

Specific features of the understanding of revolution in the political philosophy of José Carlos Mariátegui¹

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The study focuses on the elaboration of the concept of revolution in the work of the Latin American philosopher J.C. Mariátegui, examining the specific features of its interpretation. It notes three basic dimensions of the problem of revolution in Mariátegui's treatment: an epistemological feature embodied in the application of Marxist methodology to the conditions of Latin American realities, a cultural feature defined through concern for the emancipation of indigenous peoples, and an anthropological feature that places the human being at the centre of attention as both subject and object of social change. The significance of Mariátegui's treatment of the problem of revolution is a source of inspiration for later social action, and through his understanding it is possible to capture the events of current social processes in the region.

Keywords: J. C. Mariátegui – social change - revolution – man - socialism

Introduction

The problem of social change represents a significant area of interest in the cross-section of the history of social and political philosophy in Latin America. Since the revolutions of independence and their philosophical

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reception, particularly in the second half of the 19th century, questions of social change-its forms, strategies, and goals-have been debated mainly in the context of the search for intersections between the still sought-after authentic identity of Latin American society and imported European influences. The understanding of revolution as a broad socio-economic change elaborated by José Carlos Mariátegui in the first half of the 20th century still resonates strongly in these debates today. In his conception, the revolution combines the two levels discussed and links them in a complementary way, thus encouraging contemporary authors to reflect on current social movements in the region through the prism of the author's own premises. The aim of the present study is to delineate, on the basis of a philosophical-historical analysis, the specific features of the understanding of revolution in the political philosophy of José Carlos Mariátegui, in order to affect the local and global perspectives of the interpretation of his work in historical and current contexts.

José Carlos Mariátegui La Chira (14 June 1884 - 16 April 1930) is one of the most prominent figures in Latin American philosophy. He left a significant mark as a writer, philosopher and active politician. Among his most important works, the content of which is still reflected in the controversies about his work and the development of Latin American philosophy, one can mention *Seven Essays on the Interpretation of Peruvian Reality* (*Siete ensayos de interpretación de la realidad peruana*), in which he gives his interpretation of Peruvian history based on dialectical-materialist methodological premises, and the founding and running of the journal *Amauta* (from the Quechua *hamawt'a*, meaning teacher or sage), which brought together a broad generation of intellectuals with a new approach to national affairs. These two impulses are also important sources for grasping the concept of revolution and defining its specific content, which combines the application of a particular methodology with a local philosophical tradition. Elements of Mariátegui's perception of history are reflected in contemporary debates about social change, in discourses of recognition, and in practical social movements of the 20th and 21st centuries.

1 Mariátegui's concept of revolution - the cultural and epistemological dimension of the problem

The concept of revolution in Latin American philosophy at the beginning of the 20th century was primarily associated with the revolutions for independence that stood at the threshold of the history of modern Latin American states. The process of struggles for independence was complicated, taking place in different intensities and at different stages of time, given the regional differences. However, it is symptomatic of the entire 19th century, which not only brought revolutions for the independence of Latin American states, but also dates the first perceptions of the problems associated with the young republics in this period. In Mariátegui's philosophical writings, we find the concept of revolution primarily linked to two historical processes: the first is the revolution for independence, treated primarily in *Seven Essays on the Interpretation of Peruvian Reality*, in which Mariátegui interprets social processes as a starting point for understanding the social situation in Peru at the beginning of the 20th century; the second historical process he reflects on in his work is the October Revolution as a socialist revolution. He returns to this historical event in several of his works, but more than a historical analysis, he uses the concept of revolution in the sense of social change as a way of transforming capitalism in a Marxist methodological anchorage in the context of the development of Latin American societies.

Even in the 19th century, in addition to the celebration of independence, criticism and questioning of it began. Claims to independence - which included demands for political sovereignty, cultural distinctiveness, and the ideals of equality and freedom for a racially and ethnically divergent population - slowly, already in the philosophical tradition of the late 19th century, began to transcend the political goal embodied in the liberation from Spanish rule and the establishment of a bourgeois-democratic republic. José Martí, as one of the bearers of the ideas of independence and one of the most important figures of this epoch, in addition to his unwavering struggle for a republic, also formulates the key problems of the newly-constituted states that he comes to know on his travels through Latin America. One of these is the growing influence of the United States and the new form of dependence of Latin American states whose independence is only formal (Martí 2005). No less significant is Martí's formulation of the concept of "Our America". The latter presupposes, in the first moment, the cultural integration of the indigenous population, a claim to recognition of the cultural uniqueness of the indigenous population,

