



**UNIVERSIDAD DE QUINTANA ROO**

**División de Ciencias Políticas y Humanidades**

Translation of *Contemplative Pedagogy: A Quiet Revolution in Higher Education*

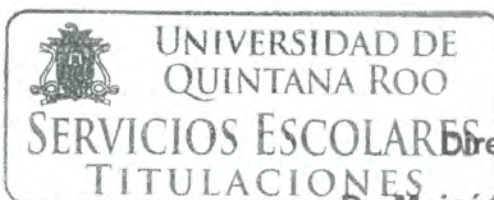
Monografía en traducción

Para obtener el título de:

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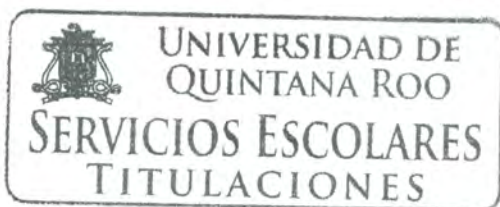
# UNIVERSIDAD DE QUINTANA ROO

## División de Ciencias Políticas y Humanidades



Trabajo monográfico elaborado bajo la supervisión del comité de asesoría y aprobado como requisito para obtener grado de:

LICENCIADO EN LENGUA INGLESA



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## Introduction

**Director:** [*in Japanese*] Mr. Bob-san, you are relaxing in your study. On the table is a bottle of Suntory whiskey. Got it? Look slowly, with feeling, at the camera, and say it gently – say it as if you were speaking to an old friend. Just like Bogie in *Casablanca*, "Here's looking at you, kid" – Suntory time.

**Ms. Kawasaki:** Umm. He want you to turn, looking at camera. OK?

**Bob:** That's all he said?

**Ms. Kawasaki:** Yes. Turn to camera.

(Lost in Translation, 2003)

Knowing two languages does not automatically make you a translator; one might think that translation is the action of changing words in one language into another one, or taking the main idea and leaving out “filler” details. However, there is more than meets the eye. Being a translator demands having knowledge of different fields, being reliable, ethical, determined, and joyful about translating (Robinson, 1997). Personally, I think that a translation goes beyond what is written or said; it is the identification of an idea, of a sense and then, its transfer to another language, letting the listener or the reader in that other language think it and feel it – opposite of the situation above. However, is translation important in life? Does it make a change? Is it necessary?

Imagine those Chinese proverbs as if they were never translated, or the UN (United Nations) without translators (probably it would not exist); those poems, articles, papers, and thoughts written by brilliant minds worldwide would have never inspired future brilliant minds worldwide without a translation. In my opinion, translation is one of the most important pillars of the world. It supports the economy, jobs, news, people, et cetera. It has been changing our lives all this time by connecting people worldwide; it has been changing history; it has been changing countries, cultures and traditions; it has been even changing

languages. One example of this is what happened many years ago in the Mexican Gulf Coast. In 1519, Hernán Cortés arrived in the Yucatán Península in Mayan territory. While he was there, he battled the natives and received women from them. One of them was *La Malinche*. She and Cortés were always together since she knew two main native languages, Mayan and Nahuatl. She helped him to interpret from Nahuatl to Mayan while his friend Gerónimo de Aguilar, who had spent some time in Mexico and had learned Mayan, helped him to interpret from Mayan to Spanish. Thus, having a reliable interpreter, the conqueror was able to communicate among the different native groups in Mexico making alliances or knowing more about them. *La Malinche* also warned Cortés about plans against him. She is considered to be one main factor that helped in the conquest of Mexico because of her contributions to the Spanish (Díaz, 1632).

Nonetheless, translation has positive contributions. They can be appreciated in everyday life: while watching a movie with subtitles or dubbed; when you read a translated book by a foreign author; when you use the computer and its programs; when you are in a social network willing to know people from other countries. In my opinion, translation is very important in our lives. It provides us with information. It provides us with knowledge. It provides us with open doors.

### **Topic**

A translator must focus on a specific topic. In my case, I have chosen the topic of contemplative education. Then, I chose a text focusing on this topic, Arthur Zajonc's "Contemplative Pedagogy: A Quiet Revolution in Higher Education". I have translated this article, which deals with the implementation of contemplative techniques in education and

the benefits thereof found by research studies. Since I have experienced the agreeable benefits of contemplative meditation, I decided to translate a text dealing with this topic. Besides, in my opinion, contemplative meditation should be spread. In light of the insufficient information in Spanish on this topic, this monograph would give professors and students interested in the topic a resource in their own L1 that is a faithful rendition of the source text. People could be interested in applying the practices and using the approaches of Contemplative Education. This could transform and improve educational processes, as shown by the benefits of a research project carried at Universidad de Quintana Roo by Macler, Peña and Aguilar (2008). These authors claim that, as a result of their Contemplative Education intervention “students exhibited greater comfort in speaking the target language, student teachers in Práctica Docente II were less anxious while doing microteaching, and interpretation students in Translation IV experienced a higher level of attention and focus during interpretation activities” (p. 11).

