It allowed for quicker and easier access to the internet for Cubans at large and, as a result, he also unintentionally restored some virtual academic communication networks. In 2014, President Barack Obama and Cuban President Raúl Castro announced the beginning of a process of normalizing relations between Cuba and the US: a movement that the media refers to as "the Cuban Thaw" (Krogstad, 1). Obama stated that he was open to dialogue with the Cuban government, but that he would only lift the trade embargo entirely if Cuba underwent large-scale political change. This adhered, at least rhetorically, to statements of previous administrations that elevated capitalistic and individualistic pursuits over notions of human dignity. Still, changing restrictions and improving fiscal opportunities is likely to help both Cuban-run nonprofit efforts and increase international aid (Boom, 1).

While these steps were on behalf of all of Cuba, not just Afro-Cubans, it is significant that the first African American president was also the first to make sizable cutbacks to the

harshness of the embargo. Knowledge of the vulnerable populations that were most affected by this blockade and connection to minority populations within the domestic sphere likely made this at the very least, a smart political move--if not a deeply personal one. It is also possible, however, that this was more than simply a humanitarian effort. According to both the United States Chamber of Commerce and Cuba's Institute of Economic Research, the embargo costs the United States economy $1.2 billion per year due to the legal structures that are preventing US-based exporters from entering Cuban markets. The US government also spends $27 million each year to broadcast radio and TV capitalist propaganda even though the television signal is effectively blocked by the Cuban government, according to the Council on Hemispheric Affairs. Beyond the economic costs, the embargo has deprived US citizens of Cuba's medical breakthroughs; Cuba has developed the first meningitis B vaccine; a preservative for unrefrigerated milk; and last summer they released CimaVax EGF, the first vaccine for lung cancer (Pepper, 1).

Not much peer-reviewed research has been done on the effects of the Donald Trump administration regarding the Cuban embargo because its impacts are still evolving. However, popular US news outlets would suggest that the administration is causing a definite regression, in terms of the progress that had been formerly secured. Interestingly enough, in 2016, *Newsweek* reported that President Donald Trump's hotel company violated the embargo, spending a minimum of $68,000 in Cuba without U.S. government approval. With Trump's knowledge, executives then funneled the cash for the trip through an American consulting firm called Seven Arrows Investment and Development Corp in an attempt to make the trip appear charitable and, thus, legal. It is clear that Donald Trump, at least economically, does not have a moral opposition to collaboration with Cuba; still, as president, he has done nothing to enhance the Obama

administration's previous teamwork. The most significant changes President Trump has made to date include prohibitions on commerce with businesses owned by the Cuban military, increases in security services, and a ban on individual educational travel to Cuba. According to William M. LeoGrande, a professor of government at American University in Washington, D.C., and co-author of *Back Channel to Cuba: The Hidden History of Negotiations between Washington and Havana*, Trump decided to tighten the US embargo because he owed a political debt to conservative Cuban Americans who supported him for president (LeoGrande, 1). This would explain why Trump is, today, unwilling to compromise with new Cuban leadership who seem open to reform.

The American 'left,' however, has its own set of issues with present-day Cuba, as well. The 'left' in this case, refers to a group aligned with the set of transformative theories and practices that for the past 150 years has resisted the expansion of capitalism and the economic, social, political, and cultural definitions that capitalism has generated. The basis for this defiance is rooted in the belief that a post-capitalist future can exist. This sort of society is generally associated with "socialism": a fairer ideology intent on centering people's needs and a freer society focused on creating the conditions for effective liberation. For years, especially amongst African American activists, Cuba has—in the demographic imagination—represented this alternate world. African American activists acknowledge that capitalism as a system requires and exacerbates institutionalized racism. However, even in socialist Cuba, despite the eradication of institutionalized racism, cultural racist practices exist (De Sousa Santos, 44). Thus, Cuba and the elimination of capitalism—by extension—is no longer a viable solution for the left; the problems faced in Cuba, while not insurmountable, are not solvable with simple economic shifts. They require, suggests the scholar Boaventura De Sousa Santos, a simultaneous cultural revolution.

Socialism augments onto the biggest cultural difference between the United States and Cuba: collectivism, in contrast to the United States' unbridled. Within an individualistic society, citizens are motivated by self-centered rewards and benefits. Individualists set personal goals and objectives based on distinct notions of self. Within the purest form of individualism, people are most comfortable operating both solitarily and autonomously. Alternatively, the collectivist person is propelled by group needs. Individuals operating within collectivist nations, thus, also have an easier time sacrificing individual benefit for team success. Collective responsibility is stressed; there is a communal sense of obligation for group welfare. The group, too, is responsible for each individual—to give support and constructive discipline, if necessary, and to recognize when the society has failed particular demographics (Reed, 194). As such, both collectivism and individualism impact cultural conceptions of intimacy and interdependence. Collectivism and individualism are also extremely prevalent with the philosophical texts of José Martí and John Locke: political theorists that set foundational substructures for their respective national governments, economies, and lifestyles.

Jose Martí was a scholar who is considered a Cuban national hero and an important figure, more generally, in Latin American literature. He was also a significant revolutionary philosopher and political theorist. He was not, particularly similar in thought to John Locke: a philosopher regularly associated with individualistic thought and capitalism because of his Treatises of Government; the texts emphasize individual rights and private property. John Locke's ethical and political individualism served as a cornerstone for the experiment in self-government, in the United States, both in the sense of individual freedom and constitutional restraint (Ryle, 5). According to the Oxford Dictionary, political philosophy, in general, refers to the study of fundamental questions about government, liberty, justice and the enforcement of

code by authority. It is essentially ethics applied to the individual sphere. It discusses both how societies should be constructed and how individuals should operate within societal norms. In academia, however, who is considered a political philosopher is often constricted by political associations. American academia, specifically, has consistently discriminated against Cuban intellectuals and deemed them incapable, as previously mentioned, of legitimate interpretations of racism, education, and revolutionary movements. Even now, both African American and Afro Cuban activists--like Will and Jada Pinkett Smith, Sonya Renee Taylor, and Shan Boodram, for example--have been relegated to the title of mere 'cultural commenter' or 'critical thinker' when they propose legitimate philosophical interpretations about societal justice and civic relationships.

Cuba has generated a galaxy of artists and activists that present philosophical theories about civilization. In fact, there was a period of unrestricted creativity in the immediate aftermath of the revolution, but it was prematurely paused by governmental censorship. Prior, many such political philosophers were operating within the field of education. But as Castro's famous declaration "within the revolution, everything, against the revolution, nothing," was interpreted in an increasingly restrictive way by the state, cultural and creative expression within the educational sector faded. As a result, even significant advances made by the revolution were undermined during increased repressions within Castor's dictatorship. For example, the dramatic expansion in book production after 1959, which continued into the 1980s, was compromised in 1967 when all publishing was taken over by the state. Still, education played a critical role in inspiring the Socratic discourse that lead to modern liberatory work--specifically regarding the pursuit of liberation amongst afro descendant peoples. The Cuban revised constitution also stated that education and cultural policy would be founded on scientific and technological advances,

Marxist thought, and the ideas of José Martí. Consequently, collectivism and cultural

contestation in Cuba has been, and still are, consistently situated within the socialist state

apparatus (Martínez, 27). Students and intellectuals played an important role, too, in bringing

about the Cuban Revolution. The revolutionary leaders of the 1950s—most of whom were

university graduates—drew upon past intellectual revolutionaries as a source of legitimacy

(Martínez, 28).

Afro Cuban activists, in today's society, regularly operate similarly. It has often been

remarked that the Cuban Revolution of 1959 was the self-declared revolution of intellectuals,

with Martí adopted by Castro as its erudite author. The importance of intellectual thought within

the revolution cannot be denied. A liberal discourse about the supreme value of education and

learning imbues Cuban revolutionary rhetoric (Martínez, 30). The understanding of socialism as

a cultural opportunity for the pursuit of collective justice and equality became a leitmotiv of

Cuban revolutionary conversation. Hence, formal education became relevant to Cuban concepts

of both what it is to be fully human and what it means to be a citizen that positively contributes

to the nation at large (Martínez, 32). The Revolution had an extremely successful

implementation of mass education, particularly helpful for Afro-Cuban communities. The initial

aim was to remove previous inequalities of opportunity between the urban and rural areas and

throughout different districts within urban regions. Resources were devoted to teacher training

and there was little variation between teachers and other occupations which made educating a

desirable profession (Martínez, 59). By 1980, all Cuban children had access to ten years of

education (Martínez, 60). Martin Carnoy, a American labor economist and professor at Stanford,

recently found in his research that what he called 'state-generated social capital', meaning the

state's role in creating a context in which educational achievement is highly valued, played an

important role in why Cuban children, regardless of race, consistently performed better in school than their counterparts in either Brazil or Chile (Martínez, 61). The revolution, ultimately, "assumed a rational and well-ordered approach to building a society which [went] beyond the merely political to be expressed in ethical, ideological and aesthetic modes of behavior, codes of practice and values that [shaped]...particular [ways] of being and becoming a citizen," Martínez asserts (Martínez, 3).

Creative expression also reigned during this time and was incorporated into Cuban educational practices as well as revolutionary thought. "The new man," declared Che Guevara, would achieve "full realization as a human being" through breaking "the chains of alienation [...] by means of liberated work and the expression of his own human condition through culture and art" (Martínez, 43). For the Cuban revolutionaries, the drive towards artistic experimentation was a manifestation of the urge for freedom, so explorations of creative thinking and visual art were deemed as essential to a revolutionary culture as liberatory education. For Afro Cuban revolutionaries, visual creation was--and still is--a way of combating sustained cultural and ideological oppression. As "Racismo/sexismo epistémico, universidades occidentalizadas y los cuatro genocidios/epistemicidios del largo siglo xvi" points out, discrimination against afro disaporic demographics was rooted in "primitive accumulation during the early capitalist expansion for the formation of...labor." In Cuba, this attempt to impose capitalist ideas was eventually thwarted but not without consequences related to epistemicide. In the US, this type of epistemicide--meaning the intentional destruction of knowledge systems--still thrives. In her research, the scholar Silvia Federici specifically links African slavery in the Americas with witch hunts in Europe as two sides of the same coin; "the accumulation of capital on a world scale needed to incorporate labor for the capitalist accumulation process." To achieve this, the

capitalist institutions used "extreme forms of violence," she expresses. Alternative to epistemicide against domestic indigenous individuals where, for example, thousands of books were burned, in the case of genocide/epistemicide amongst afro descendent populations there were no books to burn due to an oral informational transmission. The books became bodies. Hence, their bodies were burned alive (Grosfoguel, 51).

The following essay investigates conceptions of intimacy within Cuba, a collectivist culture, in relation to America, its individualistic counterpart with attention to how political theorists--including academic understandings of who is a legitimate political theorist--impacts cultural norms and cultural progression. Additionally, this paper seeks to recognize the similarities and fundamental differences between recent Afro-Cuban and African American activists in regard to definitions of intimacy; the potential positives and negative impacts of these interpretations; and the ideological applicability to conceptions of teacher-student relationships within the domestic public school education system today.

Chapter One: What is intimacy? What is an ideological revolution?

Within social psychology, the word 'intimacy' refers to the processes of interaction in which individuals, as a result of sharing private thoughts and emotions, come to feel understood, appreciated, and cared for by each other. This definition is deliberately narrower than many common language usages; colloquially, 'intimacy' outlines, more broadly, a spectrum of representations regarding emotional and physical closeness between individuals (Karandashev, 2). 'Intimo' is derived from 'intimus,' the superlative form of the adverb 'intus' meaning 'inside' (Desantes, 275). The origins of the word suggest that 'intimate,' at its core, simply means 'that which is as inside as possible.' I propose that investigations of this concept--intimacy—as a result, not only inquire about the innermost layers of particular individuals but also explores the heart of humankind. There has been copious research dedicated to notions of intimacy and, tangentially, interdependence though not necessarily applied to both political theory and education through comparisons of America and Cuba, per say. Studies confirm that cultural bases, not only impact interpretations of love, but change an individual's neurological capacity to experience and, thus, express connection (Karandashev, 2).

The Spanish philosopher, García Morente, once said that "private life unfolds in infinite gradations and nuances that oscillate between the two poles of absolute publicity--[where] [a] person disappears completely under social clothing--and absolute solitude, where the person lives completely and absolutely [their] authentic life." The whole of private life, then, can be viewed as a cone; the surface is still in contact with the world of public relations but as an individual move away from publicity, they are, according to him, nearing self-intimacy (Desantes, 273-4). Love, as a chemical reaction, is universal and has been felt throughout

historical eras and across cultural zones (Karandashev, 2). Intimate life constitutes a somewhat delimitable sphere in comparison to public life, comprised of the virtually unlimited region outside of private arenas. The protection of a person's private life and their immediate family ensures the protection of interpersonal intimate relationships. Yet, there is another sphere with a smaller radius (Desantes, 271). Internal intimacy, referring to an intimate relationship with oneself, impacts interpersonal relationships and requires extensive introspection in the pursuit of self-awareness.

In the book, *Romantic Love in Cultural Contexts*, Victor Karandashev engages in a psychological analysis of relational experiences throughout the world. Collectivist cultures in the Southern Hemisphere encourage an intimacy that submits personal preferences to group interests, a loyalty that is reciprocated. They encourage interdependence and suggest that group decisions are more important than individual aspirations (Karandashev, 12). José María Desantes in the text "El derecho fundamental a la intimidad," affirms this. He indicates that intimacy is lived in an "intense way," throughout Latin America. From this depth comes an "[overflow]" beneficial to the entire community (Desantes, 268). Moreover, "intimacy, or the possibility…[become], precisely from this perspective, the final cause of human communication." Communication, in this sense, refers to both human interconnection and discourse. He, thus, suggests that definitions of intimacy in Latin America are at the root of ideas surrounding human contact, conversation, and collectivity. This does not mean, of course, that all communication has to be intimate, but that beings interested in intimacy will widen the possibility "of human expression, communication, reception and understanding" (Desantes, 275).

Brazilians culturally prefer cooperation and connectedness. They live in a crowded style; they enjoy the social and physical contact of shared meals, beds, and living spaces. As a

consequence, they maintain a high level of social involvement and consider personal relations of primary importance. It is unsurprising, then, that 'saudade' is a Portuguese and Brazilian term. It refers to the mingled sadness, pleasure, nostalgia, and homesickness of remembering intimate connections that are now distant. In interviews, Brazilians disclosed a wide variety of terms to describe notions of love, implying their relative value for relational interdependence: amor verdadeiro (true love), amor da mãe (mother love), consideração (consideration), paixão (passion, infatuation), and lóvi (modern love). Lóvi, is a love characterized by mutual economic and emotional interdependence and is expressed through verbal tenderness; it connotes a merging of souls and bodies. Amor-paixão is a combination of the various types of love, including the romance of paixao, self-abnegating devotion of agape, and the exaltation of marriage as the basis of, what dominant Brazilian culture would consider, a stable society (Karandashev, 11). The notion of intimacy articulated in the Spanish Language Dictionary that is most closely related to interpretations found in Karandashev's studies says that intimacy is "a reserved spiritual zone of a person or group, especially a family" (Desantes, 273-4).

In, "A Cultural Perspective on Romantic Love," also by Karandashev, he notes that the United States—in an opposing fashion—focuses more on self-interest and the welfare of one's immediate group (Karandashev, 11). He cites a study by Karen and Kenneth Dion (1991), which found that individualistic people within North America exhibit less likelihood of ever experiencing true intimacy. Americans are also more likely to endorse a ludic love style, which explicitly involves less value for intimate connection within romantic relationships. Furthermore, if a relational dynamic does not meet personal expectations, within American norms, it is somewhat common to leave the partnership immediately. This, Karandashev asserts, should be mainly attributed to the cultural esteem of individualistic thought because individualism hails

self-reliance and solitude--critical to domestic national identity (Karandashev, 13).

"Individualism and collectivism," Karandashev declares, "lead to differences in how people

conceptualize themselves, and this has a significant impact on how they love and what they

experience in love" (Karandashev, 12). The scholarship recognizes, thus, the direct connection

between culture and definitions of intimacy, but—even in research about Latin American

countries—comparative studies have not been investigated specifically regarding Cuban culture.

Additionally, they have not yet been nuanced by explorations of dominant cultural narratives in

comparison to the definitions adopted by demographics marginalized from the larger scope.

Many disciplines concerned with social thought--including philosophy, social science,

education, and the like--have established a stark division between public and private realms.

Latin American scholars have often expanded the Western idea of the 'private' realm to include

one's extended family. This better accommodates the expansive collectivist interpretation of love

which includes looser parameters regarding familial units and the incorporation of

intergenerational dependence. While the components that fall under the categories of 'private'

and 'public' may differ between Cuba and America there is, nevertheless, a shared commitment

to the distinction between the idea of 'public' and 'private' topics. Different disciplines have

different criteria. There is a legal one, created by behavioral economists, another for sociology,

and still another from critical theorists. Amongst sociologists, for example, there tends to be a

general belief that the private sphere comprises the domestic--intimate and personal--while the

public asserts rules related to the collective. For gender and sexuality, this sociological

explanation has been particularly significant to cultural revolutions, grassroots movements, and

the deconstruction of discriminatory dogmas. Often separation between church and state has

assisted with creating inclusive notions of kinship relations: interracial marriage and same-sex

marriage, recently. The separation between public and private life has also, in the past, meant the assignment of notions of masculinity to public space: an area of paid work, recognition, prestige and socially-esteemed activities (Ruiseñor, 871). The appraisals of academics, binary in nature, have impacted both scholarly and common audiences. By distancing the terms, researchers have alluded to a definitive schism between political associations and interpersonal commitments. Scholarship has thus, by default, encouraged communal separations between civics and intimacy.

Despite the lack of attention on cultural definitions of intimacy and their political underpinnings, there are several studies on how cultural factors--like race, gender, and age-- impact experiences within intimate connections. Distinct conceptions of masculinity and femininity, for example, are especially prevalent within South America and the Caribbean. Evelyn Stevens in the book *Machismo and marianismo* describes marianismo as a "cult of feminine spiritual superiority, which teaches that women are semi-divine, morally superior to and spiritually stronger than men" (Karandashev, 91). This is used as a justification for associations between femininity and purity, extremely harmful to social resistance movements towards female sexual liberation. Machismo refers to toxic masculinity, which asserts the dominance and superiority of males in society, being consistently legitimized by cultural values and norms. The term 'macho' came from the colonial era and could refer to positive ideas: being courageous, valorous, and having gender pride. Today, however, machismo perpetuates female subordination which was, and still is sometimes, reproduced in intimate bonds. The path to attaining emotional intimacy for men--both within themselves and in an interpersonal dynamic-- is complicated. To obtain depth one must confront their conceptualization of the masculine 'I' and acknowledge the extent that emotional vulnerability contradicts an ideal of rational, self-sufficient, autonomous and independent toxic masculinity (Ruiseñor, 861).