whose cultural content is equivalent to that of the European tradition. In the second moment, it calls for a claim to recognition of the Latin American population, recognising its diverse composition, rejecting racism and defending ethnic and racial equality. He describes the "new" peoples of Latin America as the result of a fusion of the local, the indigenous with the European (López Civeira 2019), arguing that "we need to have our own history, our own solutions. We need our own laws for our lives" (Martí 2005). Already Martí had begun to call for a new economy that would be in line with the emerging way of life and for "indigenous and specific" laws that respond to the conflicts generated by life itself. From this idea came another of his very concrete convictions, "Slave imitation leads astray, in economics as well as in literature and politics." (Martí 2002, 312)

In the line of the tradition of the ideals of independence in their dimension of cultural equality and recognition, a massive theoretical and cultural movement of indigenismo, which prevailed in Latin America (especially in Peru), emerged in the early 20th century. The movement's goal was to assimilate Indians into civilization while preserving their culture. Indigenismo became central to the Peruvian intellectual community of the time, and its ideas spread throughout Latin America (Liss 1984, 127). The emphasis on elaborating indigenous cultural sources is related to specific social conditions, but it is also related to the search for an authentic Latin American identity.

The above-mentioned elements resonating in the social environment of Latin America were taken up by the Colónida movement, to which J.C. Mariátegui also subscribed in his youth. His friendship and collaboration with Abraham Valdelomar, a leading figure in the cultural and literary movement named after the Colónida magazine of the same name, is considered to be an influential landmark in his later work. The movement took shape between 1915 and 1916 and brought together a number of Peruvian writers (among them Pablo Abril de Vivero, Augusto Aguirre Morales, Enrique A. Carillo, Alfredo Gonzáles Prada, Felix del Valle, Antonio Garland, Federico More, and Alberto Ulloa Sotomayor) who railed against the elitist colonial character of literature, advocated an overcoming of Hispanic academicism, and, inspired by literary developments in France and Italy, advocated a relaxation in themes and styles. An important line was the implementation of marginalized areas of interest in literature - the everyday life of peasants and workers, the cultural realities of the indian part of the Peruvian population, etc. (Dinušová, 2018) According to Silva

Santisteban, in its advocacy of cosmopolitanism and its commitment to the cultural autonomy of the country, the Colónida movement was the strongest, the most prolific and the most valuable of all the Peruvian literary generations. (Silva-Santisteban, 2000) Pioneers of the so-called New Literature, such as Cesar Vallejo and Alberto Hidalgo, also drew from it.

The concept of revolution in the work of J.C. Mariátegui will contain these features and will be followed in the practical work of the author, who will be oriented towards expressing the experiences and social demands of a socially marginalized part of the population (yet the majority of the population) of Peru – the indigenous ethnicities, mestizos, blacks and other cultural communities that make up the unique identity of Latin America.² It is precisely the aspect of considering the Indian population as the majority, and thus the demands of the Indian population as socially crucial, that are the source of Mariátegui's critical view of the Revolution of Independence in the nineteenth century. A detailed interpretation can be found in his important work *Siete ensayos de interpretación de la realidad peruana*.

The central themes of Mariátegui's work are the social aspects of Peruvian reality. This resonates again with the problem of the establishment of Indians in the public sphere, which is linked to the need to create an intellectual climate that includes new approaches presented precisely by the country's indigenous peoples. In order to give a holistic picture of the reality of Peru, Mariátegui begins his interpretation with the economic factors that determine the cultural sphere. In these he finds the roots of racism, social exclusion, the illiteracy of a large segment of the population, exploitation and alienation of the Peruvian people. In doing so, he employs the Marxist methodology that he was introduced to in his youth on his travels in Europe, and which he adopted here. As he later wrote, "Europe revealed to me that I came from a primitive and Catholic world, and at the same time showed me and imposed on me the necessity of the American role." (Mariátegui 1987, 162) Marxism became the methodological framework of his work, and through dialectical materialism he sought to

² Mixed races are prominent in Peru, which is also referred to as "the land of all bloods". Currently, Peru's population is made up of mestizos (47%), whites (18.5%), indigenous ethnicities (32%), blacks (2%), Asians - mostly Chinese (0.5%).