Contemplative education includes the principles of mindfulness education and uses its techniques in an educational environment. Practices such as meditation and yoga are done. Its benefits in education have been demonstrated in schools. An example is Naropa University. This university has been a pioneer in contemplative education, where it has been implemented since 1974.

### **Text**

The text to be translated is an article called “Contemplative Pedagogy: A Quiet Revolution in Higher Education” (2013) The author is Arthur Zajonc. Below is information about him, taken from his personal Web site:

Arthur Zajonc is President of the Mind & Life Institute. He is also emeritus professor of physics at Amherst College, where he taught from 1978 to 2012. He has been visiting professor and research scientist at the Ecole Normale Supérieure in Paris, the Max Planck Institute for Quantum Optics, and a Fulbright professor at the University of Innsbruck in Austria. His research has included studies in parity violation in atoms, the experimental foundations of quantum physics, and the relationship between sciences, the humanities and meditation. He is author of the book: *Catching the Light*, co-author of *The Quantum Challenge*, and co-editor of *Goethe's Way of Science*. Since 1997 he has served as scientific coordinator for the Mind and Life dialogue with H.H. the Dalai Lama whose meetings have been published as *The New Physics and Cosmology: Dialogues with the Dalai Lama* (Oxford 2004) and *The Dalai Lama at MIT* (Harvard UP, 2006). He currently directs the Center for Contemplative Mind which supports appropriate inclusion of contemplative practice in higher education (Zajonc, 2007).

### **Objectives**

To translate the source text using Vinay and Darbelnet's translation procedures (1976).

To analyze the translation process, describing the use of the procedures, the problems occurred when translating and explaining how they were solved.

To make suggestions and recommendations about the translation of the text in order to help other translators.

## **Justification**

Contemplative Education was chosen to be the topic of the translation because I have experienced its benefits. It changed my life not only as a person, but also as a student. I eventually changed the way I valued my major and my classes. It encouraged me to learn in an organized, calm, and joyful way. Besides, the lack of information about Contemplative Education in Spanish made me make this decision. In addition, I want people in my country (and people wherever Spanish is spoken) to know about this approach of education, which is considered innovative and beneficial (Grossenbacher & Parkin, 2006)

Furthermore, the attempt is to translate this document with the goal of being of benefit to other translators and students of translation. This monograph would benefit them when translating texts focused in this area because they will find here words, terms and phrases that might be difficult to translate without such guidance. In addition, both teachers specialized in this area and teachers attempting or willing to use this paper in a class could be benefited and might spread this knowledge to students interested in Contemplative Education is about.

Moreover, this project is innovative because it combines the translation procedures of Vinay and Dalbernet (1976) with the use of visuals to aid the translation process, or symbology. The details are explained below.



## Methodology

This monograph requires a series of steps. They are needed to present useful information that can help the translator to understand more about the topic and its terminology. Also, doing this monograph implies doing an analysis which will be based on the problems faced; suggestions will be provided as well.

The first step is to read the text and understand it since it is essential to be clear about what the author is trying to say or explain and what the text is about. Then, the translation of the text can start - taking into consideration that I have to write a journal at the same time. This journal will help the translator to keep a record of the process of the translation and how to carry it out. Notes will be taken about the problems found and the solutions given to those. Then, when the translation is completed, it has to be checked by the advisor in order to have feedback and make appropriate correction. The journal continues until the translation is satisfactory.

Finally, it is time to start the analysis. In the analysis, I will make reference to the journal that has all the information regarding the process of the translation. The problems while translating have to be mentioned, followed by the solutions I found to these problems.

The different translation procedures available like Peter Newmark's (1988) or Isadore Pinchuk's (1977) are important to carry out a translation; however, only one procedure is required for the analysis of the translation. Vinay and Darbelnet's (1976) translation procedures will be used for this translation as these procedures are more streamlined than those of other authors. "At first the different methods or procedures seem to be countless, but they can be condensed to just seven, each one corresponding to a higher degree of

complexity” (Venuti, 2000). Besides this, these procedures have demonstrated to work suitably in my previous translations.

I am willing to use these procedures since there is a proposal of symbology for them. This proposal emerged from a research project called “Análisis de algunas estrategias aplicadas a la traducción del inglés al español del cuento corto *Bernice Bobs Her Hair* de F. Scott Fitzgerald” (*Analysis of some strategies applied to the English-to-Spanish translation of the short story Bernice Bobs Her Hair of F. Scott Fitzgerald*, Pérez & Martínez, 2007) in which a graphic or visual reference was needed in order to have a better understanding of the analysis. This happened while it was being analyzed with Vinay and Darbelnet’s strategies. This symbology was designed in a simple way using the program Microsoft Word (Pérez & Martínez, 2007). In my opinion, the implementation of this proposal is innovative in the field of translation, making it more interesting with the combination of visual elements and the descriptive elements of translation. Having visual aids facilitates the identification of strategies and their understanding. This would be useful for those people interested in the area (Pérez & Martínez, 2007). And, in my opinion, it makes the analysis entertaining and stylish.