This deficiency is exacerbated by blackness. Nadine Fernandez begins the *Color of Love* by referencing De la Fuente's (1995) study which examines census data from 1899 to 1981 in order to evaluate the Cuban attempt to eliminate institutionalized racial inequality after the revolution. De la Fuente concluded that according to several important social and demographic indicators--like education, fertility, and mortality--the revolution achieved systemic racial equity. However, the systemic shifts, while significant, have not completely erased the social and economic inequalities entrenched in society throughout historical slavery and colonialism as well as present-day neocolonialism (Fernandez, 100). The society correlates manhood with power while, simultaneously, stripping black men of cultural and economic agency. As a result, Afro Cuban males who are discriminated against in dominant Cuban culture sometimes excessively impose dominion over black women as a means of regaining senses of individual control. Elsa Ruiseñor, in "Intimidad y modernidad: precisiones conceptuales y su pertinencia para el caso de México," says it this way: "in no other social space are relations so extensive in time, so intense in contact, so dense in the interweaving of economy, power and resistance" (Ruiseñor, 871). Female headship and relative economic independence, within Latin America, cannot and do not dismantle misogyny. This is critical to note as some Americans believe that enforcing capitalistic standards within Latin America societies would destabilize patriarchal norms. In reality, an extrapolation from case studies in Nicaragua about intimate romantic bonds conveys, motivations for female subordination are more emotional than economic, originating in a longing for interdependence—consistently affirmed by collective models of connection (Karandashev, 29).

In Mexico, another study shows that age is the largest contributing factor to differences amongst beliefs regarding intimacy. Younger couples tend to develop intimate closeness through

dating, shared secrets, and kisses. After marriage, they both build and maintain intimacy, considering emotional satisfaction and sexual pleasure keys to relational endurance. The lived experience of migration, prevalent in much of Latin America, has supported the development of a companionate ideal in conjunction with notions of sensual intimacy. Turid Hagene, a professor at Oslo University College, found that in both Nicaragua and Mexico, regardless of how external viewers appraised their relational dynamics, informants primarily viewed themselves as fulfilled within the area of romantic love (Karandashev, 32). Notions of intimacy affirmed by Western or bourgeois society, this implies upon extrapolation, grants dominant--meaning privileged--sectors the opportunity to self-determine what love is and what it should be; it limits this possibility amongst those who are in a position of subalternity. For years, academically accepted notions of healthy interrelational dependence have been rooted in outdated processes first conceived by European aristocratic societies. They gave rise to feelings of shame regarding the body and sexual life, thus demanding their ostracization. It was a process where external coercion was transformed into various forms of individual self-surveillance, regulated in turn by the entire social apparatus (Ruiseñor, 861). Both theoretical and economic interpretations of cultures are critical to understanding how intimacy is viewed within each society. And, as a result, understandings of cultural dogmas can assist with the mitigation of some of their negative byproducts. Sociocultural conditions of Latin America, as scholarship points out, are derived from a mixture of neocolonial economic impacts and gender traditions rooted in philosophies that have made particular interpretations of love presupposed. Still, discussions of Cuba are underrepresented and interpretations from disenfranchised demographics, specifically, are even more scarce.

        "Afro-Cuban Cyberfeminism: Love/Sexual Revolution in Sandra Álvarez Ramírez's Blogging," by Judith Sierra-Rivera, is one of the few sources that highlights Afro Cuban conversations about intimate connections and relational dynamics. Sandra Álvarez Ramírez is an Afro Cuban woman with a blog titled "Negra cubana tenía que ser." In it, she literally describes love as "a revolution." This notion, she claims, has propelled her to write about the revolutionary act of Afro Cuban self-love. On this blog, she also speaks of a love revolution. This seems to be achieved through self-knowledge and self-pleasure. In an entry addressing masturbation, she describes herself as a "happy feminist": an accomplished and independent woman who finds joy in her everyday life. She credits some of this empowerment to her ability to create her own enjoyment. "We don't need a God or a man to tell us...how to reach our orgasms, the ones only we know how to give ourselves," her blog reads. While to the Western reader this may seem like an advertisement for self-reliance, in reality, it is a call for a collective female movement towards both self-revelation and self-actualization. No doubt, this 'love revolution' includes, not only a reinvention of love definitions but, also, a direct association between practices surrounding intimacy and cultural reformation. As such, she situates the self-love discussion mostly within a dissection of love for one's country, or lack thereof, and interpretations of romantic bonds.

        The founding discourses of the Cuban Revolution established collective love for *la patria* and la *revolución* as metaphysical ideals; by doing this, they equated definitions of communal love with a commitment to liberation. Álvarez Ramírez, too, calls for the pursuit of freedom within notions of intimacy—more specifically, romantic interactions. She recommends polyamory: the practice of intimacy with more than one partner with the consent of all partners involved. She asserts that consensual, ethical, and responsible non-monogamy could philosophically contribute to dismantling patriarchal doctrines. Polyamorous individuals

consistently invest in the exercise of creating and upholding multiple intimate relationships, simultaneously. This she calls "amar multitudinaria mente" (loving multitudinously) and it is not a simple feat. "Love is a revolution unto itself;" "it constantly changes as everyday life generates new experiences," she states. In this case, love can be a "present and communal emotion." Polyamory requires the maintenance of collective intimacy. As such, she implies that it lays the theoretical groundwork for agape love, a critical component in both solidaristic change and cultural progression.

It also, more broadly, disrupts societal norms about the nature of power dynamics within interdependent relationships. Polyamorous Afro Cuban relationships are often virtual, says Álvarez Ramírez in her blog post titled "más allá de los límites de tu cuerpo." Virtual poly relationships engage with the idea of loving through distance--without limits, without conditions, and even without the beloved's physical presence. She calls her overall stance a cyberfeminist proposition. Her blog concerns virtual community generation and is grounded in the pursuit of intimate bonds that supersede female sexualization and even corporeality, more generally. Her stance, however, could also be considered an anti-racist position that combats dominant definitions of love. The idea that proximity breeds connection, for example, is sometimes used to affirm black segregation; consistent exposure, this principle argues, will encourage community organization and cultural rebellion. For Álvarez Ramírez, the fluidity of polyamory will place black individuals in charge of their sexual pleasure and their representation, something that will also function against the dominant discourse surrounding love and sacrifice (Sierra-Rivera, 341). In regards to the blog, Judith Sierra-Rivera cites Odette Casamayor-Cisneros, a professor at the University of Pennsylvania, who says that "Negra cubana tenía que ser" is part of a larger recent

intellectual and artistic movement in Afro Cuban communities shift away from "sketching out an identity" toward "recreating the experience of being black in the Americas."

Many of the social movements that have taken place in the last decades, however, claim the sphere of intimacy as a field of struggle in defense of personal autonomy and self-determination within collectivist demographics. In the fields of love, eroticism and pro-creation, for example, are conversations about sexuality, access to contraceptives, and abortion. Feminists, especially, have paid attention to the political dimension of intimacy in order to vindicate the female right to inclusion within all social spheres. Often intended to make visible the power patterns hidden in asymmetric relationships, the phrase "the personal is political" expresses the demand of women to grant personal spaces the same statute of social relevance that public life has. At the same time, the statement recognizes the need to guarantee recognition of citizenship for those that are economically and politically relegated to peripheral, often domestic, spaces (Ruiseñor, 871). This applies to ideologies concerning black liberation, as well. Many black movements and female organizations are heavily reliant on the black females at the axis; likely due to double marginalization, they are more likely to participate in grassroots movements towards social change (Ruiseñor, 873).

Álvarez Ramírez's network operates within and beyond the island, the constraints of Cuban identity, and the limits of political debate regarding the Cuban government. Its creation and effects are an intellectual contribution to Afro Cuban studies at a time when the island continues to juggle a socialist state, a neoliberal economy, Cuban-sanctioned racism, and US-sanctioned academic exclusion. As mentioned, the topics of emotional closeness and notions of communal interconnection were often evoked throughout revolutionary discourse in Cuba. From Fidel Castro's "Palabras a los intelectuales" (1961) to Ernesto "Che" Guevara's "El hombre

nuevo" (1965), the discourse of love was wielded to unite communities around a singular ideal:

liberation. This was specifically critical for the Afro Cuban demographic who, before the

resistance movement, had been systematically barred from nearly all educational and economic

systems (Sierra-Rivera, 330). While during the revolution the notion of black love was

mentioned in speeches to encourage homogeneity, however, official revolutionary rhetoric now

considers it an act of treason to talk in an international forum about Cuban racism.

In "Visión Cubana del Socialismo y la liberación," Fernando Martínez Heredia notes that

black individuals were "forced to be subversive and original in the face of what is considered

normal, which is to change within what is considered possible, to think within possible thoughts,

to break...order." And, although in the long run and after colossal sacrifices, the Cuban

revolution was able to defeat colonial metropolis, black revolutionaries found strict barriers, even

after freedom from the US. The Cuban majority was involved in total war, but the fruit of their

tenacity is now relatively undeniable. Genocide, of both African Americans and Afro Cubans as

slaves--and, specifically in Cuba within the revolution--still, goes unrecognized (Martínez

Heredia, 860). Even now, black intellectuals and activists must covertly undertake subversive

efforts; often they refrain from analyzing prejudicial politics entirely (Sierra-Rivera, 334). As

such, it is particularly important that Americans who are primarily engaging in scholarship

outside of Cuban purview, due to the blockade, bolster the nuanced narratives within Afro Cuban

research, especially in regard to marginalization. Álvarez Ramírez shares a leftist perspective,

but she is critical of the restrictions that the revolutionary state has imposed on the development

of other kinds of associations and affiliations, different and/or dissident from official institutions

as a whole. She constantly pushes her online community, and afro descendants around the world,

to go beyond the binary of merely pro or against Cuban post-revolutionary decisions (Sierra-Rivera, 332).

"Revolutionary love must go beyond everyday love," she implores in her texts. There is a division between low and high forms of love. This requires an investigation of what distinguishes everyday intimate experiences from an ideological commitment to connection. Castro used rhetorical resources that involved love for the disembodied black woman's body—which is to say, the black female body is stripped of her history and other possible associations—to inspire a homogeneous ideal. This, in turn, informed daily Afro Cuban life. After the revolution, however, Nancy Morejón, the Afro-Cuban revolutionary and poet, for twelve-years was unable to publish a single poem because her poetry was pronounced inflammatory. "Mujer negra," probably Morejón's best-known work, was considered 'confrontational' specifically because it included the poetic voice of a black woman. In it, the woman is a leading figure in three major events, prominent within the Cuban past: a kidnapping in Africa before transatlantic slavery, the War of Cuban Independence from Spain, and the communist revolution itself. Even though the poem seems to be a repetition of the official history as taught by the government, her literature proposes a narrative that focuses on what has been left out of official stories: the black female experience. Virgilio Piñera, similarly, is an author whose poetry was systematically chastised and silenced by critics and institutions in Cuba, because he denounced colonialism, imperialism, racism, capitalist productivity, and—perhaps, more significantly—cultural stasis. He had a profound knowledge of the Cuban paradox: that within the new rebellion inspired by love there was forced cultural conformity, patriarchy, homophobia, and racism (Sierra-Rivera, 338). More than five decades after the revolution, as Cuban sociologist Mayra Espina points out, socioeconomic success and failure in contemporary Cuba are still gendered and colored: the

profile of the winner, or the true revolutionary, is "un hombre más bien joven, con calificación media y alta, blanco y preferentemente de origen social colocado en grupos de técnicos, intelectuales, directivos." Instead of using Afro Cuban women as a rhetorical tool to galvanize Afro Cuban support, "Negra cubana tenía que ser" listens to present, everyday life, in order to deduce cultural values that underlay potential cultural movements—in virtual realms which foster ideological engagement (Sierra-Rivera, 336).

"Más Allá de la Homonormatividad: Intimidades Alternativas en el Caribe Hispano," by Yolanda Martinez-San Miguel, too, explores Afro Cuban notions of intimacy. Martinez-San Miguel highlights texts *Latino Bodies: Crisis Identities in American Literary and Cultural Memory* and *The Greatest Performance*. The first tells the story of two Cuban exiles: a man and a woman. They both identify as 'homosexual.' but they have an intimate relationship with one another. Their intimate interaction forces the internal renegotiation of their respective identities, a process that is complicated by their marginal ethnicities and their sexual alterities against the backdrop of US society and ideology (Martinez-San Miguel, 1042). In *The Greatest Performance*, as well, there is an interrogation of the limits placed on people by fixed definitions of intimacy. Both texts, thus, explore the multiple intersections of attractive and seductive desires embodied by ethnic, sexual and national identities. Each external label and personal association, Martinez-San Miguel explains, "compete and coexist, to produce a place of unstable, mutable and uncomfortable enunciation." Wrestling with the intersections of one's identity, the literature signifies, requires the entanglement of characteristics continuously in contact and contention (Martinez-San Miguel, 1004). Though they do not mention polyamory like Álvarez Ramírez, these pieces do advance the acceptance of an alternative and similarly expansive system of interpreting healthy relational dynamics: a term called ambisexualization. Ambisexualization

allows for the exploration of sexual identities that are not necessarily identified as heterosexual, gay or bisexual. They, instead, dance between various sexual identifications without assuming any are definitive (Martinez-San Miguel, 1005). As mentioned, and Martinez-San Miguel outlines this in her text, "the only fulfilling 'heterosexual' love scene in the entire collection occurs between a woman who at one point declares her lesbianism and a man who describes himself as gay." This is typical of the destabilizing ambiguity that appears throughout the two stories and within Afro Cuban activist circles today (Martinez-San Miguel, 230). Also shared by the essays is the representation of the African diaspora as an experience that distances the subject from the immediacy of their national identity. There is a certain element of homoeroticism, then, that replaces and becomes synonymous with nationalism. More clearly, same-sex love provides a way of connecting to both dominant culture and other struggling individuals. This opportunity is particularly important to demographics that are consistently erased and excluded from dominant nationalistic identity, the literature implies (Martínez-San Miguel, 351). Within the US, for example, homoeroticism is not as despised blackness. Thus, it has the potential to become "a parallel emotional structure that reinforces and questions...the nature of [one's] national identity" (Martinez-San Miguel, 1047).

These essays posit more questions than answers. How can one create a space that does not replicate the repressive structures existing in hegemonic discourse? What is gained and what is lost with the institutionalization of intimate identities? How can cultural and intellectual movements encourage the transcendence of labels without making invisible and marginalizing sexual alterity again (Martinez-San Miguel, 1054)? Sierra-Rivera's text lacks an analytical discussion of the potential applicability of Álvarez Ramírez's theories of love and a love revolution cross-culturally, but she does highlight the importance of gathering more Afro Cuban

narratives about intimacy and cultural development. There is research on conceptions of intimacy and acknowledgment of the ways in which culture contributes to the internal adoption of certain love definitions. In addition, there is less--but still some—scholarship on specific cultural identities that lead to particular understandings of love and closeness. They are, for the most part, somewhat generic discussions about Latin America, as a whole, and not very Cuba-specific. When surveying Afro Cuban literature, however, one thing becomes clear: love is viewed as a way to liberate. Interpretations of how these definitions of love can permeate larger societies and the international space remain elusive. As such, an analysis of foundational cultural norms through political philosophies that incorporate institutional, societal, economic, and interrelational standards are needed in order to assess the future potential of this liberatory closeness.

Ideas and Cultural Revolutions

In "Ideas, Norms, and Culture in Political Analysis," a text by Sheri Berman, she relates economic philosophies, cultural revolution and political organization to each other, insinuating that they are irreversibly linked. According to her research, they interact in coherent and even—to some extent—predictable patterns. For example, once a society has industrialized, a whole slew of related cultural and political changes consistently coincides. However, Berman also acknowledges that the aforementioned assertion is a controversial claim; it implies that some trajectories of socioeconomic change are more likely than others and, consequently, that certain cultural and political standards are somewhat predisposed and predetermined (Berman, 232). Still, the discussion of how ideas become embedded within organizations, patterns of discourse,

and collective identities, is more complex. She defines ideational change as a process in which individuals, groups, or societies exchange old ideas for new ones (Berman, 233). There are two dominant perspectives on the benefits of ideational developments within cultures—often accompanying other areas of societal innovation. Marxists, rational choice theorists and realists generally view ideas as weapons, embraced and deployed by political actors to justify and further self-interested agendas. Viewing civic leaders as rational and strategic, David Laitin—famous for his research on the exclusion of ethnic cooperation within scholarly studies on ethnic conflict—argues that identity formation is shaped by cultural entrepreneurs who reinforce particular identities based on predictions regarding perceived demographic potential. "Identities from this point of view are adopted or constructed, according to how well they serve individual purposes and reconstructed to take advantage of new opportunities," he writes (Berman, 235).

The alternative interpretations equate ideas with a sort of 'road map' that helps guide citizens through confused and uncertain periods. From this perspective, political actors might adopt new ideologies if they seem better able than old ones to assist their constituents during a difficult time or rapidly changing atmosphere. Kathleen R. McNamara addresses this in her book, *The Currency of Ideas,* about monetary politics in the European Union. McNamara argues that monetarism, a theory of considering money supply control the chief method of stabilizing the economy, appealed to elites who were looking for some way to understand and respond to confusing fiscal issues. In addition to these two main schools of thought, some scholars explore the factors that lead to wide political resonance. Berman cites Kathryn Sikkink—an author, human rights academic, and scholar of international relations—who writes "new ideas do not enter an ideological vacuum. They are inserted into a political space already occupied by historically formed ideologies. Whether or not consolidation occurs often depends on the degree

to which the new model fits with existing ideologies" (Berman, 236). As such, some factors relate to the carrier; white cisgender wealthy people—whose resources, power, and political longevity are more readily accepted—can often get the most visibility around their ideas (Berman, 235).

An ideology rising to political prominence at a particular time is not necessarily a direct indicator of longevity, however. Relatedly, Berman researches military culture and traditions surrounding hierarchy, obedience, and dedication—after all, few institutions devote as many resources to the assimilation of their members as the American military. There is a specific emphasis on ceremony, the development of a common language, and morale in the face of hardship, she finds (Berman, 238). Perhaps, these are a few ways to inspire enduring cultural and ideological shifts on a larger scale. Once a certain number of people are convinced to adopt a new language or understanding of particular identities, it becomes increasingly difficult for the collective to resist making the same change, she also articulates (Berman, 239). "Norms, culture, and world politics: insights from sociology's institutionalism" by Martha Finnemore acknowledges that generally speaking, theoretical frameworks related to cultural and ideological revolution are being developed within the confines of the neorealist-neoliberal debate which has dominated U.S. IR scholarship recently (Finnemore, 326). As noted earlier, one central feature of Western culture is the value it places on rationality and purposive action. Rationality, here, means simply the structuring of action in terms of ends and means. However, one does not have to read very far into anthropology, history, or race studies before discovering that Western-style positive rationality is not so obvious or natural to non-Westerners. Finnemore, suggests that, indeed, staunch objectivity and consequentialism is not particularly intuitive to Westerners either. There are many other ways to structure social action (Finnemore, 331). The Western

cultural agenda is to promote expanding gross national product and equality through deepening bureaucracies and markets (Finnemore, 332) yet there is nothing inevitable or obvious about structuring society around atomized individuals.

"Intimidad y esfera pública: Política y cultura en el espacio nacional argentino" by Frederico Neiburg, states that academic literature has "rarely been interested" in the ways in which Western dogmas seep into notions of 'proper' knowledge transmission and, as a result, notions of what constitutes 'legitimate' political philosophy. Instead, like the Western obsession with objective rationality, normative views of the social world persist without interrogation. As Neiburg puts it: Afro diasporic notions of human interaction and manners of intellectual transference are "[treated]...as survivals of a pre-modern past." Worse, they are presented as "symptoms of supposedly deeper issues...condemning [disaporic] [peoples] as...alien to good society and good politics" (Neiburg, 287). Religious racism, another text recalls--the idea of people with religion versus people without religion or people with soul against people without a soul--was one of the first indicators of racism in what the author calls the "modern-colonial-capitalist/Christian-centric/patriarchal western world-system" (Grosfoguel, 2011). The definition of 'people without religion' was coined in Spain. The debate was provoked by the conquest of the Americas. It centered around whether or not the people found in the voyages of Columbus were 'people with or without a soul.' This deliberation produced a boomerang effect that redefined and transformed the dominant imagination of the time and proceeded to impact discourse throughout the Middle Ages. After the conquest of African individuals within the institution of slavery, the discussion quickly changed from a theological question about professing the 'wrong religion' to a question about the humanity of the subjects who practiced the 'wrong religion' (Grosfoguel, 45). The logic of the argument was as follows: 1) if you don't

have religion, you don't have God; 2) if you don't have God, you don't have a soul; and 3) if you

do not have a soul, you are not fully human, worthy of connection, or capable of intellectual

faculties.