explicate the problems of Peruvian reality - their historical origins and future perspectives. At the time, Marxism and socialism were almost abstract concepts in Latin America, which is one of the reasons why Mariátegui is today considered a pioneer of Marxist philosophy in Latin America. (Aricó 1980)

The notion of revolution reflects first through the prism of understanding the historical processes of independence revolutions defined as bourgeois-democratic revolutions. Thus, according to Mariátegui, the independence revolution, which is usually romanticized as an authentic act of masses of the population struggling for their rights, did not represent the interests of the indigenous population. The criterion for such a conclusion is the absence of its agrarian physiognomy. (Mariátegui 1987a, 53) According to Mariátegui, two premises were necessary for the democratic-bourgeois revolution : (1.) the existence of a bourgeoisie conscious of its aims and interests, and (2.) the existence of a conscious revolutionary condition of the rural class and their demand for the right to the land in the sense of incompatibility with the power of the landlord aristocracy. (Mariátegui 1987a, 53) In Peru, however, more than in other countries of the Americas, the independence revolution did not conform to these premises. It triumphed only through the obligation of continental solidarity of peoples rebelling against the domination of Spain. Last but not least, the fact that both the political and economic circumstances of the world worked in their favor played an important role. The program of the Revolution did not represent the interests of the Indian population, which is also evidenced by the fact that the peasant population did not actively participate in the Revolution. (Mariátegui 1987a, 54)

The economic realities of the country have marked its cultural face. They translate into education, literature, art and science. Economic privilege has meant the exclusion of the non-wealthy class of the population, which is mainly made up of the country's indigenous people. Society educates its intellectuals and artists who reproduce the views that support the power of the ruling class. One of the tendencies of the interpretation of history is to view colonization and the subsequent republic as an ascending sequence of historical stages. In the spirit of such a conception, for example, the community is seen as a remnant of Inca primitive society that does not correspond to progress. This corresponds to the interests of the big landlords and to the liberal and individualist ideology of the democratic-bourgeois republic. Mariátegui stands in opposition to such interpretations

and, by focusing on the economic aspects of indigenous society, seeks to show the alienation of the imported socio-economic system.

As R. Munck, P. García and K. Ponce show, Mariátegui „began to focus on the land question as the main underlying factor in Amerindian subjection. Above all, he argued—against all forms of paternalism—that the liberation of the Amerindian peoples was a matter for themselves. His analysis was based on an early critique of Marxist and mainstream theories based on a “dualism” between country and city, advanced and backward sectors of the economy, holding that they were in dialectical unity and that the path of social transformation needed to be conceived holistically.” (Munck – García – Ponce 2022)

According to Mariátegui, Inca society is originally communist, which is why communism is also an inevitable outcome of Peruvian history and the only solution to numerous social problems. Mariátegui distinguishes between Inca communism and modern communism. The two are to some extent different because they are the product of different human experiences and belong to different historical epochs. They work with different kinds of civilization. While the Inca civilization was agrarian, Marx's civilization is an industrial civilization. In the latter, man was subject to nature; in the modern, nature is often subject to man. It is therefore absurd to contrast the forms and institutions of one and the other communism. The only thing that can be compared, according to Mariátegui, is their "immaterial essential similarity within the material difference in time and place." (Mariátegui 1987a, 63) Comparisons are also difficult to make because of historical relativism, since the conquistador chroniclers viewed the Native Americans through medieval eyes. Their testimonies, therefore, cannot be fully accepted. Crucial to Mariátegui's argument is the proven existence of common ownership of the means of production (which, especially in this Inca form, was land) and the collective organization of production, distribution, and consumption. Thus, according to him, the Indian passes through a mixed regime of communism and serfdom (in the first decades of the conquista) into the regime of the wage-earner. (Dinušová 2018)