Reading about the author of the text to be translated is an important step to continue with this translation. This provides the monograph a way in which the author expresses (or writes) ideas in order to have a conception of how all that is going to be expressed in the target language. Also, this knowledge of the author’s style provides vocabulary and expressions that are regularly used in the author’s texts, for example, an unusual word that he or she uses to make reference of a position or concept. In addition, it is helpful to look

for articles about the topic in both languages; thus, at the moment of translating, the translator knows how some terms have been translated.

For this translation, the following online dictionaries will be employed: WordReference dictionary and Dictionary.com. WordReference was chosen since it includes forums where questions about utterances or concepts are solved by native speakers or even other translators; it is a trustworthy source for the translator. Dictionary.com is a monolingual dictionary created by native English speakers, i.e. it gives the translator the meaning of a word in the native language and also, most of the time, the etymology of a word. In addition, previous glossaries and translations will be used.

After having finished a translation, a translator, at least the one that is not experienced, should check the translation, searching for changes or improvements to be made, in other words, the translator should analyze the text. In order to do this, the translator uses a group of strategies which are defined by Andrew Chesterman (1997, p. 101) as “ways in which translators seek to conform to norms. Note: not to achieve equivalence, but simply to arrive at the best version they can think of, what they regard as the optimal translation.”

### **Theoretical Framework**

Translation theorists have developed their own translation strategies as in the case of Newmark (1988) who uses methods and procedures defining each one as different from the others. Methods are used for whole texts, while procedures are used for sentences. Another theorist is Eugene Nida (1964) who proposes two kinds of procedures: Technical and Organizational. The following chart shows examples of the procedures of each author taken from the page of the Central Institute of Indian Languages:

Peter Newmark (1988)	Eugene Nida (1964)
(1) literal; (2) transference; (3) naturalization; (4) cultural equivalence ; (5) functional equivalence; (6) descriptive equivalence; (7) synonymy; (8) through translation; (9) shift or transposition; (10) modulation; (11) recognized translation; (12) translation label; (13) compensation; (14) componential analysis; (15) reduction or expansion; (16) paraphrase.	The technical procedures concern the processes followed the translator in converting an SL text into a TL text. Technical procedures consist essentially of three phases: analysis of the respective SL and TL; careful study of the SL text, and determination of the appropriate equivalents.

Nevertheless, as previously mentioned, Vinay and Darbelnet's translation strategies (1976) will be used for this translation; they enumerate seven procedures which are the following:

**Borrowing.** This strategy takes the word from the source language and places it in the target language without changes. For example:

Software (English) → Software (Spanish)

**Calque.** This strategy takes the word from the source language and places it in the target language with a translation: For example:

Science-fiction → Ciencia Ficción

**Literal translation.** This strategy translates a sentence word by word without changing the tense or the order. For example:

Todos están haciendo la tarea de Seminario → Everyone is doing the homework of Seminario

**Transposition.** This strategy changes the grammatical structures of what is going to be translated. For instance:

Handmade(adjective) chair → La silla hecha a mano ( "mano" working as a prepositional complement)

Modulation. This strategy works by changing the phrase or sentence completely, but giving the same idea. For example:

What's up? → ¿Qué onda?




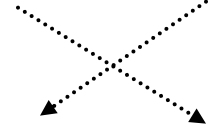
Equivalence. This strategy is usually used when translating idiom, proverbs or slangs. For example:




He kicked the bucket (U.S.) → Colgó lo tenis (MX)

Adaptation. This strategy is used more for cultural matters changing one thing in the source language into something more familiar in the target language; sometimes it is also used for titles of book or films. For instance:

We usually play cricket (UK) → Normalmente jugamos futbol (MX)

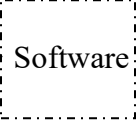
In addition, the symbology proposal that fits each one of Vinay's and Darbelnet's strategies will be employed along with the analysis. This is a table (Pérez & Martínez, 2007) showing the symbology followed by the examples previously shown with the symbology applied:

Borrowing	Calque	Literal translation	Transposition
			
<p>Edge style: ¾ PT.</p>	<p>Edge style: 1 ½ PT.</p>	<p>Edge style: ¾ PT.</p>	<p>Arrow thickness: 1.5 PT.</p>
<p>Edge type: dash,dot.</p>	<p>Edge type: dash.</p>	<p>Edge type: solid.</p>	<p>arrow type: diamond dotted.</p>

Modulation	Equivalence	Adaptation
		
Edge style: ¾ PT.	Edge style: 3 PT.	Edge style: 3 PT.
Edge type: dash.	Edge type: solid.	Edge type: emdash.


Borrowing

Software (English) → Software (Spanish)



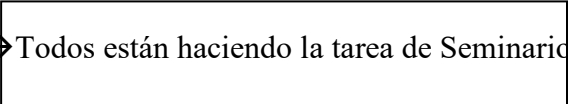
Calque

Science-fiction → Ciencia Ficción




Literal translation

Everyone is doing the homework of Seminary → Todos están haciendo la tarea de Seminario



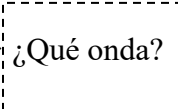
Transposition

(English) Handmade chair  
 (Spanish) La silla hecha a mano

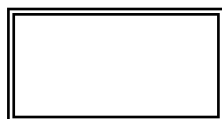


Modulation

What's up? → ¿Qué onda?