Education policies, historically, have not concerned IR scholars. But, more recently, it

has become considered the area in which states create and debate notions of citizenship as well

as assign value to particular demographics. Hence, classrooms have quickly become recognized

as points where the relationship between the two focuses of Western modernity is defined: the

state and the individual. Additionally, American state-sponsored education has grown

enormously in the past fifty years, and curricula around the nation show striking similarities. The

reasons why education should be state-directed and formalized are not obvious (Finnemore, 335)

and the rush to schooling is a relatively recent historical phenomenon. Further, the content of

what is taught throughout the domestic landscape has converged dramatically. Interestingly

enough, the way schools are run, not just the content taught in them, instill certain societal

values. For example, schools, through holiday parties that require gifts and constant updates of

technological materials, produce individuals that value, at best, material advancement but, more

likely, engage in unnecessary consumption (Finnemore, 336).

Ideologies are shared cultural and normative understandings about what a state is and

what an individual should be, as a result. One of the chief virtues of sociology's institutionalism--

the school of thought that explores ideological implementation within institutional spaces--is that

it provides a framework for people to ask questions that other theoretical philosophies simply

take for granted (Finnemore, 338). For example, the importance of contestation or coercion, not

just education, in contributing to societal change is sometimes ignored (Finnemore, 339).

Destroying cultural competitors, both figuratively and literally, is a time-honored way of

establishing dominance. Treatment of the native populations in North America is one example. Similarly, attempts at ethnic cleansing in Nazi Germany, Bosnia, and Rwanda prove the effectiveness of these unethical and violent processes. Cultural rules are established not by persuasion or cognitive processes of institutionalization but by force and fiat. Over time, cultural norms established in this manner, indeed, become institutionalized. They have a sort of 'taken-for-granted' reality that shapes action. Also, it is widely accepted in social science spheres, that progress--even when it comes to cultural definitions--necessitates wealth accumulation and financial stability. It is often believed, thus, that financial stability must exist prior to social and cultural progression (Finnemore, 340). Current scholarship fails to investigate many concrete empirical indicators of when organizations have been reshaped by ideas, before fiscal solidity. Thus, future research on ideational scholarship will contribute to not only understandings of political behavior but also motivations, interests, and preferences of individual conscious thought and internalized narratives. Many cultural theorists view culture as all-encompassing and eternal; it is treated essentially as a structural factor. Consequently, in many cultural studies, the causal arrows flow in one direction only, from structure (culture) to individuals. This top-down notion of informational and educational exchange often paints an overly mechanistic and non-voluntarist view of political, intellectual, and cultural behavior.

Methodology

The methodology for this research is called Grounded Normative Theory and it encompasses the direct opposite of the aforementioned principle. Grounded Normative Theory (GNT) is a technique that views theory exploration as a solidaristic form of directly participating

in positive social change. To develop a research project or question, grounded normative theorists work alongside activists to gain insight into what normative questions are facing their sector of choice--in my case the intersection of educational, philosophical, and cultural development. Grounded normative theorists, then, establish a project through collaboration, with purposeful attention on amplifying commonly overshadowed voices. In GNT, instead of creating an ineffectual conversation between scholars, there is a discussion fostered between those who live the concepts and those who theorize about them. I consider myself an investigator of human interdependence, solidarity, and love—more specifically, I study the impact of foundational political philosophies on present-day cultural dogmas, marginalization, and liberation. As a Government and Spanish major, I leverage literary and interpersonal data to explore how societal expectations and identity formation influence relationships and access to education in Latin America and the United States. I consider my work a cross between activist scholarship and introspective 'artivismo,' a term coined by Chicano artists in East LA and the Zapatistas in Mexico to reference the type of advocacy that is expressed creatively. As such, I directly engage with African American/Afro-Latinx communities and their allies in the pursuit of tangible social change. In this study, I will use primary source texts, in-depth interviews, and self-reflection to uncover personal histories, share their contextual factors, and challenge restrictive definitions of intimacy and what it means to be a political philosopher as well as a cultural revolutionary.

Chapter Two: Martí's conception of intimacy? Race? Intellect? Revolution?

In "Nuestra América," Jose Martí posits an intellectual revolution: the reconstruction of boundaries related to definitions of communal identity and restrictions to societal unification. At the base of this transformation, is the eradication of the concept of biological race; instead, nationalistic solidarity emerges and elicits the question: what position does identity, specifically regarding interdependence, hold in both international landscapes and intellectual revolutions? More specifically, he proposes a political philosophy rooted in communal self-reliance and divine nature; individuals have mortal attributes and godlike aspirations at birth, which primes them to foster the ideologies required in the enactment of an equitable civil world, he implies. This he relates to both notions of educational and informational revolution in his exploration of what citizens, especially amongst impoverished demographics, simply must learn in order for his political theories to come to fruition. Martí expounds on this foundation in another text, "Maestros Ambulantes," which requires individual sacrifice for societal betterment and unification around the value for freedom from dominant definitions and structures. Throughout, he--and present-day scholarship--complicate his definition of intimacy outlined in "Nuestra América," expanding its scope in both content and effect. Ultimately, Jose Martí in two of his foundational texts conceptualizes intimacy within a free society and discusses, as a result, his notions of solidarity, human nature, political theory, and education.

"The pompous villager thinks his hometown is the whole world" because he basis his comprehension of universal order entirely on his lived experiences. Jose Martí opens his literary work with this declaration in order to introduce the significance of societal commitment and

interpersonal engagement across typical boundaries. This villager, Martí expands, is characterized by a drowsy and complacent state--both words associated with duality: the possibility of ignorant slumber and intentional laziness. Sure, a drowsy person could simply be directed towards peaceful sleep, but they could also be practically lethargic--prone to inactivity. Similarly, comfortable--the word he uses to represent the general constitution of this hypothetical figure--could refer to someone relaxed. More likely, however, it is meant to evoke the picture of an individual who is at ease to the point of excess: satiated, but illogically so. It is interesting to note, that Martí correlates this particular outlook with two psychological states of mind which are temporary by definition. Thus, the villager's worldview--one simply reliant on self--is depicted in a negative light but also as an internal mode of being that, at its very core, begs amelioration. Consequently, it is both for the betterment of the individual and those around him as well as an appeal to life's intrinsic order, that Martí calls this man to "awaken."

In direct opposition to the natural inclination of the villager is the proposition of Martí: widespread "[unity] in soul and intent." While the villager focuses on firsthand relational experiences that confine his perspective, Martí calls the community of 'nuestra America' to empower their brains, meaning to place faith in the strength of their interpersonal community in order to prompt an extension of understanding which surpasses one's immediate context. Martí advances a commitment to abstractions--ideologies, specifically--as a prism through which to view the interconnectedness between humankind (JonesMitchell, 1). Plus, whether or not this villager realizes it, he is already globally interconnected. In the same section—following the discussion of his preoccupation with proximal affiliations—Martí points out that the villager unknowingly battles "giants that can crush him." The fact that these beings exist outside of his hometown has no bearing on their association. They are conjoined by a sort of Latin American

human consciousness—attached through the realm of the "heavens" (Martía, 1). Thus, he suggests, not only is awareness of human unity important but it is also imperative to nurture authentic familiarization; the extended human bond impacts individual propensities for struggle and—by extension—freedom. In "Intimidad y Esfera Pùblica PolÌtica y cultura en el espacio nacional argentina" Federico Neiburg applies this literary assertion to Cuban life. He claims that "the term intimacy evokes a social space wrapped in an atmosphere of [true] authenticity" (Neiburg, 5). Martí rephrases this same sentiment in another one of his texts: "Maestros Ambulantes." Most men, he says, are "asleep on earth. They [eat] and [drink], but they [don't] know about each other," he says (Martíb, 1). As a result of their disregard for empathetic connection, people remain, like the villager, dormant and unable to actualize human intellectual revival.

Throughout "Nuestra America," he demonstrates his definition of intimacy with the symbol of a family. Perhaps, this is because families often embody a unique bond and contain ideals specific to their kinship. In this case, the familial unit consists of a father, a mother, and multiple sons. For years, he expresses, the father was employed as a carpenter. Carpenters, who work with wood, are often known for their dedication, despite the duration of their craft; physical sacrifice, due to the environmental realities of construction; and hard work, associated with any job that requires extensive manual labor. Additionally, a good carpenter turns these practices into a sturdy and durable product--often the foundation for a structure. Significant, though a carpenter can frame, erect, install, and build portions of a particular construction they cannot create an entire home solitarily. Thus, Martí again alludes to the necessity of unification. These attitudes--commitment, sacrifice, and perseverance in the process of unification—are critical components to the ideological mores of this 'nuestra America' (Martía, 1). Again, Neiburg applies Martí's

examples in the literature to tangible life. Anthropologically, he articulates, notions of private responsibility and harmony have impacted national ideologies surrounding political engagement. More specifically, an inspection of culturally-endorsed motives and feelings--like the virtues mentioned by Martí--illuminate the likelihood of certain types of political organization. They also hint at dimensions of social existence based on collective representations regarding family life, shared morality and intimate character traits (Neiburg, 19).

It is relevant that Martí also uses the mother-child bond to communicate this appraisal. More than other familial ties, the bond between a mother and child is presumed to be--in most cultures--particularly substantial. Even when a child parts from their mother to start their own family, most see the mother as having an unconditional unwaning love. This type of bond alludes to Martí's implication that in the same way that a mother and her child stay connected, regardless of circumstance, the people of América should commit to their community. Solidarity, it demonstrates, is a product of the unified 'nuestra American' soul--one that mirrors family. And, and Neiburg points out, "the ties of close family...are intimate" (Neiburg, 5). Thus, solidarity is distinct from both familial interdependence and intimate self-awareness but, still, represents a type of intimacy. Later, to explicate unity, Martí includes the symbol of a battle, as well. Intentionally, these two ideas are collective--a person cannot be a family of one and, similarly, one cannot be a lone soldier without an interdependent team. He mentions that an intellectual American revolution is a transnational movement; this appeals to the notion of deconstructing traditional geographical boundaries. While he is not proposing a global movement, he does state that nations that were previously strangers must "rush" to know one another like soldiers about to go into battle together. The use of the word "rush," here, connotes urgency--reaffirming the sort of eagerness he expects in the pursuit of this relationship. And the application of the word

"soldier," indicates the kind of relationship he recommends; the type of closeness is especially significant because soldiers are bonded together by circumstance, yes, but also choice.

Throughout the text, the term 'nuestra America' is being used to refer to a region: a concept defined in geography as an area with a cluster of common characteristics that give it distinctiveness. These can derive from physical geography, from human factors, or a combination of both. Without critical reflection, Latin America is often mistakenly thought of as synonymous with the South American continent; however, Mexico, Central America, and many Caribbean islands are conventionally considered to be included in its scope. Since, spatially, Mexico is part of North America, the region is not easily defined by physical geography (Brown, 1). Martí examines the origin of the region, proposing that in the early centuries new geographical "knowledge" emerged, "in the sense that a new world map was being drawn." Independence from colonial governments destabilized the position of previously secure political units. Also, a new "subjectivity" was emerging, evidenced in the genesis of new regional identities (Brown, 2). Throughout Martí's life, he traveled much of Latin America and gained tangible geographical experience with the cultural similarities of hispanohablantes, regardless of man-made terrestrial boundaries (Wood, 14). During the era of his travels, official languages were being declared and literacy in either Spanish or Portuguese became a common citizenship requirement, along with the "forswearing of indigenous practices and loyalties" (Brown, 2). Thus, "nuestra America," does not refer to North America or South America. Martí is creating a new vision for America and establishing a new American identity.

To Martí, identity is not an individual; there is a "universal identity of mankind." This is represented by the soul which he characterizes as both "equal and eternal." Since he insists that identity is reliant on the human soul, he reduces the importance of the physical body. Here, he

changes the common narrative about identity by diminishing the importance of external

determinants. Through this, it is easier for everyone in América to become one, undivided. He

challenges common narratives about solidarity--which usually refers to support between

individuals connected by a defining trait--in order to demonstrate how the application of his

theoretical shift liberates the American people. This freedom from common definitions allows

for an expansion past physical boundaries which endorses equality for all (Martía, 1). In "The

Parallel Worlds of Jose Martí" the author, Paul Giles, agrees that Martí proposes a revolution

that will lead to the liberation of those in new America. He also maintains the idea that "Nuestra

América" is primarily about "a triumph of the imagination," and "an anticipation of the spirit"

which, at least at a glance, supports a number of positive changes: lack of racial discrimination,

interconnectedness, and equality, to name a few (Giles, 106). "Latin America is dead. Long live

Nuestra America," by Denise Fay Brown, comes to a similar conclusion about what "Nuestra

América" articulates. According to Brown, Martí "embraced and celebrated the richness and

potential of the infinite combinations, genes, and biological landscapes" represented in Latin

América. From her perspective, he dreamed of a region reliant on the subjective ideological and

spiritual realm which--by definition--superseded unofficially marked boundaries, strict power

hierarchies and inequalities (Brown, 13). According to another text, "Visión cubana del

socialismo y la liberación," Martí "[produced] a conception of the new republic that was to be

created...with the revolution of liberation, so profound, comprehensive and transcendent that it

[would] [allow] Cuba to think of...a project" that continues to this day (Martinez Heredia, 858).

Through Martí's conception of race, the author states, the "revolution unified the cultures of

[Cuba]" based on a singular cause. Politics was placed at the center of social consciousness and

"provided everyone with practices, concepts and demands of full citizenship in a democratic

republic," by making "patriotic nationalism the main ideology." The ethnic and racial components of the country were subject to national identity (Martinez Heredia, 861).

Save yourself from the "deserters who ask to take up arms with the forces of North America," Martí proclaims. This is the first mention, though certainly not the last, of the serious impact of foreigners within his work. As mentioned, he advocates for an intellectual revolution as a catalyst towards liberation from common definitions related to both interpersonal and state-enforced boundaries. Through this, he hopes to increase connectivity with the outside world. Who are the Americans fighting with their revolution? North America, it seems, which is an alternate nation that--for Martí--straddles a line between two domains: one that is necessary to distance America from and one that is important to encourage Americans to emulate. For example, he somewhat graphically--explicates that new Americans should disassociate with North America because North America has "[drowned]" their Indians in blood and fostered brutality. But right after, he references George Washington, the first North American president, as an archetype for what people should imitate in 'nuestra America.' Similarly, Martí argues that distance from North America is critical because close association causes the individuals within America to compare their economic and political stability to that of other countries, making them feel inferior. Most likely only because Americans, far too often, measure their success by Westernized standards do they feel this sense of inadequacy. They should instead, Martí says, entrust in a law that comes from America, itself. He challenges individuals in the new America to "grip each other so tightly that their two hands become one." Perhaps this, again, is a reference to familial ties; "the two will become one" is a common biblical phrase associated with marriage. In Martí's conception of intimate connection, thus, people cross different geographic boundaries--and, as a result, ideological spaces. They are invited to connect through a bond that can only be

described through its illustrations; reminiscent of comrades, brotherhood, and maybe even marriage: dutiful companionship, coincidental fellowship, and authentic love—respectively.

Martí also explicitly articulates that appealing to Westernized measures of success, based on historical exploitation, only causes dissatisfaction within this newfound equity (Martía, 1). Within a society where uncertainty dominates the landscape, where the biographical threats or ambivalences overcome in the family group, Ruiseñor extrapolates, internalized notions of a rewarding life impact decision making, commitment to relationships, and conceptions of worthwhile risks and rewards. "Exacerbated individualism, compulsive sexuality, loneliness and absence of deep relationships are today an expression of [the] unwanted consequences of modernity;" Martí urges against the replication of Western faults in 'nuestra America' (Ruiseñor, 858). His "cultural and political formation is [radical] and [expansive]," Armando Chaguaceda Noriega argues in his text: "Martí y Nuestra América," Martí "[transcends] independence to structure a Latin Americanist and anti-imperialist thinking, by glimpsing the threats of territorial expansion and...features of the domestic policy of the American nation," not praising its norms (Noriega, 130). An initial reading of Martí's argument in "Nuestra América" articulates the need for an intellectual revolution which analyzes common conceptions of physical boundaries, culture, and identity in order to prove the equality of the American soul. The American people are, he declares, intimately connected which, to him, means an intense bond of mind and soul, despite external differences and barriers. This intimacy is bred by a root similarity in values and ideologies, specifically the notion of interdependence in the pursuit of liberation from North America and Western standards. This he literally names "triumphant love" (Martía, 1). It is interesting to note that, according to Elsa S Guevara Ruiseñor in "Intimidad y modernidad: precisiones conceptuales y su pertinencia para el caso de México," North America--during this

time---was, not just disrupting Latin American notions of self-worth, but also making their own "intimate relationships more fragile." Marriage, for example, was increasingly stripped of its institutional character and gradually became considered a simple commitment between individuals. The amorous relations were transferred from associations with Church to simple individual decisions. This allowed for progressive personal freedom but also moral relativism which forced open existential question rife with possibilities and uncertainties. She later reemphasizes this point saying, "in this new stage of reflective modernization...progress can become self-destruction," (Ruiseñor, 858).

This text particularly relevant to Cuba because Jose Martí was first educated in Havana. In fact, contemporary scholars believe that his understanding of the world "emerged from his own island origin" (Wood, 12). Martí had published several poems by the age of fifteen, and at age sixteen he founded a newspaper: *La Patria Libre*. He briefly resided in the United States of America where he noticed the correlations between theories of economics and interpretations of human dignity. As Frei Betto mentions in "José Martí y el equilibrio del mundo desde la ética," "in American society, Martí found... an economic development focused on the private appropriation of wealth and indifferent to real human needs" which informed his commitment to revolutionary scholarship (Betto, 11). During an uprising that broke out in Cuba in 1868, Martí sympathized with the patriots for which he was sentenced to six months of labor. In 1871, this resorted in deportation to Spain. There, he continued his education and his writing. He eventually returned to Cuba in 1878 and, in 1891, was elected 'delegado' of the Partido Revolucionario Cubano; he refused to be called president. "Nuestra America" was written in 1892 (Kirk, 3). Martí died in a revolutionary battle only seven years prior to the achievement of his lifelong goal: "the possibility to balance a world that [was destabilized] ...by American power;" Cuban

independence was achieved (Wood, 12). Fidel Castro would later call him the "intellectual author" of his movement and, thus, one of his main inspirations for the radical changes towards a more communal Cuban society. Following his ultimate triumph in 1959, Fidel and other revolutionary leaders continued to reinforce this claim, explaining that Martí's plans for an independent Cuba set precedent for the changes being introduced into Cuban society (Kirk, 3). The subsequent collection of social reform policies, like Marti suggested, attempted to eliminate all racial inequality and to mitigate to social repression of the Church. Through this, Marti stipulated—and Castro attempted—to make sure that all citizens should be informed and well-educated, so that they could appreciate the justifications for the implementation and maintenance of governmentally-enforced equity (Kirk, 5).