"This change has demoralized him somewhat, but it has also put him on a stage to organize and emancipate himself as a class, on the road with the other proletarians of the world." (Mariátegui 1987a, 62) Thus, Mariátegui traces in the historical development of his country, precisely because of the

negative aspects of the imported economies that have signed the shape of life in Peru, a feature that is essential for shaping the future not only of the Latin American region but of the whole world. It is the path of emancipation through socialist revolution. This revolution is not understood in the sense of the need to copy models from the European continent, but expresses a demand for the authenticity of the Latin American emancipatory strategy. Mariátegui pointed out, "We certainly do not want socialism in America to be an imitation. It must be a heroic creation. We must vivify it with our own reality, our own language, we will create Indo-American socialism. That is the dignified task for the new generation" (Mariátegui 1969, 248). In this spirit, Marxism has been seen as a dialectical means of revolutionary transformation. "It is not a set of principles of strictly identical consequences for all historical environments and all social conditions. In every country, in every nation, Marxism operates and acts in relation to the context, without neglecting any of the modalities" (Mariátegui 1969, 111, 112). Marxism is regarded as a "philosophy of a transformational act" or as a "philosophy of praxis", which leads to a new social reality, expressed not only in economic terms but also in new cultural and political forms (Agosti 1945, 77).

2 Man as a subject and object of social change

In addition to the cultural, epistemological feature, Mariátegui's understanding of revolution contains a distinct anthropological feature. Mariátegui's social-philosophical vision focuses on the human being, on his action, and above all on the realms of value and practice. Therefore, whenever he looks at reality, he is primarily interested in it in relation to man.

The Latin American line of thought is strongly marked by a strong anthropological humanism. Mariátegui follows the region's line of thinking in this respect, but as Rigoberto Pupo notes, in his case it is not only a matter of continuity, but also, among other things, of a certain rupture. The Marxist humanism he advocates conceives of man as a creative subject and bearer of social practice. Social-historically determined being is not fully realized in given conditions, but in its limitations. Mariátegui is interested in the plane of the realization of being in these limitations that shape it and make it better. (Mariátegui 1986, 164) Thus, he traces the realm of man's practical realization in given socio-economic conditions in accord with the

Marxist emphasis precisely on practice. This attitude is demonstrated in Mariátegui's philosophical writings, but also in the agitational and founding activities to which he devoted his entire life. Mariátegui understands that "the capacity to think history and to shape it are identical." (Mariátegui 1974, 16) The aims of the authors of *Amauta* thus pursue a philosophy of practice, of concrete reality; a philosophy that understands that "the subject of history is first and foremost man. Economics, politics, religion are forms of human reality. Their history is first and foremost the history of man." (Pupo, 2016)

In the context of understanding man as a subject of social change, it is worth noting the influence of G. Sorel, B. Croce, H. Bergson and M. de Unamuno, which are reflected in Mariátegui's understanding of man. (Cuadra 2018, 133) Particularly noteworthy is the influence of Bergsonism, which was widespread in Peru during the period of Mariátegui's work. The emphasis on flow and intuition was inherent in the indigenous cultural character of the Latin American population; the return to indigenous forms of communal life fostered by the French philosophical currents of the early twentieth century may thus have opened up new horizons of perception of reality.

Mariátegui and other social theorists or politicians of Latin American provenance share not only socialist goals and a revolutionary spirit, but also a certain connection with the irrational, instinctual dimension of human experience. And it is Bergson who writes: "the problem that arouses interest is an idea doubled by an emotion, and the emotion that is at once curiosity, desire, and joy in advance of the solution of a problem is unique as an idea. It is she who drives intelligence forward in spite of obstacles. It especially animates, or rather gives life-giving force to, the intellectual elements with which it forms one; it is it that constantly gathers what can be added, and finally achieves that the formulation of the problem develops into a solution." (Bergson, 1970, 215) With this conception of any creative activity, Bergson finds application in the trajectory of modern materialist theory and indigenous Latin American cultural impulses. A. Dessau concludes that through a corresponding social environment, Bergsonism could be transformed on the basis of a humanism that relied on the creative capacity of people and was ultimately progressive and potentially revolutionary. "In order to fully realize its revolutionary possibilities it had to shed its idealistic mantle and develop the foundations of materialistic

man. This task was undertaken by Mariátegui, who, pursuing creative humanity as revolutionary humanity, thus ultimately transformed the essence inherent in Bergsonism." (Dessau 1971, 88)