Equivalence



He kicked the bucket → Colgó lo tenis

Adaptation

We usually play cricket → Normalmente jugamos futbol

## Translation

Una revolución tranquila en la enseñanza y aprendizaje se desarrolla poco a poco por todas partes del mundo a través de la introducción de las prácticas contemplativas en la educación superior. En el presente trabajo, se describen y evalúan varias prácticas contemplativas que han sido aplicadas en la educación superior.

### **Pedagogía contemplativa: Una revolución tranquila en la educación superior.**

Sin mucho ruido, en los últimos quince años se ha producido una revolución pedagógica en varias universidades a lo largo de los Estados Unidos y cada vez más alrededor del mundo. Se le conoce mayormente como “pedagogía contemplativa” y ofrece a los profesionales de la educación un amplio rango de métodos educativos que apoyan el desarrollo de la atención del estudiante, de su equilibrio emocional, de su conexión empática, de su compasión y de su comportamiento altruista; también proporciona nuevas técnicas pedagógicas que apoyan la creatividad y el aprendizaje del contenido del curso. Miles de profesores, administradores, académicos y orientadores estudiantiles promueven este movimiento, y muchos de ellos forman parte de la nueva *Association for Contemplative Mind in Higher Education* (Asociación para la Mente Contemplativa en la Educación Superior), cuyo sitio de internet es [www.acmhe.edu](http://www.acmhe.edu). La misma forma parte del *Center for Contemplative Mind in Society* (Centro para la Mente Contemplativa en la Sociedad), cuyo sitio de internet es [www.contemplativemind.org](http://www.contemplativemind.org).



Desde 1997, el programa académico del *Center for Contemplative Mind in Society* trabaja con profesores y administrativos universitarios para perfeccionar el campo de la pedagogía contemplativa. Anualmente, el centro ayuda a profesores a hacer sus programas y métodos pedagógicos más reflexivos y contemplativos por medio de conferencias, programas de verano, retiros, visitas a campus y recursos en línea. En colaboración con el *American Council of Learned Societies* (Consejo Estadounidense de Sociedades Científicas), el centro ha otorgado 158 *Contemplative Practice Fellowships* (Becas de Investigación de la Práctica Contemplativa) a profesores de todos los tipos de instituciones educativas para coadyuvar en el desarrollo de cursos académicos que incluyan prácticas contemplativas (Craig, 2011). La *Association for Contemplative Mind in Higher Education* (Asociación para la Mente Contemplativa en la Educación Superior, una institución fundada en el año 2009), es una asociación de expertos que permite a colegas de universidades de todo el mundo interactuar entre ellos y compartir sus obras e ideas. El *Center for Contemplative Mind in Society* encargó también un estado del arte de la investigación en pedagogía contemplativa aplicada a la educación superior (Shapiro, Brown y Astin, 2011).

Casi todas las áreas<sup>1</sup> de la educación superior y profesional<sup>2</sup>, desde poesía hasta biología y desde medicina hasta derecho, se enseñan en la actualidad con ejercicios contemplativos.

La aceptación de estos ejercicios laicos para la reducción del estrés (Shapiro, Schwartz, y

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<sup>1</sup> Se traduce “areas” como “áreas” en lugar de programas ya que el término “programas” puede remitir a lectores mexicanos a pensar en programas educativos, es decir, licenciaturas, maestrías y doctorados. En el contexto estadounidense en el que se escribió este artículo, no existen licenciaturas en poesía, por lo que es poco probable que el autor se refiriera a programas educativos al usar “areas”. En cambio, es posible que se refiriese a áreas curriculares, es decir, cursos optativos y transversales, los cuales son muy comunes en el contexto de la educación terciaria estadounidense, que es más flexible que el mexicano. Por ejemplo, no es inusitado que estudiantes que se gradúan con licenciaturas en literatura inglesa tomen cursos de biología y derecho si, por ejemplo, centran sus trabajos de grado en el análisis de novelas con temas médicos o legales.

<sup>2</sup> “Educación profesional” se refiere aquí al tipo de educación que se adquiere en las instituciones llamadas “community colleges”, las cuales confieren grados de profesional asociado, o técnico superior universitario en la terminología mexicana, pero no licenciaturas.

Bonner 1998), está creciendo a la misma velocidad que el reconocimiento de su valor para el desarrollo general de las capacidades (como fortalecer la atención o cultivar el equilibrio emocional), y para el dominio del material del curso. Por ejemplo, algunos profesores de la universidad *Amherst College* enseñan la práctica contemplativa de “observación” en la clase de historia del arte y las prácticas de compasión para los experimentos de la teoría de juegos en la clase de economía.

La pedagogía contemplativa cumple varios objetivos educativos. Se ha demostrado que la práctica contemplativa, incluso si se realiza por periodos cortos, mejora la atención (Jha, 2007; Tang et al. 2007), la cognición (Zeidan, 2010) y la flexibilidad cognitiva (Moore, 2009). La investigación del profesor James Doty, fundador del *Center for Compassion and Altruism Research and Education* (Centro para la Investigación y la Enseñanza de la Compasión y el Altruismo) en la universidad *Stanford University*, demuestra que se puede fortalecer la compasión. En las siguientes páginas, se bosqueja un breve resumen de los tipos de prácticas contemplativas que se están implementando en el aula.