Further, present scholarship recognizes the current applicability of Martí's ideological focus to Cuban life. In "José Martí y el equilibrio del mundo desde la ética" Frei Betto acknowledges that, the world is still "unbalanced by social inequality, environmental devastation, ethnic and racial discrimination." More specifically, Cuba--which is suffocated by the blockade "faces the challenge of improving socialism, with the mobilization of all its people, to make it more participatory, more ethical, more productive and more equitable" (Betto, 15). Any sort of world that idolizes "the preponderance of capital, the idolatry of the market, [and] the collective hypnosis induced by the media," would be abhorrent to the philosophical and political goals of Martí--he claims. Even the Cuban government, when considering elements of neoliberalism, he considers interest in forming consumerists, not citizens. Through this, Betto affirms the relationship between economics, government, and cultural conceptions of proper human interaction, both in relation to civics and the domestic sphere. Moreover, he suggests that Martí, if looking at present-day Cuba, would still yearn for "a world in which no difference of

religious beliefs, ethnicity, skin color or social condition becomes divergence and produces discrimination and exclusion. A balanced world that puts science and technology at the service of the real needs of the human being and not of profit ambitions" (Betto, 16). The "history of the past, is a project of the future," he declares, "of solidarity and sustainable humanization" (Betto, 15).

Martí's Political Philosophy

To propose these ideas in "Nuestra America," Martí relies on a political philosophy that incorporates communal self-reliance. Both counterintuitive and an oxymoron, his notion of a good government, nonetheless, integrates self-determination—meaning government officials that "know about the inner workings of the area over which they preside"—and American ideological harmony: "a single heart and…single mind." He continues promoting this sort of self-sufficiency when he argues against civilian interest in "wearing Yankee-or French-colored glasses." The perspective of French and German individualistic structures, he suggests, would precede a "[government] by guesswork;" political agents would need to graft self-interested organizational understandings onto a group that reveres perpendicular values, collectivist in nature. Instead, he esteems personal and historical introspection. This allows civil leaders to "achieve, by means and institutions arising from the country itself, a place where every man knows himself and can exercise his talents...for the good of all." At the base of his argument is this: a good American government isn't the one that knows how to govern a German or a Frenchman; it is, rather, the one that knows what elements are important to their own country. As a result, Martí believes the

government should be self-aware and self-critical; only through this practice will they "save [themselves]" from "[unhealthy]" political conditions (Martía, 1).

"Saber es resolver;" to know the country, and to govern it according to self-awareness, is the only way to eliminate the potential for tyrannical abduction. Authoritarianism is a notion oppositional to any democratic government, but it is obviously an occurrence that would be particularly damaging to new America: a society built on interdependent equity (Varona Dominguez, 2). This collective self-reliance is bolstered through his discussion of the United States which he, too, considers a country that would be inadequate when applied to new American. This is due to US cultural identity which has a different "spirit," notion of "harmony," and "natural composition." It is significant to note that these three terms are all associated with both the organic and the divine. Through his word choice, he subtly reinforces his previously stated notion of regional intimacy bound by divinely-instituted human consciousness and intuition. North America maintains a distant culture rooted in a distinct human nature—perhaps, simply divergent from new America's interdependent "national blood." In fact, he calls the government "Creator," a term literally used to reference deity and biology (Martía, 1). While he mentions North America earlier in a way that notices its duplicity, he focuses on it as a generic singularity: North America, a nation unworthy of excessive worship that is also completely incompatible with new America (Noriega, 131). This is done to highlight the difference between productive and worthless political theories. Through this critical look at the US, he exhibits the key elements of his political philosophy: capacity to interrogate societally-affirmed structures, self-assured decision making, and community organization that appeals to human primitive and celestial notions of intimate bonds.

To delve further into his political philosophy and definition of human intimacy, he employs the literary strategy of a rhetorical question. Because he is a writer that typically asserts bold ideas in poetic prose, this question—perhaps reflective, perhaps uncertain—draws specific and immediate focus. "How can our governors emerge from our universities when there isn't a university in América that teaches the most basic element of the art of governing," he asks. True "statesmen [must]…[emerge] from the direct study of nature." Human nature, at least of the American citizens operating in the society of "Nuestra America," is exhibited by "[strength] and [indignance]." This means that they are both powerful and capable of withstanding great pressure, like the temptation to conform to Westernized political theories. Additionally, these individuals are angry; they are perceptive enough to have recognized the unjust treatment of their past but also passionate enough to attempt to mitigate its present effects. This description aligns with his definition of intimacy and proposition for cultural revolution. Human nature, itself, primes the American community for ideological resistance, communal dedication, and intense sentiments.

He calls the 'natural man' ready to "[overthrow]…authority accumulated from books," in the pursuit of freedom and self-sufficiency. The 'natural man' manifests all that he needs and, similarly, produces the needs of the country, as well. Again, Martí alludes to a biblical verse: 2 Corinthians 9:8. God, it says, will give Christians all that they need so that can abound in good work—meaning faith-filled agape love. Thus, humankind—this time represented by an individual in their purest form—is placed in the position of religious deity. According to Martí, humans are also born with what they need to actualize 'good' liberatory love. The natural man is logical, insofar as he loves nature and people. He is also a "judge," a "general," and a youthful "angel". In fact, during childhood, this original human struggle to escape oppressive entrapments

by casting their mind into heaven. Upon falling back towards the earth, and driven by instinct alone, they triumph over all dangers (Martía, 1). Again, these words imply a human nature that is has a heavenly mind and human tenacity. Martí implies that this combination fosters a steadfast and victorious pursuit for collective good.

Race is a divisive feature within nearly every society. About 15 million people of African origin, occupy the Pacific and Caribbean coast. Their severe marginalization is represented clearly through their current categorization in some census data collections: simply 'others.' Despite their significant presence, Afro descendant peoples have remained outside the construction and imagination of 'the Andean' and Latin American generally. Their stories and thoughts are often denied and silenced in the process of elevating Creole and white-mestizo cultures, as well as indigenous traditions. With this comes a "feeling of non-existence," articulated by the French-Caribbean philosopher Frantz Fanon. It is "[a] feeling," he expresses "that points to the tangled relationship that continues to build between race, knowledge and being in this region of the world" (Walsh, 200). Martí obliterates any notion of race; he asserts that since race is a social construct, it doesn't exist. Instead, he elevates the human soul which, as mentioned, is both "equal and eternal." It emanates from bodies that are diverse in form and color. Since these souls are alike, Martí articulates that anyone who promotes or exemplifies opposition and hatred between different racial demographics is committing a sin against all of humanity. This, he seems to suggest, is a trait attributed to the United States of America. A rejection of their ideals and a liberation from their norms, thus, allows 'nuestra America' to avoid their arrogance and discord. "There should be no racial hatred because there are no races," Martí famously declares. This, he seems to imply, also contributes to a radical reduction of definitions regarding what it means to have a culture. Perhaps, instead, he believes that each

person sort of has their own sort of culture--rooted in the individual customs they engage with in their personal life.

Interesting that this strong connection between transnational humanity seems to have deflated the vibrancy of culture--often considered something that increases solidarity and, at least regionally, human connection. Martí does acknowledge that there are different racial demographics when he says "black man, spied upon from above,...[the] campesinos, men of the land, creators, rose up in blind indignation..[and] [we] wore military epaulets and judges' robes in countries that came into the world wearing rope sandals and Indian headbands." Here, he seems to accept that there are different racial demographics that each have their own customs and relationships to both American identity and one another. However, he later confirms his original proclamation--that race has no genuine basis and, thus, no space in new American life. He marries this declaration to the idea that race had, at one point, been relevant to American civilization. "No Yankee or European book could furnish the key to the Hispano-American enigma. So people tried hatred instead, and each year our countries amounted to less and less," he expresses. Through this, he recognizes the diversity of 'nuestra America,' in terms of the classic conception of race. The original landscape of America had variety and the complex nature of the area was corrupted by the fact that Europe did not have a way to conceptualize diversity. As a result, Martí claims, external entities created the notion of race, and arbitrarily attached it to phenotypes that had no scientific reality. This was initially a means of social organization and eventually became a way of perpetuating restrictive social hierarchies (JonesMitchell, 5-6). This element of cultural revolution is superior to those of mere independence. It is meant to liquidate the post-colonial forms of domination and to achieve

social and human transformations of liberation in a way that will eliminate white-supremacy and forge a rebellious path (Martínez Heredia, 859).

"Latin America is Dead" by Denise Brown notes that throughout Martí's lived experiences race was being been explicitly constructed by the criollo nation. Similarly, in "José Martí: imaginario cultural antillano, caribeño y nuestroamericano," Yolanda Wood suggests that the experience of Jose Martí, likely shaped his "profound commitment" to the cause of racial "emancipation" (Wood, 13). Criollo definitions were accompanied by a parallel "process of homogenization" that imposed conformity and a national radicalized agenda on the country's inhabitants. The process of Cuba—specifically—being built, following freedom from Spain was not benign; instead it was underwritten by Social Darwinism and racial hierarchies. Because of the measures taken to enforce conformity in the emerging national projects, often supported by military action, new nation states and their exclusionary ideologies obtained a "violent legitimacy." The rights of 'citizens' were enshrined in law, which further legitimized and formalized racism across the region since native peoples were often physically ostracized and left without full rights in most countries of the region. Furthermore, by design, the majority of the population in most new Latin American countries was excluded from the rights to citizenship. These "top-down strategies to limit citizenship...primarily served the purposes of the [wealthy] elite." The idea of Latin America as a region, in general, and the mechanisms for the formation of the nation states within it were devised by the local criollo as a way of maintaining their stature of utmost societal control. This manifested in both international and internal ways. Wealthy elites were economically, politically, and culturally consistently linked to Europe which was more established. Additionally, they were culturally affirmed as model citizens in these new states (Brown, 3). Likely, Social Darwinism--a literal pseudoscience--was the "artificial

intelligence" that Martí mentions in his text. The natural man eradicates this falsehood in the battle "not between civilization and barbarity but between false erudition and [natural]" truth. This truth, then, is that human unity supersedes racial division, especially when racial stratification is often secured by faulty sets of prejudicial policies with foundations in the purposefully misapplied biological evolutionary language on politics, the economy, and society (Martía, 1).

Also, Catherine Walsh in "Lo afro en América andina: reflexiones en torno a luchas actuales de (in)visibilidad, (re)existencia y pensamiento," notes that religious institutions played a role in destroying Afro diasporic cultural and intellectual views of the world, specifically, by invalidating their spiritual legacies. In the Caribbean some African elements remain present and visible in the religious knowledge and practices, but this is not the case everywhere--certainly not in the US or other areas of Latin America. National political projects like that of Martí however, Walsh warns, can too encourage black invisibility (Walsh, 201). For Martí, the balance of the world depended on equality--perhaps to an extreme degree. It also necessitated a sort of internal equilibrium: a coherence between thought and action, between principles and practice. In that sense, one of the great challenges for all of activist who dream of freedom from capitalism, is the construction and incorporation of an ethics sedimented in reason and rooted in subjectivity. This must be combined with one's ability to live virtues as habits--especially regarding love. This involves sharing goods, the fruits of human labor, and the pains of collective suffering. Frei Betto proclaims in his text, these activists would "[find]...greatest political expression in socialism" (Betto, 17). Within Martí's text, everything that is truly human is substantially divine and every practice of love, sharing, and solidarity aligns with deity. "The most important thing,"

he concludes, is for present-day activists to live with "principles appropriate to a tolerant, compassionate and determined practice" (Betto, 18).

Regions create labels, and labels suggest relative stability and permanence. However, regions depend upon the invention of boundaries around spatial entities defined by the subjective clustering of cultural traits selected for a predefined purpose. The very selection of boundary criteria, creating insiders and outsiders, operationalized through the choice of the defining characteristics of a region, is based on subjectivity (Brown, 11). Desantes applies this interpretation of subjective necessity to the individual realm. Internally, he presents, psychological elements--too--present undoubted risks of subjectivity. Belief in subjective appraisal, however, is directly connected to one's capacity for intimacy. If each person is capable, in greater or lesser depth, of building their own intimacy with others and internally it is because they consider themselves special enough to warrant distinction. If individuals think that they are exactly like other people or attempt to become a part of a stringent objective collective, they cannot engage in solidarity, true human interrelation, or intimate connection with themselves (Desantes, 285).

Martí's Educational Theory

In "Maestros Ambulantes," Martí sets out to answer the question "how would you establish [a] system of traveling teachers" that supersede labels, regions, and notions of self to volunteer their time for the sake of cultural revival. "[How] it is done," he immediately presents, is not the "thing that matters." He then begins a poetic exploration of what all of humankind needs to know, why they need to know it, and explicates the role of intimate connection in

informational exchange. Apparently, all men need to know about are the "composition, fertilization, transformations and applications of...material elements," for farming. He demonstrates two types of impactful knowledge: practical processes and the natural world. To do this, he suggests that people "[work] directly in nature." This hands on approach is available to any individual, specifically the rural uneducated, so it is unsurprising that he would begin with a discussion of farm work. Cultural revolution, changing definitions of intimacy, and shifting political foundations requires patience. Through highlighting information about slow process and cultivation which eventually produces "honest and sure fortune," parallels his larger argument about communal social and intellectual change.

Similar to their need for tangible skills, people need emotional intelligence—inspired by a comprehension of human interrelation. Teachers are not meant to simply "explain agricultural and mechanical instruments," while this important; they must also "extend tenderness." Martí claims that people should be taught morals: "compassion," motivated by sympathetic "tears," and "[goodness]," impacted by generosity. The mention of compassion "in one's chest," tears "in one's eyes," and even "feeling," which is commonly associated with the brain chemistry, allows for the illustration of an individual being taught to understand their unique contribution to a greater 'body' by a teacher who is—indeed—one of the parts of a greater intellectual revolution. Those that withdraw from this collective cultural pursuit, experience substantially less joy, fear authentic commitment, and only think greedily about personal benefits and preferences, declares Martí. This he considers the mark of a "fool" amidst an educational revival. As a direct result of selfishness, this person will experience "solitude" in an evolving world marked by human closeness. Moreover, as a result, they will be forced to carry their burden alone—worse still, "in the chest," near the heart space. Though he does not

specify the details of these afflictions, Martí does mention that they last through both "winter" and "gray hair." They would be present, consequently, in all seasons of an individual's life. On the opposing side of this is "[happiness]" which occurs after overthrowing "prudent exercise of reason," to engage with "knowledge of the harmony of the universe," as well as the "constant practice of generosity." Unlike large-scale human interconnectedness, which is presented as a nearly innate and inescapable function of mortal life in "Nuestra America," the intimate relationship between people, here, is a conscious choice. Perhaps this is why, unlike the interdependence in "Nuestra America" which leads to communal victory, intimate connection in "Maestros Ambulantes" is also paired with notions of personal felicity.

Teachers, he suggests, are individuals committed to this notion of interdependence and intimacy; they genuinely care about cultural revelation and receive personal joy from their sacrifices, necessary for communal progress. As such, and because teachers will be educated about mortal inclinations, they will "improve [mankind]," not by eliminating human "bad passions," but channeling them—after all, human nature is critical for both political and personal alliance. Thus, the teachers need not be pedagogues. They can simply be conversationalists. By claiming this, Martí reduces the hierarchical distance between teacher and student and puts them in close contact. A conversation is a dialogue, not a monologue. Implicit in this term, "conversationalist," then, is the idea of both physical proximity and peer-to-peer communication. Teachers would not be seen as a type of government-imposed aid, a simple dollar amount thrown towards resolving a large issue. Instead, they would be "educated people who were responding to the doubts that the ignorant presented or the questions they had prepared." This is because Martí views the educational exchange as super important to his aforementioned definition of intimacy and his hope for political rebellion.

Those traveling to rural towns to answer questions in a way that is dialectic and welcoming—simply because they believe in intellectual growth and the value of ostracized communities— "reveal to men [their] own nature." This is, of course "for the goodness and…pride of being a kind creature and living thing in the great Universe." If teachers receive joy from submitting personal comfort to community progress, individuals marginalized by society get the opportunity to be independent contributors to societal advancement—by sacrificing pride for kindness and intellectual dependence on others. Perhaps, he expresses the significance best in this final quote: "The farmer cannot leave his job to go miles to see geometric figures incomprehensible and learn the ends and rivers of the peninsulas of Africa and provide empty didactic terms. The children of the peasants cannot leave whole leagues days after days of the paternal stay to go to learn Latin declines and divisions abbreviated. And the peasants...are the best national mass and the healthiest. Cities are the minds of nations; but [its] heart, where it crowds, and where the blood is distributed, is in the fields. Men are still eating machines, and reliquaries of worries. It is necessary to make each Man a torch…. And this would be a sweet invasion…interested in human soul; because...the teacher...would gently teach practical things. The traveling school is the only one that can remedy peasant ignorance. And in fields like in cities, it is urgent to replace the indirect and sterile knowledge of books with direct and fruitful knowledge of nature…Being educated is the only way to be free" (Martíb, 1).

Present day scholarship somewhat expands on the type of school that Jose Martí envisioned. In "Pedagogy, and Equilibrium: José Martí's Critique of the New York City Public Schools" by Ronald Briggs Caribe, the four pillars of popular education, identified in his work, are detailed. To break down Jose Martí's pedagogical stance, I have listed his core theoretical notions below:

1) Martí valued the plurality of knowledge.

2) He considered interpersonal relationships the link between teaching and learning. Additionally, he thought the bases of any social transformation could only be actualized with authentic interdependence, across geographic boundaries as well as racial and economic lines.

3) He saw knowledge of reality as an emancipatory political act and deemed education the self-formative process towards cultural revolution and, thus, a societal shift away from human injustices. He wanted to preserve the existence and conquest of the means to make human existence amenable and peaceful: intellectual progress.

José Martí's educational thinking, at its core, is concerned with "quality education for everyone" Caribe provides (Caribe, 4). It is about opening access indiscriminately, because--as an ideology--it is rooted in "the suffering [of] slaves, the colonialist vindication, [and] the pioneer struggle" (Betto, 13). It is about defining notions of intimacy, broadly, in order to deepen one's global concept (Descartes 275). In this context and regional reality, Afro Cubans suffer a kind of double subalternization--the subalternization exercised by the dominant white-mestizo society and also, sometimes, a subalternization exercised by indigenous peoples and movements. The fact that, historically, the recognition of the existence of indigenous peoples has been on the account of Afro-descendants and that the establishment of the slavery of Africans had as a central motive to save the indigenous people from extermination, points towards a story that has always positioned indigenous people over blacks on the social classification scale. Martí's education, Walsh asserts, is an attempt at understanding the "processes of adaptation to a hostile environment and a colonial power that [has] tried at all costs to reduce and keep [Afro Cubans]" subordinate (Walsh, 201).

Additionally, his notion of education requires a plan capable of coping with the needs of multifaceted societal pressures. His pedagogical understandings present a great utopia of popular education: learning as exchange and sharing, even if some of pedagogical relationships are steeped in power and, therefore, require negotiation. Martí emphasizes in his observations practices the dimension of willingness, which has turned popular education into an important space for the training of leaders who have an ethical-political commitment that privileges solidarity. In popular education spheres the negotiation of positions and ideas becomes created by the people, individuals who are still immersed in power relationships; the exchange between people conscious of the fact of having something to give and who recognize their interdependence; and the sharing as an expression of this gift. Education is, therefore, a process of self-education related to society based on human forces that already exist (Caribe, 4). Today, the concept of popular classes combines forms of Martí's pedagogical understanding with the oppressive effects of the contemporary capitalist logic (Betto, 14).