For Mariátegui, the creation of man is an exclusively social process. It thus acquires real existence only in society. It is not an act of psychological introspection, nor does it arise from pure processes of consciousness. It is not a consciousness that attaches itself to reality and gradually organizes it, but the conscious practical man who realizes his essential being transforms reality into its object in accordance with his needs and interests. (Dinušová 2018) According to Rigobert Pupo, Mariátegui takes up Bergson and draws revolutionary implications from him. (Pupo 1986, 95-132) The identification with the creative faculty of man, ultimately with revolution, is achieved by combining the Marxist conception of man and society with the use of myth. Myth is, as Mariátegui writes, "what clearly distinguishes our bourgeois epoch and the epoch of the proletariat. The bourgeoisie no longer has any myth. It has become disbelieving, sceptical, nihilistic. The liberal myth is already too outdated. The proletariat has a myth - the socialist revolution. Out of this myth springs an absorbing and active faith." (Mariátegui 1987b, 27) For Mariátegui, the myth is an ideal that functions as a means of creative energy. It becomes the ability to embody a fertile human ideal into a social reality. Society needs myth in order to progress, to evolve. Mariátegui thus invokes the definition of man as a metaphysical animal. Myth moves man in history. By forfeiting skepticism, bourgeois civilization has no future and will perish. For him, positivism is the expression of a barren impotent philosophy that falls into relativism. Mariátegui finds the myth of his present in the idea of socialism. The bourgeois intelligentsia fixates on science, method, theory or revolutionary technique, but the strength of the revolutionaries lies not in their science but in their faith, their passion, their will. The revolutionary feeling is a religious feeling. Here, however, in tradition with the original conception of the religion of the Incas, he speaks of a religion which has not fallen from heaven to earth, nor does it refer to another world, but of a religion whose motives are human and social, not divine. He uses the term "religious" to designate a realm of feelings and desires that move human action and which at the same time are not covered by science.

The theory of myth and the vision of action "restores to Marxism its revolutionary mission (...) and lays the foundations of a revolutionary philosophy steeped in psychological and sociological realism" (Mariátegui

2005, 194), that is, a Marxism that makes the human being the centre of its practice. Mariátegui does not deny the existence of myth in the individual man, but he attributes greater importance to the formation of ideals in the popular masses. As he writes : "The professional intelligentsia does not find the path of faith, the masses find it. Philosophers will be touched later to codify an idea born of the great gesture of the masses." (Mariátegui, 1987b, 28) In this sense, the theory of myth and agency, more than expressing historical idealism, is in Mariátegui's case mainly a concretization of his historical-materialist conception of man and society. Myth and reality are in mutual interaction, as are historical law and human action itself. Such a vision of the world, man and society is based on a dialectical and materialistic understanding of human activity and actual real general conditions. The ideal and the material are reciprocally confused through practice. Mariátegui does not deny the primacy of the material, but respects the ideal. The material and the ideal are identified in practice, at the moment when human action transforms reality. (Dinušová 2015)

Analogous reflections can be found in his literary-critical works. Practice, as the essence of the relation between the ideal and the material, where the two are confused and come out identical, is the methodological basis of his aesthetic conception. As he writes, "fiction neither precedes nor follows reality, as Oscar Wilde argued, nor does reality precede or follow fiction as the realist school would have it. (...) The truth is that fiction and reality modify each other. Art feeds life and life feeds art. It is absurd to try to separate them from each other. Art is not an accident, but a manifestation of the totality of life." (Mariátegui 1959, 180) In other words, culture and history are in constant dialogue. Man realizes his being in practice, the process and result of which is embodied in culture, and culture as a human (spiritual and material) product qualifies the measure of exploration and human progress. (see more Dinušová 2018)

3 Impulses of Mariátegui's approach in perspectives of contemporary social theory and practice

Mariátegui's political philosophy, oscillating around the understanding of the concept of revolution in the Latin American theoretical tradition, has a firm place in the history of thought in the region. Mariátegui's works were sought after during his lifetime, and after his death they became among the

most famous works of Latin American political philosophy. In the words of A. Cueva, "for the Andean people of my generation and the previous one, Mariátegui was never an unknown. (...) In the 1940s and 1950s *Siete ensayos* was already a classic". (Cueva 2008, 67) F. Beigel adds that Mariátegui "should be considered the founding father of Latin American Studies for his pioneering role in the analysis of the structural heterogeneity of the Latin American social formation and in particular his contribution to the study of "race." (Beigel 2019, 1-30)

Mariátegui's works were classic reading for intellectuals and politicians of the region who were striving for the same goals - socialist social change. E. Guevara was an inspirational source in Mariátegui's treatment of the interpretation of the history of the Latin American region, along with its perspectives and visions, in the mid-20th century. In his political activities we trace the emphasis on the anthropological dimension of the revolutionary changes evident in his ethical ideas: the demand for the socialization of a "new" socialist man and the claim for ethnic and racial equality. (Guevara 2000) As with Mariátegui, Guevara's perspective on socialist revolution in Latin America is characterized by an emphasis on contact with the local people of the country, experiencing and solving their problems, and emphasizing their tradition and culture.

