



“ETHICS IN CUBAN REVOLUTION: A TANGIBLE AND HISTORICAL EXPERIENCE”. A CONTRIBUTION TO THE DEBATE ABOUT THE ETHICS IN CURRENT TIMES.

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Punta de Vacas, November 14th, 2008

What are the historical antecedents of Ethics in the Cuban Revolution and which has been its development during the last 50 years?

1. Probably, the best explanation to understand the continuity of the Cuban revolutionary process, and even from certain point of view one of its reasons to be, was the creation of its own ethical paradigm as well as the rising up and development of a new set of values that we call revolutionary moral. It could be mentioned a multiplicity of examples about its antecedents, let me remind you that, the major predecessor supporter of what came to be the *Movimiento 26 de Julio* was the Orthodox Party, whose slogan was “moral against money”, and among their goals, they intended the rescue of a Republic that until this moment had not found its actual realization.
2. The leaders of the novel movement soon overcame naturally this concept of “moral against money” when they noticed that deep changes were needed within the economic, social and political structures to realize those yearnings.
3. Even the action of the guerrilla – an ultimate form of struggle applied when other means were closed after the instalment of a bloody and ferocious dictatorship- turn the cult to certain ethical behaviour into one of the reasons for its victory, - among others- in the political and military fields, due to the respect for the human condition, specially of the opponents.
4. The Revolution was determined -and it certainly did- to produce those deep changes creating the material conditions for a new subjectivity, a revolutionary moral. Some of their distinctive features regarding the exercise of the power and the politics are, in the very first place, the attachment to the truth: never ever lie. This has been one of the emblems of the direction of the Revolution among other principles namely the non-using of politics for private or individual ends, as well as solidarity conceived as giving part of oneself, and not what we have to spare, the respect of sovereignty and the unforfeitable defence of the peace and cooperation among the peoples.

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How are we now?

1. Cuban society has evolved and it has grown more and more complex than 50 years ago, when the “barbudos” made their victorious entrance. The revolution produced a new social individual, a more solidary one inspired by ideals already proclaimed by our national heroes, like José Martí, who took upon his self, among other attributes, a moral marked by a spirit of self-sacrifice, austerity and humility as one of his most valuable legacies.
2. We reiterate a basic concept: the work of the Revolution has created the structural, social and political conditions in order to get the best of each individual, a society where merits prevailed over inherited privileges to ascend socially, or over other privileges obtained by means of wealthy pocket.
3. On the other hand, the manifested hostility of our neighbour from the North, and occasionally, from other neighbours “sold” to the North, as well as the economic and climatologically hardships we have suffered, caused a reversed effect to the one expected by our enemies. This effect could be summarized in a more creative being that is aware of the worth of collaboration and peace. Just an example to a better understanding: the same blockade set upon us by the USA made us more immune to consumerism, which is, in my opinion, one of the main epidemics that a part of humankind suffers.
4. After a 50 years enriching experience, we have proved the value of the ideas about the strength, as Martí said, “a trench of ideas can do more than trench of stones”. More recently, Fidel has updated this thought when he defended the concept of “Battles of Ideas” to make women and men conscious and to inspire them to fight for a superior society, composed by free individuals with social justice, elevated culture and spirituality

Finally, does all this mean that we have solved all the problems that human beings pose in the ethics domain?

1. I would lie if I answered affirmatively. We should still fight against some of the inherited cultural features, and the struggle against the innate selfishness in the human beings since they are born, it is a permanent challenge for the family, the educational system and in general for the society as a whole.
2. The same unavoidable form of facing the deep economic crisis the country underwent in the 90's which we call special period and – as is widely known- it involved a serious economic crisis, and with it, a political economy of survival, they brought not only the solution to several material problems, but also its side effects that some seem to forget when they have advised us to take up “opening processes” or “processes of traffic”, that is to say, the stimulus towards individualism, selfishness or vanity.
3. For that reason, our experience unveils the fact that mere deep structural changes are not enough, they do not even guarantee the stability of certain patterns of behaviour in a given society, like the Cuban, but rather it is necessary a constant work on the peoples' awareness, the permanent transmission of values with creativity but without losing the fundamental horizon.



To conclude, in the construction of a new kind of society and with it a new moral, it is essential to ultimately transform the conscience of the people. In this path we are.

Thank you.