"Equality, Solidarity, and the Human Condition: Categories of Humanism in José Martí's Anti Colonial Critique," examines the humanism within José Martí's anticolonial critique which explains, again, how his notion of love relates to his educational practice. The author, Clive Kronenberg affirms that Martí was deeply devoted to human solidarity and human equality; education, in particular, he sees it as "an act of love." Underpinning this commitment is Martí's considerate awareness of the "human condition" of the oppressed and the colonized (Kronenberg, 1). As mentioned, Martí's conceptualization of a liberatory educational system sees freedom not as an elusive goal but rather as an endeavor that enables individuals to act in a socially receptive manner as they become more fully human (Kronenberg, 31). Through his philosophies on politics and connection, Martí professes the human capacity and responsibility to lead ethical

lives that aim at the greater good. Martí, according to Kronenberg, believes in putting the welfare

of man above all--as a result (Kronenberg, 34). Thus, he holds teachers in high regard, since their

role is integral to transcending rudimentary instruction. Martí once wrote, "we write for children

because it is, they who know how to love, because it is children who are the hope for the world."

Here, he quite literally equates world progression with childlike agape love. As can be seen,

Marti's concept of love translates directly into the domain of education, which in itself becomes

not purely a place to teach and learn about love but an act of love, as well. It was this

understanding that engendered his idea for the establishment of a body of missionary teachers to

launch a campaign of tenderness and compass, what would later be called the Cuban literacy

campaign (Kronenberg, 38). Cuba's globally celebrated undertakings and triumphs in the field of

education, starting with this literary movement, have prompted remote scholars to look beyond

strategic, statistical, and organizational aspects. Scholarly attention is now turning toward the

deeply reflective humanist value system that ultimately generated and, still, guides as well as

sustains Cuban educational projects.

A recent study, labeled "Towards Pedagogy of Tenderness," contains the findings of four

US researchers offering an important introduction to Marti's commanding presence throughout

Cuba. As mentioned, Martí has an unadorned commitment to the idea of one human race which

radically departs from the traditional leftist view of equality as mainly equal opportunity of the

races (Kronenberg, 41). In his mission to attain this goal Martí, however, leaves a fundamental

question unexplored: the link between human discrimination--racism--and human exploitation,

capitalism (Kronenberg, 42). Implicit in Marti's critique is the view that human consciousness

must lead to social organization and finally fundamental change in governed life. Driven by the

contradictions and cruelty of his society, Martí aspired to bring about a progressive social change

that involved an expansion of the awareness of the human situation in its various dimensions, critical humanist thinkers breaking through the confines of traditional liberal philosophy and setting the ethical basis of socialist revolution in his place of birth (Kronenberg, 43).

Investigation of "Nuestra America" and "Maestros Ambulantes" as well as attention to current scholarship regarding Jose Martí's notions of interdependence, shows that throughout his personal and political philosophies, knowledge is linked to freedom and prosperity, which includes notions of human spirituality. Human nature, when channeled through self-awareness and combined with intellectual understanding as well as emotional intelligence, is capable of promoting tangible improvements in Latin American living conditions. Martí links informational exchange with praxis and within it, through an emphasis of considerable dimensions, the struggle for a homeland that possesses both human rights and liberated beings (Varona Dominguez, 2). Moved by love, which Betto claims Martí insinuates is a virtue above all virtues, individuals "were not afraid to face all kinds of deprivation and risk their lives" (Betto, 17). Within the texts, Martí poetically asserts the importance of individuals becoming more human—meaning "more supportive, respectful, tolerant, guided by an open, critical, creative mind, among other positive qualities." This commitment and, more importantly, self-awareness related to these foundations will allow communities to eliminate all obstacles to the creation of equitable in 'nuestra America,' directly related to Cuba (Varona Dominguez, 4). Each person must personally think about how to institute personal growth without losing sight of the perpetual onslaught of all types of discrimination and violence (Varona Dominguez, 5). Martí's personal desires are focused on creating an instruction and educational model that corresponds with liberatory pedagogy; he considers education a tool of empowerment, specifically in relation to the obtainment of honesty and truth. Teachers must see the world through a similar lens; instructional-educational

relationships must be perceived as a personal commitment to influencing cultural feelings, customs and habits in the pursuit of freedom from dominant definitions and institutions. As Marti said: "The burden of the entire universe must weigh on each man." And he, later, added: "He who gives his life for serving a great idea is admirable, it is abominable that he uses a great idea to serve his personal hopes of glory or power, even if he exposes life. Giving life is...right when it is given selflessly" (Betto, 17).

Chapter Three: Conceptions of intimacy in KMT (ancient Egypt)? Education? Revolution?

KMT ("the black land") is Africa's oldest recorded classic civilization. More commonly known as Egypt, its philosophies, notions of group identity, and theories about politics quite literally set precedent for all other conceptions of civilized life. In fact, many of its modern philosophical influences are represented in paintings, monuments, and architectural designs today. Ancient African cultures have far more cultural similarities than differences. Unsurprisingly, then, are the cultural consistencies between KMT and the rest of ancient continental societies. There is copious evidence indicating their correlated conceptions of material gain and humankind--specifically from fauna, flint tools, and writings (Hilliarda, 17). These three statements--KMT is the oldest recorded classical civilization; KMT had a large impact on world history; KMT was unified with the rest of Africa--explicitly combat narratives within the History and Philosophy disciplines about the impact of Egypt on African diasporic societies and the world (Hilliarda, 3). In the past, historians have intentionally distanced Ancient Egypt from the African continent, at large, in order to whitewash global ideologies.

Presently, in many domestic classrooms, the first mentions of the African continent exist merely in the unit dedicated to the transatlantic slave trade. In fact, the book *Intellectual Warfare* explicates the persistence of this phenomenon as an oppressive tool. Through acknowledgment

of two terms, the 'ancient tradition' and 'new orthodoxy', Jacob Carruther, in this text. elucidates the weaponization of black erasure within academia and notes its effects. According to what is called the 'ancient tradition' in the text, many Greek and Roman philosophers and political advisors would travel to Egypt to search for wisdom from African people. Plato, Aristotle, and Socrates all spoke on how many of their personal theories originated from Egyptian thought. Plato even apparently conceived of the model for his notion of education through the laws and pedagogy of KMT. At the time, Egypt was known as a place of high civilization, cultural understanding, and political intellect. The new orthodoxy, however, imposed, and then enforced, mostly negative views of Africa as a whole. It was a part of an ideological revolution that introduced the notion of African empires without history before the European invasion. It posited that African people, thus, were living in an unstructured 'dark ages,' until Europeans brought them civilization. This was done to provide moral, intellectual, and civic justifications for the slave trade, colonization, and brutality; intellectual revolution was, and is, employed as a weapon of profound dehumanization (Carruthers, 52). Interesting that, parallel to the ideological revolution of Jose Martí, cultural unification around an idea here, too, includes the erasure of black traditions and knowledge.

The new orthodoxy maintains that black Africans never developed civilized society-- implying, heavily, that KMT never reached advanced stages of social and cultural development. This, as a byproduct, eliminated many Egyptian contributions to world civilization and thought. Today, this negative attitude towards African people has infiltrated Western education, making it difficult to acknowledge its relevance to African descendent communities, contemporarily. And, as sociologist Ramón Grosfoguel signifies, these inaccuracies are especially relevant to disciplines of human sciences--including the social sciences and humanities. Slavery meant that

African individuals were subjected to a "regime of epistemic racism that outlawed their autonomous knowledge." The racist idea at the end of the 16th century, that "blacks lacked intelligence," has turned into a new 20th century proclamation: "blacks have low levels of IQ" (Grosfoguel, 48). And, make no mistake, he comments, this notion of black intellect still "calls into question black humanity" (Grosfoguel, 49). This reality is expressed by the Afro-Ecuadorian intellectual-activist Juan García when he says: "I have always been told that my knowledge is not knowledge, that my land belongs to no one, which makes me think that I am not a person" (Walsh, 201). African diasporic individuals today, like in the case of García, struggle to combat internalized notions of inferiority first imposed by the devaluation of their ancestors' philosophical musings. Thus, the modern marginalization of Cuban academics within American spaces and the historical exclusion of KMT from scholarly literature signifies affirmations of 'legitimate' political philosophy and, moreover, notions of who has 'legitimate' political thoughts, is often generated by political commitments to the imposition of particular ideologies.

Amongst the Afro Cuban demographic Martí's interpretations of intimacy and societal engagement—representative of mainstream Cuban national dogmas—is nuanced by the cultural relevance of maxims embedded within afro diasporic ancestral norms. Similarly, the African American community aligns with ancient KMT but, unlike Afro Cubans, this notion is directly perpendicular to individualistic conceptions of intimate connection and political obligation, integrated into mainstream domestic American life. The most prominent and earliest philosophies in black scholarship, are found in ancient Egypt: "The Satire of the Trades" by a scholar named Dua-Khety and "Instruction of Ptahhotep" by Ptahhotep, a political advisor of the time. Known as 'sebayet,' which means "wisdom literature" in ancient Egyptian, these compositions expose the theoretical underpinnings of ancient Egyptian societal engagement,

especially pertaining to intimate connections. The "Instruction of Ptahhotep," specifically, is meant to demonstrate--through conversations about self-fulfillment, self-sacrifice, and self-restraint, for example--how to build, create, and enhance both inner and communal peace.

"The Instructions of Dua-Khety (The Satire of the Trades)," is a satirical work. Similar to Ptahhotep, Dua Khety gives advice regarding civility and societal etiquette, including respect and modesty. It is relevant to political philosophy, specifically, because it represents the cultural and political associations of an Egyptian scribe, which was a position with a lot of community and ideological influence. As a record keeper, scribal scholars were responsible for the cultivation of cultural norms and traditions. In the text, Dua Khety uses satire to convince his son to become a scribe—representing an intergenerational passage of knowledge through informal conversation. Throughout, the father exaggerates the negatives of other occupations in order to highlight the virtues that are fostered within the scribe profession and community at large. This is all in the pursuit of perfect harmony, comparable with the idea of penultimate peace mentioned in "Instruction of Ptahhotep", which is beneficial to both political and cultural sustainability (Rollston, 135). As such, while the works themselves make a statement about exclusion rooted in ideological coercion, neither text internally concerns intellectual movements but, rather, they both aim at establishing communal standards for cultural preservation.

KMT's Conception of Intimacy

The "Instructions of Ptahhotep," centers around Ptahhotep's recommendations for an unspecified subordinate—perhaps, his son, successor, or student (Löwstedt, 493). Like "The Instructions of Dua-Khety (The Satire of the Trades)," Phtahhotep's maxims present views on

communication and ethics, specifically regarding interpersonal relationships, through a discussion reminiscent of dynamics esteemed within modern collectivist cultures. Ptahhotep would have been generally considered an important citizen at the time due to his civic and scholarly involvement but the unidentified dependent is also recognized, at least by Ptahhotep, as necessary; without investment in children, there could be no longevity of cultural or political reign. As such, these textual formats demonstrate the prevalence of intergenerational interdependence in Egyptian life. Further, Catherine Walsh in "Lo afro en América andina: reflexiones en torno a luchas actuales de (in)visibilidad, (re)existencia y pensamiento," indicates that the role of elders as holders of knowledge is one that connects Afro Cuban, African American, and ancient Egyptian ideas about education (Walsh, 206).

In "Do we still adhere to the norms of ancient Egypt? A comparison of Ptahhotep's communication ethics with current regulatory principles," Anthony Löwstedt argues that there are still close parallels between the norms asserted in the text and present-day conceptions amongst black activists in Cuba and North America. More specifically, Löwstedt references Ptahhotep's economic perspective; "the lack of market economy rationale" and a "widely perceived need to limit commercialism," he considers, in fact, "reminiscent of revolutionary Marxism and reformist socialism" represented by the domestic left and most Afro Cuban individuals (Löwstedt, 494-5). Furthermore, his research stresses, the parallels between Ptahhotep's discourse ethics and current black activist theories may be supported by similar external constraints. Just as Ptahhotep lived at the beginning of a major revolution in communication technology--due to the invention of phonographic writing--the present era is also considered a revolutionary period in terms of communication practices because of the electronic media explosion. At the beginning of such a period, political activists would, according to

Löwstedt, likely recognize the potential for increased communication to improve or worsen the lives of their immediate communities. With new manners of contact, communication ethics not only becomes relevant, but it also begins to have cross-cultural impacts. When communication technologies and practices change in major ways, the power relationships, rules and laws also change; and so, the justifications for, and values underpinning, those laws become very important to investigate by activists and political figures (Löwstedt, 508).

The section of "Instructions of Ptahhotep" called 'Follow your Heart,' discusses the balance between this sort of communal connection and independence, in relation to success. One should "[follow] [their] heart as long as [they] live," but only once they properly "[provide] for [their] household," it reads. This allows for true joy because Ptahhotep suggests, no individual can be happy pursuing individual success—especially based merely on monetary acquisition—while their family remains "glum." Though this was written centuries before Martí, this approach incorporates elements of his interpretation of proper societal order. Like Martí, communal gain is highlighted by Ptahhotep and considered critical, along with introspection. However, this appraisal is nuanced by specific attention to fiscal interrelationship and passion as a prerequisite for happiness and peace. The next portion, entitled 'Conduct,' adds to this definition by assigning importance to equality within close-knit intimate relationships. This is distinct from the attachments of equality to the notion of a vague 'humankind, which Martí offers. Ptahhotep encourages repellence of the "vice of greed; a grievous sickness without a cure." He expands saying that greed is particularly significant because it, more so than other "evils," "embroils fathers, mothers, and the brothers of mothers." The fact that it disrupts intimate connections makes it worth this descriptor: "compound of all evils, a bundle of all hateful things." His obvious contempt for greed impacts his notion of felicity. The joy articulated in 'Follow Your

Heart,' is not tied directly to property accumulation nor total self-abnegation; it requires the

pursuit of individual goals. The ovjective of intimate connection—then—incorporates the

actualization of communal stability and personal focus in the direction of achieving one's

purpose. 'In Public,' later mentions the need to reserve the expression of negative personal

opinions for the sake of common good, even if the particular appraisal is accurate. There are

many more examples, but with each subtopic, there is an affirmation of political and cultural

norms; both inner virtues and collective aptitudes, this insinuates, are critical to stability within

political management and the maintenance of cultural tradition (Ptahhotep, 1).

The conceptual perspective of virtue in the "Instruction of Ptahhotep" can be described

through MA'AT: a name attributed to ancient KMT. It represents truth, justice, righteousness,

harmony, order, balance, and reciprocity. MA'AT is supposedly innate to the core of all human

creation. Thus, being connected to these concepts--within one's personal spirit—was important

to individual peace both on earth and throughout eternity in ancient Egypt. "Keep to the truth,"

Ptahhotep's Treatise starts. Truth is essential to wisdom; one should personally seek truth to gain

knowledge; and knowledge, as well as good communication, is important for societal harmony,

dignity, and respect. Inauthenticity is immoral and individual self-awareness is one's duty, he

also indicates. With introspective attention, individuals are more capable of distinguishing

between reality and falsehood. He specifically condemns artificiality, like greed, because it can

lead to "[harmful] [intentions]." As usual, this section contains both an individual and a

collective component. In agreement with his notions of intimacy, MA'AT forces one to

understand themselves in order to increase love and respect within the community at large

(Löwstedt, 497). Furthermore, he equates liberation with the elimination of power hierarchies. In

fact, communication processes, interactions and relationships seem more important to the ancient

Egyptians than their beginning and endpoints. Freedom of expression is thus intrinsically about the possibility to not only speak the truth but also to "[speak] truth to [people] [in] power."

With this comprehension, freedom of expression and--in tandem--liberation is always transitive in KMT society. The term 'freedom of expression' is often used today, in contrast, intransitively—as something attributive or predictive rather than relational and interactive, as something that one possesses not something that is developed through healthy relationships between individuals or with oneself (Löwstedt, 498). In "Instruction of Ptahhotep", three different sections start with the same line: "If you meet a disputant in action." Then come three different scenarios: "A powerful man, superior to you", "your equal, on your level" and "a poor man, not your equal." (Ptahhotep, 1). In each scenario, he recommends the same traits: patience and self-control (Löwstedt, 500). Equality, thus, is apparently important for a connective sort of justice where spiritual and societal peace abides through intentional equality of treatment. The three central aspects of 'connective justice' are reciprocity, solidarity, and communal social memory. As such, the notion of justice is correlated with a meaningful construction of the moral universe, in which all voluntary acts are viewed collectively. This may also be a form of constructing causality as a scientific principle: that there is no event without cause or consequence. Justice, then, will prevail through reciprocal logic—especially with attention to horizontal solidarity. The social memory necessary for connective justice is related to the idea that every action is communicative, either an answer or a question (Löwstedt, 503).

This text is politically significant because it addresses the ethical foundations that underlay societal institutions, including political ones. This, then, contributes to the maintenance of an empire. It is culturally significant because it represents an intergenerational informal transmission of knowledge, essentially equivalent to a societal code of conduct. Today,

"Instruction of Ptahhotep" is politically relevant because these maxims prove that, prior to

European invasion, there was African civilization--demonstrating that no culture can ever be

brought civilization; imperialism can only impose new sets of standards that often graft poorly

onto foreign established cultural norms thus producing perceived incompetence. Cultural

suppression, in fact, was the reality of many ancient African civilizations--during colonialism--

and, today, African Americans suffer from a lack of knowledge about their own cultural

beginnings.

KMT's Educational Theory

In "To be an African Teacher," Dr. Asa Hilliard recognizes the pedagogical elements of

ancient Egyptian education which are encapsulated through three important features: respect for

ancestors/community tradition, the notion of children as divine gifts from the creator, and the

elevation of spirituality/building for eternity. Egyptian scholars, he articulates, were less

concerned with formal educational processes. They had more interest in conceptual mastery

which they believed would lead the cultural preservation. They encouraged their students to

attain excellence--in, for example, capacities to interpret the natural and connect it to human

sanctity--through a particular approach which included apprenticeship and holistic nurturing.

Educators relied on instructional methods that would have been recognizable from their domestic

traditions; proverbs, symbols, and the interconnectedness of all things, specifically, were used to

spark student dialogue and interest. Like with Martí, nature was a significant tool for studying,

but not because it was the most accessible to rural farmers. Instead, natural processes were

admired because in ancient KMT the natural world was believed to give insight into the realities

of human natural inclinations. Through hands-on-interaction, thus, children were able to learn from 'true masters': individuals who were considered steeped in the thoughts and behaviors of their communities. For teachers, the propensity for excellence was assessed by one's likelihood to seek intergenerational wisdom. Those that communicated regularly with local elders and demonstrated loyalty of societal obligations were praised. This incorporates the previously mentioned notion of respect for ancestors as well as the importance of maintaining community norms. African teachers, additionally, believed in an innate genius of children, rooted in their divinity. However, unlike Martí--who hailed childlike agape love as a pious example for emulation--ancient African teachers invested in the actual children; individualized curricula appealed to a child's talents, familial background, and humanity. Because they considered children divine gifts, educators automatically held high expectations for their students and they cared about nurturing quality teacher-student relationships, peer-peer interactions, and fostering genuine connections between home and school life.

Hilliard claims the worldview of teachers in ancient KMT should be widespread knowledge--at least amongst black communities. The aim of Egyptian pedagogy was to teach how to cultivate good character and create social bonds. "For the African teacher," Hilliard states, "teaching [was] far more than a job…[Their] students and parents [were] [their] family." As a result, there was no sacrifice too great for this clan and for both its individual growth and societal enhancement. Perhaps, this is why the aforementioned MA'AT was taught; it reinforced ideological effects. The self-sacrifice that was sometimes needed to obtain and uphold the virtues of MA'AT was bolstered by a culturally-enforced pedagogical commitment to spirituality and eternity. The general subscription to a higher power, human connectedness, and generational sustainability prompted an education system that viewed education as not only a cultural

necessity, but an extension of divine ordinance. There was virtually no separation between one's spiritual and intellectual self (Hilliardb, 1). In fact, many educational processes were passed on orally as part of religious processes (Ptahhotep, 1). "Intimidad y modernidad: Precisiones conceptuales y su pertinencia para el caso de México" connects Latin America to ancient Egyptian ideologies when the author that they, also, "[deplore] the flourishing of individualism and the lack of commitment sustained by a culture of consumerism that promotes an obsessive complacency and makes it very difficult to sustain" intergenerational, interdependent, sacrificial, and spiritual teaching (Ruiseñor, 859).