The area of ideological superstructure is important for Mariátegui, but also for other intellectuals of the region in the twentieth century (Agosti, Mella, Arismendi and others), who address the issues of revolution through literary, journalistic works, and who ascribe to the dimension of ethics, the dimension of social consciousness, and cultural struggles a fundamental function in class social struggles. This may provide grounds for its being labelled as 'communitarian Marxism' (Blaha 2021) and may inspire current thinking on the social recognition of marginalised populations. Such a label can provoke controversy because it can be seen as an interpretation from metaphysical perspectives, where one aspect of the author's work is taken out of the context of others, while omitting the essential context. In this case, we might observe a focus on the anthropological feature of Mariátegui's understanding at the expense of a lack of consideration of the economic requirements for social change.

By percolating issues of cultural identity and participation in social change by indigenous peoples, Mariátegui's philosophy has been a source of inspiration for some of Latin America's political agendas. In this context, mention can be made of the so-called *Socialismo del Buen Vivir* (Socialism

of Good Living) or "Sumak kawsay" project implemented in Ecuador during the government of R. Correa, which drew on a synthesis of the need to address cultural recognition coupled with economic and social transformation. Similar were the ambitions of E. Morales in Bolivia. The claims for racial and ethnic recognition that Mariátegui drew attention to resonated and continue to resonate today across the spectrum of the political ambitions of the political agendas of governments in the so-called first and second pink tides in Latin America. In the words of F. P. Friggerri, José Carlos Mariátegui's "heroic creation" of Indo-American socialism had both a political and epistemic dimension and marked a rethinking of the revolutionary subject - the proletariat - in Latin America. This proletariat, from Mariátegui's perspective, was an articulated subject whose centre was the indigenous. Considering Mariátegui's work from a perspective that inverts the view of Latin America's historical-structural heterogeneity and seeks a bridge between revolutionary currents in the region's popular practice can contribute to a deeper study of its potential to enrich political and epistemological alternatives to the neoliberal project (Friggerri 2022, 45).

Conclusion

Latin American political philosophy offers a number of inspiring impulses that we find in contemporary philosophical discourse. They are reflected in reflections on social transformation, debates on the recognition and tendencies of the development of contemporary capitalism. The contribution of J.C. Mariátegui represents an important legacy for the formation of philosophical discourse in the region (and beyond) and also social practice, which is historically firmly linked to the issue of social change. The questions of revolution as a wide-ranging socio-economic transformation are perused by J.C. Mariátegui using Marxist methodology. Functionally, he links these methodological starting points to the thought tradition of the Latin American region. In his understanding of the concept of revolution, we identify three basic features: (1.) Mariátegui, following the epistemological foundations of dialectical materialism, explicates the concept of revolution against the background of two historical processes, taking into account their trajectory. These are the bourgeois-democratic revolutions characteristic of the nineteenth century and the socialist

revolution, which he observes from afar in Russia and which he elaborates in his works. The most striking elaboration of the understanding of the trajectory of the processes of social change can be considered the work *Seven essays on the interpretation of Peruvian reality*. (2.) A specific dimension is Mariátegui's implementation of Marxism on Peruvian realities related to the earlier claims for equality and the recognition of the cultural identity of the indigenous peoples. He takes up the ideas of the ideals of the independence revolutions, enriching them with a methodological dimension and perspectives captured in cultural, ethical and economic categories. For Mariátegui, it is the indigenous peoples who should be the agents of social change - the revolution. (3.) The anthropological feature of Mariátegui's treatment is manifested in the emphasis on social consciousness, on the role of the ideal and of the human being in general as the centre of revolutionary practice. It is expressed in his works, in the practice of his life activities as well as in the form of communicating his philosophy, which, in accordance with regional specificities, is represented, in addition to philosophical works, by literary and journalistic works.

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