### **Las prácticas**

Las prácticas que se utilizan en las aulas de las universidades incluyen la atención plena, la concentración, la conciencia abierta y el mantenimiento de posturas opuestas.

**Atención plena.** La práctica contemplativa de mayor difusión es, con seguridad, la atención plena. La misma es una invención occidental, aunque está basada en las tradiciones contemplativas de Asia. Consiste en la conciencia de minuto a minuto sin prejuicios y se aplica más comúnmente a la respiración: gradualmente se dirige la atención a la respiración manteniéndola ahí sin distracción por varios minutos. Si la atención se

desvía, lo cual es inevitable, entonces, sin juzgar, se hace a un lado ese pensamiento o emoción y se regresa la atención hacia la respiración, una y otra vez. Contar puede ser de ayuda para mantener la atención en la respiración; se cuenta hasta diez con cada exhalación (1, 2, 3,... 10; 1, 2, 3,...).

Si bien la atención plena es la práctica más utilizada en el aula, la reducción del estrés basada en la atención plena (REBAP, o MBSR por sus siglas en inglés, *mindfulness-based stress reduction*) es la que se ha investigado más. Como resultado de un conteo reciente de proyectos de investigación de los *National Institutes of Health* (Institutos Nacionales de Salud), se encontró que 150 de éstos se enfocaban en la atención plena y que, tan sólo en el año 2011, se les habían asignado fondos por más de 150 millones de dólares. Los estudios de Rosenzweig (2003) y de Shapiro, Schwartz y Bonner (1998) son relevantes por su naturaleza áulica y tratan sobre la reducción del estrés en estudiantes de medicina y estudiantes en el curso propedéutico de la carrera de medicina. Ambos estudios mostraron que la REBAP funcionaba independientemente del tipo de instrumento empleado para medir sus efectos. En la experiencia docente del autor, alrededor de la mitad de los estudiantes que toman clases de física como parte de sus cursos de preparación de medicina ya están familiarizados de alguna manera con la atención plena y todos ellos están muy abiertos a su enseñanza y contentos de contar con un medio para lidiar con el gran estrés que les provoca la competencia por alcanzar los primeros lugares en la clase.

**Concentración.** Una práctica relacionada con la anterior es el entrenamiento de la concentración. Aquí, el objeto de atención puede ser la respiración, o de hecho cualquier objeto simple. El autor utiliza un clip. La atención se centra en el clip con mucho más enfoque y propósito que en la atención plena. Se examina cuidadosamente, por ejemplo, la

forma del clip, su color, su composición material, su rigidez y su textura. Se dirige la observación y reflexión al clip, su función y método de manufactura. Como se había mencionado, si una distracción surge, se deja ir y rápidamente y se redirige con firmeza la atención hacia el objeto (el clip). Ésta es una práctica más disciplinada y dirigida que la atención plena. El fundador de la psicología científica, William James, vio en la cultivación de la atención prolongada y voluntaria el pilar de una verdadera educación. En sus Principios de Psicología (James, 1890/1950, 424) declara:

La facultad de traer de vuelta voluntariamente una atención que divaga, una y otra vez, es la verdadera raíz del juicio, el carácter y la voluntad. La educación por excelencia sería aquella que mejorase esta facultad. Sin embargo, es más fácil definir esta meta que dar instrucciones prácticas para alcanzarla.

Una gran parte de la pedagogía contemplativa trata precisamente de dar instrucción práctica para mejorar la facultad de la atención.

**La conciencia abierta.** La concentración representa uno de los extremos del entrenamiento de la atención; el otro es el monitoreo abierto, también llamado conciencia abierta. Según Lutz (2008, 163), hay dos tipos de meditación:

[Nuestra investigación] se enfoca en el proceso mental y en su circuito neuronal subyacente que están involucrados en dos estilos de meditación. El primer estilo, la meditación de Atención Focalizada (AF), implica la focalización voluntaria de la atención en un objeto elegido. El segundo estilo, meditación de Monitoreo Abierto (MA), conlleva un monitoreo minuto a minuto, sin reacción a estímulos experienciales.

Al autor le han resultado muy útiles ambos tipos de prácticas, AF y MA en su práctica docente.

A menudo, la conciencia abierta, a diferencia de la concentración, se experimenta como un espacio de creatividad, lo cual es útil a la hora de hacer observaciones con un fin específico, o de llevar a cabo procesos de razonamientos prolongado. Los expertos en la creatividad y el descubrimiento distinguen cuatro fases que llevan al proceso creativo (Sternberg and Davidson 1995). La primera es la *preparación mental*, que consiste en confrontar la paradoja o contradicción raíz del problema de una manera seria y sostenida (AF). La segunda fase es la *incubación*, tiempo durante el cual uno se mueve entre la confrontación activa del problema (AF) y la desvinculación (MA). La tercera fase es la *iluminación*, en ésta, aparece un destello de descubrimiento, el cual debe ser anclado o asido. La fase final es la *verificación*, después de todo, los descubrimientos pueden estar equivocados y es necesario constatarlos contrastándolos con la realidad.