Educators were not particularly strict; this was reinforced through socialization. Egyptians often studied nature which--due to long term observation--they thought demonstrated grand design. They used technology to develop a greater understanding of the human relationship to nature--interesting, that America often uses technology to exploit nature for profit, instead. The ultimate aim of education was to become godlike through the development of virtue. Obtainment of these moral standards was determined by the ability to overcome certain natural impulses. They sought to control thought, control action, stay true to their purpose, understand their spiritual identity, find their mission in life, be free from resentment, and have confidence in their masters/teachers. Of course, in order to do this, they had to know themselves well; one cannot control their impulses if they are unaware of their personal inclinations. To do so, they went through an extensive process of initiation. The goal of this practice was to instill communal tribe pride and unity, develop social responsibility, enhance individual character, and connect to spiritual power. Because teachers truly believed that their professions were assisting an intergenerational transmission of knowledge, they were willing to sacrifice current comfort for possible long-lasting communal good. Moreover, because of the incorporation of this ideology

into education, Egyptian pedagogy had little interest in innate intellectual capacity. They emphasized character growth as the main facilitator of educational progression. The thought was that through personal and social transformation there would be an eventual "true rebirth." This would happen when people choose knowledge over status and funds; it showed their ability to defend themselves from the allure of "search for stratification," demonstrating their genuine commitment to societal good.

The significance of KMT is reaffirmed through its historical utility in grassroots struggles for African American liberation--most recently, the pushback against prejudiced federal standards in the 90s; Asa Hilliard participated in this movement. The very existence of the "Instruction of Ptahhotep" and the 'Satire of Trades' are epistemological combatants against black dehumanization. Their conceptual value for intergenerational knowledge preservation, too, still supports worldwide black intellectual emancipation (Nobles, 730). Wade Nobles in "Per Âa Asa Hilliard: The Great House of Black Light for Educational Excellence" states, "conquerors are fully aware of the power of history and culture," as a basis for independence. Once freedom is won it must be sustained; a free person or group must have an independent conception of identity, purpose, and direction. The history and culture of KMT provide the foundation for these independent visions. Like dominant Cuban culture, Westernized distance allowed for the preservation of collectivist interpretation within societal scrolls. While many African Americans, specifically, but Afro Cubans as well, feel deeply disconnected from the KMT, the past--according to numerous black scholars--truly "contains the seeds for the future," in terms of presenting viable educational and liberatory measures.

Jose Martí's understanding of intimacy is important, here, because connects definitions regarding intimacy--solidarity, interrelationship, and intimacy labels—with notions of social

justice as well as education. As Walsh expresses, the inclusion of social justice in educational theories, to Afro diasporic communities, is almost a given. More specifically, Afro diasporic demographic notions of education often enourage "the development and positioning of other ways of being and thinking, towards the agency of critical, active and collective subjects that could act [in] their lives and those of their communities; subjects capable of seeking knowledge not only in written texts, but also in collective memory" (Walsh, 205). As both the antecedents and the consequences of education, the ancient people of KMT observed universal movement, change, and life itself for thousands of years. Hilliard suggests that what merely seemed shaped their pedagogical method was the recognition that a grand design appeared to be evident throughout the universe, which enabled one to study the universe in order to interpret the rest of human reality. Whereas many historians have been astonished by the unparalleled building of great tombs and temples within KMT civilization, Dr. Asa Hilliard raises an, arguably, more significant question: "What kind of educational system...allowed for the attainment not so much the level of technical development as the philosophical orientation [and]...uses of the technology." Higher aims than property or even social justice, embedded into this particular theoretical framework, drove the educational process. The goals of a comprehensive educational system were as follows: the unity of the person, unity of the tribe, and unity with nature; the development of social responsibility; the development of character; and the development of spiritual power. Per Aa Asa Hilliard notes that the ancient education system of KMT gave little thought to the "inept intellectual capacity" of the person. The entire living environment was organized, perceived, and constructed as a teaching environment. Everything was combined to convey values and divine character and to convey a special view of the world. Teachers, Dr. Asa Hilliard pointed out, modeled the behavior that they expect the student to learn. This excavation

requires individuals to parenthetically ask, how did the education of black students move from becoming one with MA'AT to being, at least domestically, academically inferior (Nobles, 731)?

The Afro-descendant people in the Andean region of Latin America, have constantly resisted and challenged order, finding ways to feel national integration and social interdependence despite exclusion from societal institutions. In contrast to indigenous grassroots organizations that mainly aim to transform their relationship with the state, Afro-Latinx struggles tend to center issues rooted in the intimate sphere. Within education, for example, they specifically focus on self-esteem, described as an intimate process of "affirmation, strengthening and re-existence" by the scholar, Catherine Walsh. The main site for this work is in the communal efforts for the development of African education, also known as 'ethno-education' (Walsh, 201). In this sense, it is worth remembering and giving agency to the words of two black intellectual activists whose lives exemplified these struggles. One is the Afro-Colombian and Ekobio mayor Manuel Zapata Olivella who argued some years ago that, "the chains are no longer in the feet, but in the minds." The other is W.E.B. Du Bois who said, in his ruminations about black consciousness, "ignorance is not only of letters but of life itself." It is these individual chains and this ignorance, decimated by empathetic internal intimacy and accurate historical education, that persist amongst Afro Cubans and African American folk, especially in activist spaces (Walsh, 206).

According to "Epistemologías, oligarquías y escrituras en crisis: del racialismo al culturalismo en el ensayo latinoamericano de los años treinta," there is no doubt that long historical processes have resulted in strong cultural parallels between the paradigms of black communities throughout the "black Americas," including--the author implicates--amongst Afro Cubans and African Americans (Mailhe, 30). There are obvious differences; individualistic

American culture deviates strongly from general Cuban collectivism, represented both in the Afro Cuban demographic and in dominant Cuban cultural beliefs. There are also, however, the obvious bonds of brutal conquest, human exploitation, and cultural extermination in the pursuit of plantation-based economies. Simply put, this means that in modern societies throughout the Americas "the decoupling of traditional social forms by industrial social forms," have replaced traditional black "social structures such as the Church, the village community and the extended family." Instead, they are "replaced" other fascinations "such as Science, the national State and the nuclear family." This has direct implications for spheres of intimacy because, presently, another article argues, African diaspora ethical erasure forces the devaluation of African American notions of solidarity, value for self-awareness, and acknowledgment of the need for interpersonal relationships (Ruiseñor, 863). The denial of ancient Egyptian existence and the struggle for re-existence, center a concern prevalent to both the past and the present of African descendants (Walsh, 201). Through the interrelationship of black marginalization and definitions of intimacy, black experience emerges--something that no single person has projected, premeditated or created by themselves.

Therefore, it is necessary to approach definitions of interdependence which unite black struggle throughout those displaced by enslavement. Ties are material, symbolic, relevant to both past and present, and—as a consequence—they are affective and institutional. Black Americans live in a space of flexibility and evolution. This network in ceaseless movement and notions of intimacy that are derived from its complexity, then, boasts a weaving and weeding of relationships that, even when a particular relationship is broken, survives as part of personal or family history. In constant rearrangement are all social relations, including the relationships that an individual maintains throughout their life. Through this theoretical reference, I propose, one

should notions of sexuality, love, family, and solidarity--societally and introspectively. This exploration is critical to intellectual, cultural, and personal liberation. As Ruiseñor signifies in "Intimidad y modernidad," none of these dimensions are isolated phenomena. Expressions of social networks and the links through which the broader social structures are formed, maintained or transformed, at the same time as the structures crystallize in the everyday relationships of individuals (Ruiseñor, 867).

Chapter Four: African American/Afro Cuban conceptions of intimacy? Rebellion?

In the academic sphere, there is a tendency to esteem individuals that omit personal details from their scholarship. In my opinion, this is due to a Western obsession with 'objective' empirical data. Thus, domestically, the idea that one's personal testimony cannot--under most circumstances--be used as a legitimate research source, has a particularly strong presence. There is, as Elsa Ruiseñor puts it, "a tendency to consider the individual-society relationship as opposite." This is prevalent even more so, "in the sphere of intimacy," where external forces are often "imposed on people...without taking into account the role that individuals play in the maintenance or transformation of...social relationships," Ruiseñor argues (Ruiseñor, 866). As such, despite the societally-affirmed notion that personal experience should not be included in official papers, I will--below--discuss my perception of Cuban activist conceptions of intimacy, based on my time spent in Havana, Cuba. Of course, this requires acknowledgement of my biases, indicative of my own evolving conceptions of intimacy and revolution. But, as "Lo afro en América andina: reflexiones en torno a luchas actuales de (in)visibilidad, (re)existencia y pensamiento" argues, "the first foundations [of ethno education] must be epistemic;" in order to consciously "confront inequalities" one must challenge common notions of legitimacy. By extension, the article claims that the inclusion of personal narratives in official scholarly documents "is a form of liberation, a way of facing the coloniality of power, of being and also of

knowledge" (Walsh, 206). As an African American activist, moreover, my underrepresented voice in this intellectual space--while obviously not valued at the level of Jose Martí, for example--has legitimate philosophical interpretations relevant to understandings of intimate connection. I do not subscribe to the notion that my scholarship should exist without being introspectively applicable to my life. Other underrepresented philosophical thinkers are important, as well, to discussions of intimacy definitions. Ruiseñor states in her research, for example, that "social characteristics are expressed through...media," still, activists with social media platforms were not mentioned in any of the peer-reviewed research that I located (Ruiseñor, 867). In "El Derecho Fundamental a la Intimidad," José María Desantes, too, adds that in the case of black Latinx individuals, subjective anecdotes are even more important because, as mentioned, empirical data about how race is experienced in post-revolutionary Cuba is rarely officially documented (Destanes, 268).

I started my conscious journey towards liberatory love--referring to both interpersonal and internal connection--my sophomore year of high school. I wouldn't necessarily say that I was in the pursuit of a cultural or intellectual revival but, at least amongst my friends, I have noticed that my conception of intimacy has always been acutely different; rebellious in substance, it strays from dominant domestic notions of intimacy. In some respects, I think that this is due to my Christian upbringing. *Relationship Goals*, a video series by Pastor Michael Todd, includes the biblical definition of love, which I subscribe to, located in 1 Corinthians 13:4-5: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs" (Todd). An author frames it this way in the text, *Praise of Love*: love is, in Christianity, the "acceptance of suffering in the name of supreme interests and not just on behalf of the individual

survival" (Badiou, 65). Love "is overcoming something that might appear to be impossible" (Badiou, 68). This idea of love, adopted by my family and religious social circle, primed me for an affinity towards interpersonal relationships that utilize sacrifice and encourage longevity, as delineated in Martí's literature. Additionally, my religious background makes it easy for me to accept both the Cuban and KMT value for deity. Martí and Ptahhotep both reference a strong link between God and man. This, some might find far-etched, but *The Bible* explicitly states, "unless you change and become like little children, you will never enter the kingdom of heaven." Thus, I was equipped to embrace the idea of children as central to agape love, which both texts articulate (Todd). The Church as a historical institution--too--has an element of misogyny incorporated into it. In aother pastoral sermon called *Single and Secure* the pastor says, "if you are fishing with your body: don't be surprised if you get body snatchers." This, the pastor includes as a part of a larger conversation about 'slutty' clothing, a discussion which blames female dress for male toxicity (Wilkenson). While I don't agree with this ideology, now, it is difficult not to believe that others maintain these sorts of ideas about modesty and femininity. Thus, the idea of Cuban toxic masculinity impacting the likelihood of emotional intimacy within romantic relationships was not particularly surprising, to me.

Still, I suppose, I have always considered my countercultural definition of love, central to my identity. My home church, for example, does not believe in divorce, except in the cases of domestic abuse or prolonged infidelity. Alternatively, most American individuals--represented in current divorce rates--believe that divorces are viable options. In fact, according to scholarship, approximately 50% of marriages within the US will end in divorce (Divorce Statistics). Recently, however, I have become more and more interested in love as an approach to political and cultural revolution. The book *What Love is and What it Could Be* by the Canadian activist

Carrie Jenkins was one of the catalysts for this interest. In it, Jenkins acknowledges the complex relationship between love and rationality (Jenkins, 153). This, like in the case of the earlier mentioned Álvarez Ramírez, is done through an exploration of monogamy (Jenkins, 171). In Western society, Jenkins acknowledges, definitions of love are viewed through the prism of interactions between science and societal appraisal (Jenkins, 33). Perhaps, this is why it was pretty difficult for me to understand Martí's notion of collective human consciousness. There is no scientific proof for a singular human mind and my presupposition about what love looks like impacted my ability to invest in Martí's work. As Jenkins says poignantly, "we bring our humanity and experience to all our intellectual pursuits" (Jenkins, 26). Thus, ideas of intimacy as a mere byproduct of human nature--not rooted in chemical addictions and neurological patterns-- was alien. Still, Jenkins considers herself a part of a "larger intellectual movement that pushes back against the temptation to attribute biology to products of social institutions" (Jenkins, 41). She strictly believes in the interaction of both, meaning that she thinks "conceptions of love reflect cultural ideas about humanity" just as much and they present biological truths (Jenkins, 48). Because this book is one of my favorite philosophical texts, I am sure that many of its interpretations bled into my personal biases surrounding love conceptualizations and labels. I consider my love, thus, to be not only religiously inspired but, also, consistently shifting based on new biological information and societal preferences. Additionally, I--like all of the other philosophers that we have studied--think that definitions of love are important because they indicate something about human inclination and capacity.

In Praise of Love is another book that has shaped my prejudices and preferences, in relation to love. In its opening lines the authors, Alain Badiou and Nicolas Truong, boldly assert this claim: "love needs reinventing" (Badiou, 1). As such, they situate love within a political, ideological, and cultural context, insinuating that social change, not only, is propelled by love, but that love--

too--must undergo its processes. Unsurprising then, is their idea that love and notions of intimacy should be important to activists, particularly those invested in social justice or liberatory revolutions. Moreover, they suggest that "in today's world, it is generally thought that individuals only pursue...self-interest. Love is an antidote to that" (Badiou, 17). Consequently, the idea of love as the undergirding force for transformative educational theories and solidarity were not particularly foreign to me during my exploration of Cuban life. The social media influencer, Shan Boodram, in her book named *The Game of Desire* alternatively claims that love is one of the many "[keys] to happiness" within a person's life (Boodram, 4). She then equates love with individual happiness, the pursuit of which one can selfishlessly seek. This seems concurrent with individualistic notions of love, initially, but with further analysis of the text one realizes, she is promoting individuality to increase self-reflective internal intimacy. "Know your turn on triggers; (Boodram, 38); know your love languages (Boodram, 40); know your sexuality (Boodram, 43); know your apology language (Boodram, 46)," she suggests. And, more than that, she encourages interdependence as way of exploring self-intimacy.

Another social media influencer, Will Smith, who is also an activist and actor, recently released a video regarding his thoughts on love. I have followed his relationship with his wife, Jada Pinkett Smith, for years. This particular video, not only represents, thus, a facet of my conception of intimate connection but also relatively clearly depicts it, indicating both my associations and my biases. Love, he states, within America has "[become] transactional." This means that if a person meets their partner's desires, then Americans believe that the other individual is worthy of love, according to Smith. Treating interrelationship like a business transaction--prompted by capitalistic conceptions of interrelationship--however, only "leads to anger and frustration," he suggests. Thus, the real paradigm of love is represented through a

gardner's relationship to a flower. The relationship that a gardner has with a flower is that the gardner wants the flower to be what the flower is designed to be, not what the gardner wants the flower to be. "You want the flower to become what God has designed it to be," he states. The partner is not demanding that the individual become what they need, tied to their ego. In fact, he articulates, "anything other than all of your gifts, wide open, urging this flower towards its greatness is not love." Love, in his mind, "is spelled LUV: listen, understand, and validate." Listening, is a magnificent superpower because there is nothing more powerful than a human being feeling truly understood. Thus, within his interpersonal relationships as well as in his interactions with the general public--he expresses--love means "devotion to [another's]…struggle. It's when you're committed to helping someone with their life. Helping them suffer less. Love is a deep desire for our loved ones' growth and all around well-being. You want them to feel good, be happy, and succeed in life" which "demands and in-depth understanding of" your "hopes and dreams and fears," your "needs and trauma," ultimately allowing for widespread societal growth. Love, he finally concludes, "is giving and sharing our gifts for the purpose of nurturing them and empowering them to create their greatest joys" (Smith). Will Smith helped me acknowledge one of the main differences between African American notions of intimacy and that of dominant American culture. Again, this is steeped in my personal experience, but I believe that African American culture and *especially* activists--due to their collectivist nature and roots in the ideologies of ancient KMT--perceive intimacy, more than others, as necessitating solidarity, interpersonal steadfast commitment, and internal awareness. They, moreover, see this is critical because it can lead to cultural revolutions, effective for personal and communal liberation.

Cuba

Narrating Cuba: Race, Identity, Arts, and Cultural Production, for me, was a trip academically dedicated to the study of social, political, and philosophical understandings of blackness and queerness in Cuba--specifically through the lens of identity and intimacy formation. Of course, I was also interested in the United States' involvement with the country, in terms of the way that the blockade impacts Cuban cultural norms and access to opportunities. Through the conversations that I had with activists, artists, Cuban citizens, Vanessa, a US-Cuba liaison, and Marvin, the Afro Cuban tour guide of the trip, I was forced to unlearn my American conceptions of blackness, examine my understandings of queerness, and-- yet, still--I was able to find an intellectual home amongst people from a different social, political, and cultural space. I came to Cuba wondering what intimacy looked like amongst double, sometimes triple, marginalized individuals, within a collectivist culture. I hoped to discover how people defined both intimacy and solidarity. I also wanted to explore how those definitions either related to or fought against American and Cuban societal norms. I left affirming many of my preconceived notions about individualism and collectivism but, additionally, I obtained a host of new questions: what does international black liberation look like when conceptions of blackness vary by country; how can my privilege as an American citizen be leveraged to create lasting global change without being imperialistic; and can conceptions of intimacy abroad be grafted onto the current American social landscape, to name a few?

The program began with a basic conversation about present-day Cuba and the Cuban Revolution. I learned about the intricacies of the Cuban embargo. I also learned more about the Cuban Revolution-- spearheaded by Fidel Castro, Jose Martí and Che Guevara. Cuba is a standout example of a country that successfully defeated imperialism--not through an army coup, but through grassroots organization and communality. The ideological roots of the revolution, itself, were black; the leaders gained a lot of knowledge from the Haitian Revolution which is a well-known example of a temporarily successful slave revolt. Unlike after the Haitian Revolution, however, following the Cuban victory, there was a redistribution of land; property was nationalized and reformations were given to indigenous populations.

Structural racism was virtually eliminated. In addition, issues related to violence, mental health, and chemical waste were greatly reduced.