En su libro *La gravedad y la gracia*, Simone Weil (2002, 10) escribe sobre la “gracia” que está asociada con una percepción original o un momento de creatividad; ella insiste que “la gracia entra en espacios desocupados y sólo puede entrar donde hay un vacío que la reciba”.

Para que la creatividad se arraigue en nosotros en su totalidad, es necesario complementar el ya conocido estudio y dominio concienzudo de una disciplina con una amplia conciencia abierta. El polo del trabajo concentrado en un problema debe ser complementado por el polo de la conciencia abierta, como lo ilustran el descubrimiento de la ley de multiplicación

de cuaterniones<sup>3</sup> por William Rowan Hamilton mientras cruzaba el puente *Broom Bridge* en Dublín, o el descubrimiento que hizo Poincaré de las leyes de transformación que definen la geometría no Euclidiana y los grupos Fuchsianos<sup>4</sup> al subirse a un autobús. El autor usa rutinariamente la práctica del campaneó en cuatro partes (*the 4-part bell sound practice*, Zajonc s.f.) para demostrar el movimiento arquetípico entre la atención focalizada y la conciencia abierta. Abajo se describen los pasos de los cuales consta esta práctica:

#### Atención Focalizada (AF)

1. Suena la campana: los estudiantes se concentran en el campaneó.
2. Volver a hacer sonar la campana mentalmente: los estudiantes se concentran en recordar y reproducir mentalmente el sonido del campaneó.

#### Conciencia Abierta o Monitoreo Abierto (MA)

3. Soltar o “dejar fluir”: los estudiantes dejan ir el campaneó y cualquier recuerdo que tengan de éste y entran en una conciencia abierta no dirigida.
4. Recibir o “dejar entrar”: los estudiantes se mantienen receptivos, pero sin expectativa, permitiendo que surjan pensamientos, sentimientos, imágenes y demás en el espacio abierto de sus conciencias.

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<sup>3</sup> Los cuaterniones son un tipo especial de número dentro de la teoría matemática. Para comprender este concepto, se requieren conocimientos matemáticos especializados. Fueron descubiertos por el matemático irlandés William Rowan Hamilton (N. del T.).

<sup>4</sup> La geometría no euclidiana es un tipo específico de teoría geométrica distinta de la desarrollada por el filósofo griego Euclides. A diferencia de la geometría euclidiana, la no euclidiana no asume que los objetos se proyectan sobre un plano. Viene siendo desarrollada desde el siglo XIX. El término “grupos Fuchsianos” hace referencia a un tipo especial de líneas proyectadas a través de espacios distintos.

Tales ejercicios son comunes en diversas tradiciones contemplativas, como se describe en el libro *Meditation as Contemplative Inquiry* (La Meditación como Investigación Contemplativa, Zajonc 2009, 93-106).

**Mantenimiento de posturas opuestas.** Un ejercicio particularmente difícil pero útil para la imaginación es la práctica que el autor y su colega Joel Upton llaman “mantenimiento de posturas opuestas”. Más que buscar resolver una contradicción, a menudo es mejor mantenerla e incluso intensificar la experiencia de cómo dos opuestos pueden estar en lo cierto al mismo tiempo. Nicolás de Cusa (1453/2007, 53) llamó a este fenómeno “la coincidencia de los opuestos”; el físico Neils Bohr (2006) declaró que el opuesto de una gran verdad bien puede ser otra gran verdad. En física cuántica, tales contradicciones parecen abundar. En la literatura, ningún relato dramático puede funcionar sin incluir un dilema sin solución aparente. En el aula, el autor guía a sus estudiantes a través del siguiente ejercicio *círculo-punto*:

Empieza por visualizar mentalmente un círculo azul. Esto puede requerir algo de práctica. Con el círculo vívidamente en tu mente, reduce su tamaño hasta que se convierta en un punto y luego expande ese punto hasta regresarlo a su tamaño original. Repite esto hasta que la transformación de círculo a punto y de punto a círculo sea fluida.

Ahora reemplaza el círculo azul con uno del color opuesto (amarillo). Repite reduciendo y aumentando el tamaño del círculo amarillo hasta que el movimiento sea fluido, tal y como lo hiciste con el círculo azul.

Finalmente, traemos los dos elementos juntos y practicamos “el mantenimiento de posturas opuestas” o lo que Nicolas de Cusa llamó “la coincidencia de los opuestos”. Visualiza un punto amarillo en el

centro de un círculo azul. Simultáneamente, expande el punto amarillo hasta obtener un círculo amarillo grande y disminuye el tamaño del círculo azul hasta que se convierta en un punto azul. Expande y contrae los círculos de color opuesto al mismo tiempo. Observa atentamente como pasan el uno a través del otro. Repite este ejercicio y después describe la experiencia.

En el arte, en la ciencia y en la vida, se nos pide con frecuencia mantener lo que parecen ser dicotomías imposibles. En física cuántica, la dualidad onda-partícula es un caso de este tipo. Gran parte del drama de la vida surge a través de la coincidencia de los opuestos.

Todos estos ejercicios contemplativos tienen su propio mérito, pero, en el caso del autor, forman un componente pedagógico clave relacionado con el contenido del curso “Descubrimiento y Eros” que imparte junto con Upton. Por ejemplo, Upton, como historiador de arte, se interesa mucho por las polaridades y tensiones en las pinturas que estudiamos, mientras que el autor se interesa por las paradojas irresolubles de la física moderna. En ambos casos, la coincidencia de los opuestos es parte de la secuencia didáctica. En lugar de dejar a los opuestos como abstracciones distantes, el ejercicio círculo-punto ayuda a los estudiantes a vivir en los opuestos, en este sentido, la pedagogía contemplativa es una forma de aprendizaje experiencial.

De hecho, los profesores usan muchas más prácticas que las mencionadas arriba. “El árbol de las prácticas contemplativas” (figura 8.1), tomado de la página de internet del *Center for Contemplative Mind in Society*, da una visión de conjunto de las muchas prácticas disponibles. La escucha profunda, la *lectio divina* (la lectura divina), la contemplación en movimiento (yoga, taichí, etc.), la escritura contemplativa, la meditación de amorabilidad y la meditación caminando son algunos de los muchos ejercicios contemplativos conocidos que están encontrando su camino dentro del salón de clases. Los



orientadores estudiantiles han visto que la REBAP y métodos contemplativos relacionados son de gran valor al aplicarse con estudiantes en situaciones de estrés. La página de internet del *Center for Contemplative Mind in Society* ([www.contemplativemind.org](http://www.contemplativemind.org)) y el libro *Meditation as Contemplative Inquiry* (Zajonc 2009) ofrecen recursos adicionales a los interesados.

### **Educación Transformadora**

La teoría de la educación que sustenta la pedagogía contemplativa asume que las capacidades de atención voluntaria prolongada, el equilibrio emocional, la percepción y la compasión pueden desarrollarse por medio de la práctica. A través de la atención hacia un objeto o área de investigación, se forman capacidades apropiadas para la percepción relativa a ese objeto o área. Goethe (1982, 38), el poeta alemán, resume la visión del autor sobre la teoría pedagógica cuando escribe “Todo objeto nuevo, bien contemplado, abre un nuevo órgano dentro de nosotros”. Trátese de una pintura o una ecuación, un fenómeno natural o un barrio pobre, la atención que le demos al mismo forma en nosotros capacidades que nos permiten entender aquello a lo que le estamos prestando atención. La realidad de la neuroplasticidad le da un fundamento neurológico a la idea de Goethe (Begley 2007). Así, podemos ver cómo la pedagogía contemplativa intensifica la experiencia por medio de la interacción una y otra vez, y esto lleva a los estudiantes a desarrollar paulatinamente esas capacidades para la percepción, que les ayudarán en la verdadera comprensión del contenido de sus estudios y quizás incluso a alcanzar el momento valioso del descubrimiento.

En estas pocas páginas, se ha bosquejado en líneas generales lo que es la práctica de la pedagogía contemplativa. Su importancia potencial como parte de una pedagogía integradora en la educación superior se explica de forma más extensa en *The Heart of Higher Education* (El Corazón de la Educación Superior), escrito por el autor junto con su amigo Parker Palmer (Palmer y Zajonc 2010). Estas visiones plantean en sí mismas un desafío para la educación superior. Sin embargo, si al autor se le permite expresar sus mayores esperanzas para la educación superior, las mismas se resumen en la siguiente cita atribuida a Platón “La ignorancia, la raíz y el tallo de todos los males”.

### **La profunda importancia del conocer**

Cuando una vez le preguntaron “¿Qué es la maldad?”, la líder birmana y ganadora del Premio Nobel de la Paz Aung San Suu Kyi repitió las palabras de Platón diciendo “No creo que haya tal cosa como la maldad, pero creo hay algo llamado ignorancia, y la raíz de toda maldad es la ignorancia” (I. Suvanjiëff, comunicación personal, 28 de agosto de 1995).

Por supuesto Aung San Suu Kyi estaba pensando en las enseñanzas de Buda. Por ejemplo, en el discurso del Gautamá o Sutra: Samyuttanikāya 12.1.10, encontramos a Buda (2007,40) recordando lo siguiente:

Antes de despertar, cuando era apenas un aspirante a la iluminación, este pensamiento vino a mi mente: ¡El mundo está lleno de problemas!... y las personas comprenden poco sobre cómo escapar de la intranquilidad o el sufrimiento. ¿Cuándo será evidente un escape de esta miseria de intranquilidad y sufrimiento?

Habiéndose hecho esta pregunta, Buda entonces describe cómo entró en un estado de “atención completa” por medio del cual llegó a “descubrimientos penetrantes” y una “comprensión completa”. De esta manera, la atención completa guió a Buda hacia una cadena de descubrimientos penetrantes y una comprensión completa de la fuente de todo el sufrimiento, específicamente se dio cuenta de que la raíz de todo el sufrimiento humano es la ignorancia (la segunda Noble Verdad: la fuente del sufrimiento es el deseo, el cual a su vez tienen su origen en la ignorancia). De este modo, el cese del sufrimiento depende básicamente de la erradicación de la ignorancia.