It is important to note, however, that the romanticization of Cuba--especially from black American activists on the left--requires greater recognition of the nuances of contemporary Cuban life. Yes, things are grown ecologically on the island, but this is almost an economic requirement. The combination of Cuban sustainability and food imports are the only reasons that Cuba has been able to withstand such a harsh ban on trade, by the United States. In a similar vein, there is no institutional racism or over-militarized police force, within Cuba, but racism still exists and fighting it just becomes harder without explicit laws to eliminate and with mass denial of its persistence. I witnessed, multiple times during my stint in Havana, the hyper-attention on black males by police officers--without guns, they were just unable to shoot; their access to these technological advances in arms, by the way, have been enforced by the United States embargo. Havana looks retro, peaceful, and eco-friendly--and it is--but black American activists must remember the reasons behind these features: a combination of collectivist culture and the United States' domination. Still, perhaps, microaggressions, cultural racism, and forced ecological awareness are better than the extreme police brutality, systemic oppression, and denouncement of climate change in the United States right now. It is just important to acknowledge that there are still many oppressive systems in Cuba; socialism has not solved everything, and many black Cubans are far from experiencing ultimate liberation. Perhaps the question to ask here is what liberation really looks like. More, how can the elevation of consciousness and economic liberation manifest in the black community within the United States?

Related to this notion of activism, was my revelation about allyship during the trip. During a tour that we took with the scholar Zurbano Torres, we learned that tourism contributes to the erasure of blackness within history as well as reinforces present-day gentrification. For example, when standing in front of that first mural in Havana Vieja, we were told that--despite the large number of influential Afro-Cubans throughout history--only two people represented for their Cuban contributions, were black. Even more interesting, the black people on the wall were specifically selected because they seemed to

encourage the elimination of the slave trade to Cuba, not slavery itself. They were used, by white Cubans, to argue that Cuba needed to break away from Spain, not to humanize the Afro-Cuban population. Another thing that I learned is that there are seventeen hotels in the city but none of them are owned by people born in Cuba. Gentrification has been exacerbated by tourism and in a lot of plazas--still--this tourism encourages the prostitution of black bodies. There is a type of legal prostitution/exploitation, as well that disproportionately impacts black women; they do not necessarily sleep with foreigners, but they dress up for them in colonial wear and parade around for pay. When looking at who is able to work in tourist spaces, it was easy to observe racism and colorism--which, as mentioned, is not as overt as in the United States. Torres also brought up that there is no racial segregation in Cuba, unlike the United States which is constantly being resegregated. But, he explained, there is economic segregation because a lot of black people can't participate in the most fruitful parts of the economy. In the United States, he joked, Starbucks is the symbol of gentrification but in Cuba--he explained--the process of gentrification involves taking places that Cubans have lived in for generations and commercializing them through investors for touristic purposes. The most surprising part to me, however, of this whole spiel was the fact that directly following the presentation on tourist gentrification in the space where we received the tour, girls that I travelled from the US with went to the very shops that we had just learned about to buy things for their family. The lack of intentionality or maybe recognition, to me, was astonishing. As a future traveler, and hopefully not just a tourist, I have committed to doing everything in my power to buy souvenirs from local artists and I want to find housing amongst local people, not at fancy hotels. I wonder, still, if it's possible to travel without gentrifying a space. Perhaps, being intentional about minimizing gentrification and leveraging American privilege to remain in solidarity--is enough.

This attempted erasure was a running theme within all the discussions regarding blackness throughout the week. I was surprised, for example, to find out during our visit with Mafa that there is only one word in Spanish that refers to both "twists" and "braids," two completely different afro descendent hairstyles. The erasure of blackness from the very Spanish language, itself, was a powerful representation of the historical invisibility of Afro-Latinx demographics. Blackness, in America, is something that I

would consider consistently excluded from dominant narratives but never--in my opinion--would an American dare to deny the existence of blackness in its entirety. However, I do recognize that Americans have a completely different conception of blackness than Cubans. For example, during the presentation with Mafa we learned that certain people are sometimes considered black because of their specific characteristics or traits; what we could call an individual who is "acting black," because of their urban background, Cubans might simply recognize as a black person. Scholarly research affirms this. In "La problemática de las categorías raciales en Estados Unidos: El caso de los afrocubanos," the author says that the racial and ethnic composition of cities of Austin and Albuquerque, according to research, is very different from that of cities in Florida, New York and New Jersey that have already experienced waves Afro Cuban migration. Indeed, the dominant race paradigm in the United States has historically been based on the distinction between whiteness and blackness and the one drop rule, which defines people with any African descent as black. Although the white-black dichotomy has been the basis of the domestic racial classification, other groups have also been subject to racialization as 'non-whites,' including Asians, Native Americans, and Latinos. The one-drop rule that defines anyone with African descent as black is not consistent with Caribbean racial designations, which generally use a variety of verbal markings to identify intermediate shadows between whiteness and blackness. Thus, they face a construction of "blackness" that differs from that of their home countries. Caribbean race identification constructions also depend on many other determinants, including factors such as skin color, hair texture, language and social position.

Blackness in North America--too--is highly linked to an African-American identity and ethnicity, which comes from a history of racial oppression, as well as specific cultural attributes, including speaking styles, music, clothing, literature and food. When black immigrants from the Caribbean interact with African Americans, they find that their blackness is constantly questioned, because they lack this shared cultural background. Afro-Caribbean immigrants, then, face a biological definition and a cultural association related to blackness that appear to be contradictory when they face the rule of a drop that defines them as black, although they can simultaneously be rejected from this category by African-

Americans. The second challenge presented by the United States racial categorization system is the 'Hispanic/Latino' classification. The category of Latino/Hispanic in the US is also complex. They are defined, by the government, as 'a group of Spanish-speaking origin or descent,' but that can be of any race. In Cuba, "black" is perceived as an open category that can be broken down into more specific subcategories, depending on skin color, hair texture, facial features, as well as social class and other intangible personal characteristics. These subcategories that exist as extensions of blackness include descriptors such as "brown", "jabao", "mulatto", "Indian", and "brunette." The fact that Afro-Cubans can self-identify using countless racial categories simultaneously does not fit the unique and mutually exclusive nature of the race in the United States problem. As mentioned, the status vis à vis the "Hispanic" category also adds complexity to racial identification (Newby, 1). Race and ethnicity, however, are not simply labels imposed on people. They are also identities that people accept, resist, choose, specify, invent, redefine, reject, and actively defend. They are not just circumstances, but active responses to circumstances by groups and individuals guided by their own preconceptions, provisions and agendas. I asked Dr. Tomas Fernandez Robaina, a Cuban historian, about the differences between black culture and mainstream Cuban culture, especially related to its impact on black erasure. He notified me that there were, to his knowledge, no major differences between mainstream Cuban values and Afro-Cuban conceptions. In America, where black communities are--on average--far more collectivist than the US individualistic dogmas, black culture is starkly distinct from dominant rules and norms. But in Cuba, where the entire country adheres to communal understandings, this distinction is eliminated. Thus, cultural erasure and inclusion, apparently, sometimes coincide, at least in regard to values.

The value that I was most interested in investigating, as mentioned, was intimacy. In summary, within my informal interviews I found that love was political, was a battlefield, was beauty birthed from a violent process, involved self-love, unconditional love, mutual respect and--more than just a feeling--a set of actions. Thus, love signified a certain mindset, within Afro Cuban activist circles, and love required—as a result--a certain kind of soul. This soul must be committed to safety, liberation, rights, community, and the eradication of marginalization by bringing the periphery to the center. I saw examples of these

sorts of communal definitions of intimacy even while simply walking through the streets of Havana. Nowhere in the United States, for example, is there a large bench--literally called 'the sofa' where people sit and talk in groups, without access to wifi or phone data. I have always hoped to find a partner that recognizes my humanity, positionality, and individuality while still pursuing an interdependent and liberatory connection. It was inspiring to see that, outside of the United States, entire cultures are maintaining relationships with the approaches that I find so difficult to locate within America. I wonder, however, how this understanding of love can be attached to notions of friendship, empathy, and solidarity, which I think the United States could use a lot more of right now. Cuba was truly a life-changing experience. I could definitely see myself living there for a few years sometime in the future. It was really refreshing to see that there are people that have similar interpretations to me, specifically regarding conceptions of ownership, closeness, jealousy, power, and love; I truly felt as if I got a glimpse of what my future life could/will be like (and it looks beautiful).

America

Recently, I was watching an Instagram story about self-love by the profound and radical African American leader, Sonya Renee Taylor. In a piece titled, *How is Your Old Story in the Way of Your New Life?* she breaks down the necessity of providing space for the interrogation of personal biases when presenting new material to an engaged audience. This, she more specifically claims, is the only way to cement new information into their daily life, a process that leads to increased "access [to] [internal] peace, power, joy, connection, [and] pleasure" (Taylora). In another one of her videos*, Necessary Vulnerability: Moving Through Story of Not Being 'Good' Enough,* she asserts the importance of, not only ideologically—but also financially--investing in activist work, especially after using them as a resource. "I believe the non-profit industrial complex does a disservice to movement work," she says, "to individuals and their ideas…I believe that it continues to treat the work of changing the world and changing society as some nice charitable thing that you do on the side as opposed to saying that in order

to fundamentally change the system that is…inequitable, we actually have to…change ourselves as consumers" (Taylorb). As such, below, I have created a collage of pictures that I took in Cuba and combined them with the works of art that I bought from the activists there, that I informally interviewed. I, now, ask you to acknowledge your personal biases regarding notions of intimacy and then, I challenge you to interpret the pictures yourself; create your own idea about what notions of intimacy might exist amongst Afro Cuban activists based on the pictures below. Enjoy!

Conclusion: Why Do We Care?

To recap, there are three main types of intimacy: widespread solidarity, external interpersonal connection, and internal intimate self-awareness. Each are experienced universally but expressed and understood differently; the interaction of cultural dogmas and identity features makes conceptions of connection distinguishable between demographics. The large-scale communal intimacy correlated with agape love is called solidarity. Alternatively, interpersonal intimacy refers to an intense connection between a select group of people bonded by mutual vulnerability and, often, shared secrets. Indeed, there is also potential for internal intimacy: an intimate relationship within oneself grounded in intentional self-exploration and acceptance. Definitions of intimacy, like other abstract notions that are rooted in subjective theoretical appraisals, can be investigated through the prism of philosophy. They can also be shifted by ideological revolutions. Scholarship explains that ideologies develop and permeate societies either through a) cultural entrepreneurs who reinforce certain identities based on potential profitability or b) privileged groups who latch onto theories in an attempt to navigate difficult circumstances. Irregardless, ideas operate within historical structures. Realities of race and gender nuance both the visibility and longevity of ideological presences. Common language, trauma, and traditions bolster the likelihood of ideological endurances within a specific communal space; within these sort of cultural revolutions, however, is an increased propensity for coercive dominance in order to maintain ideological control.

Jose Martí acknowledges all of these notions. As such, dominant conceptions of intimacy in post-revolutionary Cuba include the belief that oppressive systems must be combated by

interconnection, often superseding traditional geographical boundaries in the pursuit of intellectual revival. Cuba, too, esteems interpersonal commitment--especially those that elevate sacrifice, perseverance, and the development of the aforementioned triumphant love. Intimate connection with oneself regardless of external circumstances, Martí also suggests, assists with personal authenticity and--eventually--communal liberation. His 'nuestra American' identity and corresponding political philosophy require all three: interest in collective good, steadfast companionship, and introspection. His ideology has lasted; collectivist notions of intimacy have persisted and impacted, most prominently, the Cuban education system. His theory of education relies on the dialogical approach, meaning learning through egalitarian dialogue. It reduces man-made hierarchy and appeals to practical and hands-on modalities of investigating emotionality and appraising human nature. While Martí ruminates about these in scholarly literature, Cuban society did actualize these concepts in the transformative Cuban literacy campaign.

The documentary, *Maestra*, shows the applicability of Martí's collectivist notions of intimacy and his perspective regarding cultural revolution to teacher-student relationships. In 1961, the national Cuban literacy campaign was launched. 2,500 people volunteered as teachers and 100,000 of them were under the age of 18. This was possible because of Martí's proposition: dialogical instruction. Without a hierarchical model of informational transference, it was easier to enlist an 'army' of teachers with relatively rudimentary expertise--but, arguably, more dutiful commitment and passion. Fidel Castro, upon launching the campaign, searched for urban students to teach in the countryside. This meant he had to find teachers that were willing to leave their comfortable communities in order to live with their students in rural areas. Similarly, students had to be willing to sacrifice rooms in their modest homes so that a stranger could move in and live with their family for a year. In the documentary, several of the former teachers are

interviewed--expressing the previously mentioned notions of both commitment to collective good and interdependence between student and teacher. As one woman states: "we became a family." Another says, "helping a person selflessly is one of the best things that can happen in a person's life...when you learn this at such a young age, it becomes the foundation of your life; the purpose for your life." In a similar vein, former students expressed love for their teachers. For example, one man also said, "we became like a family together. They worked alongside us in the agricultural work that we did, then used the few hours that they had left to prepare classes." They danced together, they enjoyed each other's company, they learned the unique traditions of each other, and worked together. They also survived trials as a group. Following the Bay of Pigs, for example, insurgents who were bent on dismantling Castro's dictatorship roamed the countryside. One former teacher discussed the time her rural 'home' was confronted by these Cuban exiles: "they were banging on the door screaming 'bring out the literacy teachers'," she states, but the father of the household who was one of her students "promised to protect [her].....He said 'I will not.'" Thus, teacher-student love in the Cuban literacy campaign was collectivist, derived from Martí, and victorious--despite both external ideological and internal physical attempts to thwart Cuban liberation.

And, many of the teachers affirmed, it changed their relationships with themselves, as well. "I was happy, happy, and fulfilled" one lady said about her experience. Another said that working led her to more intimately know herself. It gave her a "sense of freedom, enjoyment, and independence." It made yet another teacher recognize her capacity to both sacrifice greatly and challenge prejudice: "you feel pleasure when you help another person," she claimed. Through "a lot of love and patience" she was able to change minds around gender norms in the household which instilled pride. "I didn't do it because I knew that it was going to be a historical

moment," she later states. "I did it because...I knew that I was doing a good thing. I was giving something of myself to others. Which was always taught in our home. We had to share what little we had." This quote points to the underlying cultural dogmas--represented by Martí--that propelled the success of an intellectual revolution, shifted some negative cultural norms, and provided hosts of Cuban--including Afro Cuban—opportunities to attain societal dignity. Cuba now has an adult literacy rate of 99.75%, one of the highest in the hemisphere. Solidaristic, reciprocal intimacy created teacher-student relationships conducive to widespread positive social change (Maestra).

Why is this significant to the US? Well, America has an entirely different notion of intimacy, rooted to individualism, which impacts their teacher-student relational dynamics. Teachers would not be expected--for example—to even to meet a student's family, let alone consider themselves a part of student's intimate circle. This is particularly difficult for African American students as, KMT signifies, intergenerational interdependence is commonplace within their early educational frameworks. In the United States, formal education is generally regarded as a primary vehicle for reducing poverty and closing the wealth gap between African Americans and dominant cultures. According to the "U.S. Department of Education Office for Civil Rights Data Snapshot Report," African American students are less likely than white students to have access to courses that would prepare them for a college education, in the public school education system. According to another report by the department, even when black students do have access to honors or advanced placement courses, they are vastly underrepresented in these courses and talented education programs. The "U.S. Department of Education Office for Civil Rights Data Snapshot" also indicates that African American students are often located in schools with less qualified teachers, teachers with lower salaries and novice teachers. In "Who Believes in Me?

The Effect of Student-Teacher Demographic Match on Teacher Expectations" by the Upjohn Institute, research demonstrates evidence of systematic bias in teacher expectations for African American students and non-black teachers were found to have lower expectations of black students than black teachers.

To illustrate the magnitude of importance regarding trust within domestic teacher-student relationships one must look at Zaretta Hammond: a critical pedagogist known for her book *Culturally Responsive Teaching and the Brain*. In it, she references Geneva Gay--an author and leader of culturally responsive analysis--who deems positive relationships "one of the major pillars" of productive education (Gay, 70). Hammond explicates the neuroscience behind this concept: trust and fear are inversely related. Fear activates the amygdala and the release of cortisol whereas trust soothes the brain which, in turn, frees it for other activities like creativity, learning, and higher order thinking (Hammond, 76). Thus, positive relationships unintentionally keep safety-threat detection systems in check; when the brains of students are at rest, they are neurologically primed to function best within a classroom setting (Hammond, 48).

Furthermore, the tension between individualism and collectivism--one of the most significant differences between dominant and minority cultures--reflects a host of fundamental differences in brain organization. Hammond says that individualistic societies emphasize individual achievement not interdependence, a characteristic that is commonly honored in collectivist cultures with oral traditions (Hammond, 25). Cultures with a strong history of commitment to verbalization rely on social engagement systems to process new information. Therefore, within minority groups the retention of knowledge is more significant with the inclusion of common interactive learning aids like stories, music, and repetitions--styles that typically accompany a communal experience (Hammond, 48). A written tradition, however, does

not require as much person to person communication (Hammond, 28). Thus, classrooms devoid

of oral communication and human interaction require extra effort for minority

students who are forced to create neural pathways contrary to their natural inclinations. To make

learning absorbable, Hammond suggests teachers must determine what students already know

and understand how they have organized it within their cultural schemas. From there, she

challenges educators to construct culturally-based lesson plans which empower the brains of

minority students by utilizing their existing neurological frameworks. This could challenge

teachers, but it strengthens minority individuals (Hammond, 49). In fact, to avoid it--she claims--

would be equivalent to an "intellectual apartheid" (Hammond, 31). Though not explicitly

mentioned, this assertion in itself implies that Hammond does not see this element in current

pedagogy; the trust factor is--if not entirely absent--greatly diminished.

Daniel G. Solórzano is another pedagogical theorist committed to the rectification of

racial disparities in the public school system. His work, outlined in "Beginning Teacher

Standards: Impact on Second-Language Learners and Implications for Teacher Preparation,"

focuses on deciding what information should coincide with school district trainings in order to

orient outlooks towards intelligence conceptions compatible with Latinx successes (Solórzano,

38). The text begins with a short literature review which relays the history of erudite thought

processes, in terms of professional developments regarding competence and race. Solórzano

essentially says that, in the past, personalities--in relation to both the self-identification by and

external reputations of teachers--were considered the most credible determinants of teacher

intellectual aptitude. Esteemed administrators and educators, themselves, commonly identified

with businesslike attitudes and valued task organization while maintaining a commitment to

instructional content and possessing a 'natural resourcefulness;' these represent a distinct set of

traits and inclinations still associated, in many circles, with impressions of teacher effectiveness at present. Historically, the criteria for an impressive teacher also included their likelihood to ask difficult questions, accept the feelings, and acknowledge the ideas of their pupils: all elements most associated with individual dispositions, not cultivated insight. Particular traits were also labeled notably beneficial; Solórzano reports that academic research--in the past--has signified that warmth, encouragement, and high expectations to the point of 'overteaching' are supposedly critical to teaching well.

While somewhat outdated, these insights posses legitimacy. In relation to the latter point, according to Solórzano, contemporary researchers have found that 'high achievement teachers' communicate higher performance expectations for students and demand more work in comparison to other teachers within their respective schools. Teacher efficacy--defined as taking both the credit and the criticism related to student improvement--is also significant. Solórzano mentions that modern studies find that teachers who are acknowledged for student successes also take responsibility for finding methods to instruct students who are struggling in their classrooms. Thus, Solórzano articulates that the typical notion of teacher competence does have some practical applications; not personality, but values--which are related to both internal judgements and principles regarding moral duty--do help predict the seriousness with which a teacher is intrinsically motivated to sacrifice time and devote energy for the sake of student progress. Additionally, an external appreciation of the appropriate values--he intimates-- encourages an important skill for all teachers: willful internally intimate reflection (Solórzano, 42). Solórzano's use of words like "trait" and "characteristic" throughout this portion of the text, however, implies that skills are not often the focus of professional development--or at least have not been, in the past. Instead, he emphasizes the correlations academia has and does propose

between the personality of teachers, their teaching strategies, and their individual competence levels. Accordingly, he communicates a unique addition to modern critical pedagogy: historical definitions of competence have created a narrow schema of intelligence, in regard to teachers as well as students which, most likely, impacts the way they interact with their classroom. Solórzano, however, also points out that the majority of early studies about what constitutes an effective teacher did not include samples with second-language learners, so their results are somewhat deficient in applicability to classroom contexts that are linguistically and culturally diverse.

Unlike current definitions of intellect, which highlight personal character, Solorzano's argument centers around the importance of connection and relationship between students and instructors. Indeed, he cites research that describes the cultural difference theory--a term which explains the underachievement of minorities as a consequence of a cultural disjuncture between home and school language use and cognitive styles. He does not pinpoint what 'school cognitive styles' entail but he does recognize that teachers who build genuine relationships with their students, including those with backgrounds different from their own, are able to better interpret the manner in which second-language learners not only learn but display knowledge. In order to accurately comprehend displays of achievement progress one must be able to interpret the different manners in which developments can be exemplified (Solórzano, 50). The "necessary components of being a culturally competent teacher involve becoming familiar with relevant aspects of students' background knowledge and experience," he concludes. Data shows that around 80 percent of California's teaching force is White, while over half of the California public school system students in K-12 hail from either culturally or linguistically diverse atmospheres. Consequently, Solórzano presents his assertion as imperative. As Hammond pointed out, strong

teacher-student bonds are crucial to the development of accurate assessments of and comprehension. Therefore, he explains, if teaching effectiveness is indeed correlated with the intelligence of teachers, capability should be evaluated through the number and depth of their interpersonal connections--at least towards minority communities. Like many other theorists he places a certain amount of blame and, ergo, responsibility on the government which he thinks should manufacture changes in perceptions of intelligence and competence--though he does not mention how. "Creating effective schools for second-language learners," he states, "certainly entails a comprehensive effort on the part of all major stakeholders at the state, district, and school level." The inclusion of definitions about perceptions intelligence in relation to teachers, as well, further intensifies the apparent urgency of the pedagogical shift that he recommends which should be, according to him, rooted in a multifaceted protest of historical educational analyses (Solórzano, 46). Solorzano's assertion has direct applications to present pedagogical analyses in the African American community.

The text "Unlocking the Potential of African American Students: Keys to Reversing Underachievement," by Yvette Jackson, begins with a reference to the researcher Renzulli who in 1975 supposedly identified the three traits of people--meaning teachers and students--who display high academic performances: task commitment, above average intellectual achievement, and creativity (Jackson, 202). These three areas are all language dependent; in order to communicate commitment to a task or encourage creativity--for example--one must understand the nuances of cultural expressions. Resilience, spirituality, humanism, communalism, orality, realness and personal style are the African American cultural values that Jackson selects in order to dissect the relevance of cultural expression in the classroom. Resilience is defined as the conscious need to bounce back from disappointment and disaster; African American culture

considers humor and joy tools to the renewal of life's energy in response to societal oppression. For African American populations this renewal is often associated with spirituality which is based on a belief, derived from many African nations, that all elements in the universe are of one spirit and that all forms of matter are different manifestations of divinity. The term humanism refers to the African view of the world describing it as alive and, combined with an attention to both spirituality and resilience, this vitalism is demonstrated as an admiration of those that strive for goodness and justice in the world. Communalism denotes awareness of the interdependence of people. Communalism is connected to the elevation of orality and verbal expressiveness, which refers to the special importance attached to knowledge that is passed through word of mouth, as well as realness--which refers to the ability to face life as it is, with authenticity and uniqueness (Jackson, 207). The blunt refusal to mimic the exact technique of a particular classical author in an assignment, for example, may be a demonstration of African American 'culturally affirmed' creativity through an appeal to personal style, verbal communication and realness. However, this may be perceived as defiance from an authority figure who does not understand the cultural values of an African American student. Similarly, a teacher's extension of a deadline from Friday in class to Sunday night may be meant to portray commitment to their tasks and duties as an educator but could be misinterpreted as a disregard for spirituality and religiosity by an African American parent.

Culture molds language, and language expresses a way of thinking. Academic underachievement is more prevalent in classrooms where students are culturally distant from their teachers. Jackson believes that the misjudgments that non-black teachers make about African American potential are often a result of the way that cultural values modify

manifestations of the three traits correlated with academic success—task commitment, intellectual capability, and creativity (Jackson, 205). Not the traits themselves, but the definitions associated with each term have created narrow conceptions of what is deemed a 'high achieving' individual (Jackson, 204). In fact, Jackson says she considers the very words 'high achieving,' marginalizing in nature; they are used as both indicators and perpetrators of low expectations for the African American community. The phenomena of underachievement in the African American community is framed as an issue connected to the personality and drive of students. While this is a relevant component, the motivational styles and identity formations of pupils are often derived from teachers who instill a lack of confidence within their student body because of personal cultural biases. Jackson, thus, like Solorzano and Hammond, outlines the necessity of a strong teacher-student relationship. Beyond the language barriers there are psychological factors related to race that impair the likelihood of educational mastery and confidence amongst African American students. The brain, unlike the mind, is a biological entity, not a social or cultural product. While brain capacity, itself, is actually detached from these particular processes, Jackson's research signifies that teachers can make choices that directly affect students' understandings of themselves which actually impacts their brain's ability to process and retain information. She suggests that teachers approach learning and teaching strategies in a way that incorporates diverse cultural schemas into a pedagogy that appeals to the brain capacity of students instead of an unidentified, culturally dependent notion of intelligence.

Notions of what constitutes 'legitimate' political theory—often rooted in prejudicial political agendas—have, so far, obstructed academic research regarding the relationships between Afro Cuban, African American, and ancient Egyptian conceptions of intimacy. Obviously, teacher-student love in Cuba, impacted literacy rates, especially within the Afro

Cuban demographic. Today, these historical notions of love remain amongst Afro Cubans activists. African American activists, too, recognize the necessity of intimate teacher-student bonds in order to mitigate African American educational underachievement. However, they do not explicitly delineate the type of intimacy that must be fostered, nor do they suggest how a public school teacher in the domestic inner-city could actualize these ideologies; it seems, the teacher would have to create and sustain their own mini cultural revolution within a classroom setting—a difficult feat. Consequently, future research must be conducted on how divergent notions of blackness and individualistic dogmas regarding interdependence would impact the reality of cultural transference. Still, the potential positives of the incorporation of afro descendent interpretations of intimate connection within inner-city classrooms are clear. The ideological applicability of afro diasporic intimacy definitions—rooted in collectivism--to conceptions of teacher-student relationships, thus, must be pursued within political theory scholarship related to the educational sector or liberatory social justice work.

Bibliography

Ackerly, Brooke, et al. "Grounded Normative Theory (GNT): Theorising with Those Who Struggle". *European Consortium for Political Research*, 2018, pp. 1-41.

Badiou, Alain, and Nicolas Truong. *In Praise of Love*. United States Kingdom, 2012.

Berman, Sheri. "Ideas, Norms, and Culture in Political Analysis." *Comparative Politics*, vol. 33, no. 2, 2001, pp. 231–250. *JSTOR*.

Betto, Frei."José Martí y el equilibrio del mundo desde la ética" *Cuadernos Americanos*, vol. 144, 2013, pp. 11-19.

Bojórquez Urzaiz, Carlos E. "Indigenous Components in the Discourse of "Nuestra América". *Radical History Review*. vol. 89, 2004, pp. 206–213.

Boom, Brian. "Biodiversity without Borders--Advancing U.S.-Cuba Cooperation through Environmental Research." *AAAS Center for Science Diplomacy,* 2012.

Boodram, Shan. *The Game of Desire.* HarperCollins Publishers, 2019.

Brown, Denise Fay. "Latin America is dead. Long live Nuestra América!" *Canadian Journal of Latin American and Caribbean Studies*, vol. 38, no. 1, 2013, pp. 1-16.

Campbell, Charles S. The Transformation of American Foreign Relations, 1865-1900. 1st ed., Harper & Row, 1976.

Caribe, Ronald Briggs Poetry. "Pedagogy, and Equilibrium: José Martí's Critique of the New York City Public Schools." *Revista de Cultura y Literatura 10*. vol. 2, no.7, 2007-2008, pp. 7-32.

Carruthers, Jacob. Intellectual Warfare. *Chicago Third World Press*, 1999.

Cedillo, Arturo Vilchis. "Martí, anarquistas y lectura en Cuba." 2010.

Desantes, José María. "El derecho fundamental a la intimidad." *Estudios Públicos (Chile),* vol. 46, 1992, pp. 267-288.

De la Fuente García, Alejandro "The New Afro-Cuban Cultural Movement and the Debate on Race in Contemporary Cuba." *Journal of Latin American Studies,* vol. 40, no. 4, pp. 697-720. *Cambridge University Press.*

De Sousa Santos, Boaventura. "Why Has Cuba Become a Difficult Problem for the Left?" *Latin American Perspectives,* vol. 36, no. 3, 2009, pp. 43-53. *SAGE Publications, Inc.*

"Divorce Statistics and Facts: What Affects Divorce Rates in the U.S.?" *Wilkinson & Finkbeiner, LLP*, 2019.

Fallas, Jacqueline García. "El pensamiento pedagógico de José Martí acerca de la formación docente y el currículum educativo". *Universidad de Costa Rica Revista Educación,* vol. 29 no. 2, 2005, 67-75.

Fernandez, Nadine. "The Color of Love." *Latin American Perspectives*, vol. 23, no. 1, 2016, 99-117.

Finnemore, M. "Norms, culture, and world politics: Insights from sociology's institutionalism." *International Organization*, vol. 50, no. 2, 1996, pp. 325-347.

Gay, Geneva. Culturally Responsive Teaching Theory, Research, and Practice. *Teachers College Press*, 2018.

Gershenson, Seth, , et al.. "Who Believes in Me? The Effect of Student-Teacher Demographic Match on Teacher Expectations?" *Upjohn Institute Working Paper,* 2015, pp. 15-231. *Upjohn Institute for Employment Research.*

Giles, Paul. "The Parallel World of José Martí. *Radical History Review,* vol. 89, 2004, pp. 185-190.

Grosfoguel, Ramón. "Racismo/sexismo epistémico, universidades occidentalizadas y los cuatro genocidios/epistemicidios del largo siglo XVI." *Tabula Rasa; Revista de Humanidades* vol. 19, 2013, pp. 31-58.

Hammond, Zaretta, and Yvette Jackson. Culturally Responsive Teaching and the Brain: Promoting Authentic Engagement and Rigor among Culturally and Linguistically Diverse Students. *a SAGE Company*, 2015.

Hare, Paul. "U.S. Public Diplomacy for Cuba: Why It's Needed and How to Do It." *U.S.-Cuba Relations at BROOKINGS*, no. 1, 2010.

Hilliard, Asa G. "The Meaning of KMT (Ancient Egyptian) History for Contemporary African American Experience." *Phylon (1960)*, vol. 49, no. 1/2, 1992a, pp. 10–22. *JSTOR.*

Hilliard, A. G., III. To be an African teacher. Retrieved March 4, 2009b.

Hufbauer, Gary, et al. "Case Studies in Economic Sanctions and Terrorism 60-3: US v Cuba." *Peterson Institute for International Economics*, Oct 2011.

Jackson, Yvette. Unlocking the Potential of African American Students: Keys to Reversing Underachievement. *Theory Into Practice*, vol. 44, no. 3, 2005, pp. 203–210.

Jenkins, Carrie. *What Love Is and What It Could Be*. Basic Books, 2017.

Jimenez, Abel Prieto. "La cultura cubana: resistencia, socialismo y revolucion" *Cuban Socialista*, no. 2, 1996, pp. 2- 11.

JonesMitchell, Nirel. "Relación entre Martí's comprensión de la naturaleza humana, su teoría política, y su concepción de que individuos particulares están incluidos en su visión para américa latina". 2018.

"K-12 Disparity Facts and Statistics." *UNCF*. 2019.

Karandashev, Victor. "A Cultural Perspective on Romantic Love." *Online Readings in Psychology and Culture*, vol. 5, no. 4, 2015.

Karandashev, Victor. Romantic Love in Cultural Contexts. 1st ed., *Springer International Publishing*, 2017.

Kirk, John M. "Jose Marti: His Reform Programmes and social change in revolutionary Cuba." *Bulletin of the Society for Latin American Studies*, no. 28, (1978), pp. 3–23. *JSTOR*.

Kronenberg, Clive W. "Equality, Solidarity, and the Human Condition: Categories of Humanism in José Martí's Anti Colonial Critique." *Latin American Perspectives,* vol. 41, no. 4, 2014, pp. 28-47.

Krogstad, Jens. "After Decades of GOP support, Cubans shifting toward the democratic Party" *Pew Research Center,* June 2014.

Leogrande, William. "Trump Has Set U.S.-Cuba Relations Back Decades." *Foreign Policy*, Feb 2017.

Lichtheim, Miriam. Ancient Egyptian Literature—A Book of Readings Volume I: The Old and Middle Kingdoms. *The University of California Press*, 1973.

Löwstedt, Anthony. "Do we still adhere to the norms of ancient Egypt? A comparison of Ptahhotep's communication ethics with current regulatory principles." *International Communication Gazette,* vol. 68, no. 1, 2006.

Maestra. Dir. Catherine Murphy. Women Make Movies, 2012. Kanopy. Web. 3 Dec. 2019.

Mailhe, Alejandra. "Epistemologías, oligarquías y escrituras en crisis: del racialismo al culturalismo en el ensayo latinoamericano de los años treinta." *Anuario de Estudios Americanos* vol. 62, no. 1, 2005, pp. 29-53, *Consejo Superior de Investigaciones Científicas.*

Martí, Jose. Nuestra América. *Centro de Estudios Martianos (CEM),* 2019a.

Martí, Jose. Maestros Ambulantes. *Centro de Estudios Martianos (CEM),* 2019b.

Martínez, Milagros, and Rosana Resende. "Academic Exchange between Cuba and the United States: A Brief Overview." *Latin American Perspectives*, vol. 33, no. 5, 2006, pp. 29–42. *JSTOR*.

Martínez-San Miguel, Yolanda. "Más allá de la homonormatividad: intimidades alternativas en el Caribe hispano.*" Revista Iberoamericana* vol. 74, no. 225, 2008, pp. 1039-1057.

Matas, Julio. "Revolución, literatura y religión afrocubana." *Cuban Studies* vol. 13, no. 1, 1983, pp. 17-23, *Center for Latin American Studies.*

Miller, Nicola. "A Revolutionary Modernity: The Cultural Policy of the Cuban Revolution." *Journal of Latin American Studies*, vol 40, no. 4, 2008, pp. 675-696. *Cambridge University Press.*

Neiburg, Federico. "Intimidad y Esfera Pública. Política y Cultura En El Espacio Nacional Argentino." *Desarrollo Económico*, vol. 43, no. 170, 2003, pp. 287–303. *JSTOR.*

Newby, Alison C. "La problemática de las categorías raciales en Estados Unidos: el caso de los afrocubanos." *Migraciones Internacionales* vol. 4, no. 3, 2008, pp. 51-78.

Nobles, Wade W. "Per Âa Asa Hilliard: The Great House of Black Light for Educational Excellence." *Review of Educational Research*, vol. 78, no. 3, 2008, pp. 727–747. *JSTOR.*

Nozick, Robert."Justicia y orden socioeconómico: teoría del título posesorio (Excerpt from the book Anarchy, State, and Utopia)." *Estudios Públicos (Chile)*, vol. 26, 1987,pp. 5-37.

Noriega, Armando Chaguaceda. "Martí y Nuestra América: una introducción necesaria" *OSAL vol,* 11, no. 27, 2010. pp.129-131.

Núñez Sarmiento, Marta. "U.S. Proposals for an Unwanted Transition in Cuba: A Critique." *Latin American Perspectives,* vol. 41, no. 4, 2014, pp. 147–163.

O. "Cuba and the United States." *Foreign Affairs*, vol. 6, no. 2, 1928, pp. 231–244.

Oxford University Press. *Oxford English Dictionary*, Oxford University Press. Accessed 6 Dec. 2019.

Reed, Donald R.C. "Just Community: Collectivism vs. Individualism." *Following Kohlberg: Liberalism and the Practice of Democratic Community*, University of Notre Dame Press, 1997, pp. 191–220. *JSTOR.*

Ruiseñor, Elsa S. Guevara "Intimidad y modernidad: precisiones conceptuales y su pertinencia para el caso de México." *Estudios Sociológicos* vol. 23, no. 69, 2005, pp. 857-877. *Colegio de México.*

Smith, Will. "What is Love." *YouTube*, 14 Nov. 2019.

The Bible. The New Oxford Annotated Version*,* 3rd ed., Oxford UP, 2001.

"The US Embargo Against Cuba: Its Impact on the Economic and Social Rights." *Amnesty International,* 2009.

Todd, Micheal. "Relationship Goals Series." *YouTube*, 7 Aug-25 Sep. 2017.

Taylor, Sonya Renee. "How is Your Old Story in the Way of Your New Life?" *sonyareneetaylor*, 30 Nov. 2019a.

Taylor, Sonya Renee. "Necessary Vulnerability: Moving Through Story of Not Being 'Good' Enough" *sonya renee taylor*, 26 Nov. 2019b.

Pepper, Margot. "The Costs of the Embargo." *Dollars & Sense,* Economic Affairs Bureau, Inc, 2009.

Ptahhotep. "The Instruction of Ptahhotep" Hieroglyphic pages with English transliteration by M. H. Whealton. *Rex Pay*, 1999.

Rollston, Chris A. "Ben Sira 38:24-39:11 and the 'Egyptian Satire of the Trades': A Reconsideration." *Journal of Biblical Literature*, vol. 120, no. 1, 2001, pp. 131–139. *JSTOR*.

Solórzano, Ronald W., and Daniel G. Solórzano. "Beginning Teacher Standards: Impact on Second-Language Learners and Implications for Teacher Preparation." *Teacher Education Quarterly*, vol. 26, no. 3, 1999, pp. 37–70. *JSTOR*.

Sierra-Rivera, Judith. "Afro-Cuban Cyberfeminism: Love/Sexual Revolution in Sandra Álvarez Ramírez's Blogging." *Latin American Research Review,* vol. 53, no. 2, pp. 330–343. *HAPI.*

Walsh, Catherine E. "Lo afro en América andina: reflexiones en torno a luchas actuales de (in)visibilidad, (re)existencia y pensamiento." *Journal of Latin American and Caribbean Anthropology* vol. 12, no. 1, 2007, pp. 200-212, *Wiley-Blackwell*.

Wilkerson, Rich Jr. "Single and Secure." *YouTube*, 1 Jul. 2019.

Wood, Yolanda. "José Martí: imaginario cultural antillano, caribeño y nuestroamericano". *Cuadernos Americanos* vol. 154, 2015, pp.11-38.

Varona Dominguez, Freddy. "José Martí: conocimiento, educación y ser humano". *Universidad de La Habana*, 2016.

Quiróz, Magdiel Sánchez, editor. "Visión Cubana Del Socialismo y La Liberación." *Fernando Martínez Heredia: Pensar En Tiempo De Revolución Antología Esencial*, by Fernando Martínez Heredia, CLACSO, Argentina, 2018, pp. 851–876. *JSTOR*.