La educación tiene como propósito la erradicación de la ignorancia, lo cual, según Aung San Suu Kyi, Platón y Buda, trae consigo la erradicación de la maldad y el consecuente final del sufrimiento. De esta manera, una verdadera educación que atiende al ser humano completo va mucho más allá de los beneficios convencionales del aprendizaje, tales como una ciudadanía informada o una fuerza laboral inteligente, debido a que nuestro verdadero sufrimiento tiene origen en la ignorancia de nosotros mismos y de la verdadera naturaleza de nuestro mundo. La maldad se desarrolla por medio de engaños derivados de la ignorancia, así que la maldad y el sufrimiento cesarán si somos capaces de alcanzar un aprendizaje verdadero cultivando la atención completa, los descubrimientos penetrantes y la comprensión completa, Todo lo demás son sólo intentos a medias y soluciones temporales. Aung San Suu Kyi (1995 183-184) tenía razón al evaluar la verdadera base de la transformación social:

La revolución por excelencia es la del espíritu, nacida de una convicción intelectual de la necesidad del cambio en aquellas actitudes y valores mentales que moldean el curso del desarrollo de una nación. Una revolución que

pretenda simplemente cambiar las normas e instituciones oficiales con el fin de mejorar las condiciones materiales, no tiene mucha oportunidad de alcanzar un éxito genuino. Sin una revolución del espíritu, las fuerzas que produjeron las maldades del antiguo orden continuarán operando, representando una amenaza constante al proceso de reforma y regeneración. No es suficiente simplemente exigir libertad, democracia y derechos humanos, debe haber una determinación unida para perseverar en la lucha, para hacer sacrificios en nombre de las verdades perdurables, para resistir las influencias corruptoras del deseo, de la mala voluntad, de la ignorancia y del miedo.

Es la opinión sincera del autor que la profundidad del cambio necesario en la educación superior se compara con aquella exigida aquí por Aung San Suu Kyi. La revolución por excelencia en la educación superior no será tampoco aquella preocupada por el “mejoramiento de las condiciones materiales”, sino aquella preocupada por una “revolución del espíritu”, que cambie las actitudes y valores mentales.

Si echamos un vistazo a las universidades más grandes de los Estados Unidos, encontraremos que muchas ofrecen todos los apoyos materiales y todos los beneficios para el aprendizaje. ¿Es suficiente la búsqueda del mejoramiento de las condiciones materiales de vida de los profesores y estudiantes? No podemos contentarnos con cambios en las “políticas oficiales” o con reformas institucionales, por más importantes que puedan ser. Como dice Aung San Suu Kyi, a menos que encontremos una base de cambio más profunda y más abarcadora (lo que ella llama “una revolución del espíritu”), el antiguo

orden se reafirmará, minando constantemente cualquier cosa buena que hagamos. Entonces, ¿en qué consiste la revolución espiritual en la educación superior?

En este trabajo se plantea que el cambio que necesita la educación superior es una revolución en lo que consideramos que significan el conocer y el conocimiento dentro de nuestra misma epistemología, metodología y concepto de comprensión. Para repetir el punto de vista de Parker Palmer (Palmer and Zajonc 2010), hoy en día hay una cierta violencia implícita en nuestra forma convencional de conocer y es precisamente aquí donde la revolución es necesaria. Se ha argumentado a favor de una “epistemología del amor” (Zajonc 2006), la cual personifica y practica el respeto, la gentileza, la intimidad, la vulnerabilidad, la participación, la transformación, la formación de nuevas capacidades y la práctica del descubrimiento. En otras palabras, se aboga por una educación contemplativa que sea a la vez intelectual y crítica, una que esté en busca de un entendimiento profundo y holístico/abarcador sobre el yo y el mundo. El sufrimiento y la maldad desaparecerán sólo cuando hayamos encontrado tal entendimiento y hayamos logrado detener la ignorancia profunda de la que Platón y Buda hablan.

### **La revolución contemplativa silenciosa**

La pedagogía contemplativa descrita anteriormente es una pedagogía que se esfuerza por lograr la atención completa; esta pedagogía busca lograr que el estudiante desarrolle un descubrimiento penetrante y una comprensión total que acaben con la ignorancia. De esta manera, cuando tomemos como esencial la tarea que conlleva la pedagogía contemplativa,

de hecho cuando la tomemos como la característica esencial de una educación superior integradora, estaremos involucrados en una empresa revolucionaria. No intentamos obtener un plus o una alternativa, en lugar de eso, declaramos que las características de una educación genuina son el cambio, el crecimiento y la transformación de los seres humanos. Lo que entiendo es que la cultivación de la “atención completa” es la práctica de una epistemología del amor con todo lo que ésta conlleva. Goethe (1998) nos recuerda que cada uno de nuestros actos de total atención nos da forma. Prestamos atención, el mundo nos forma... y así sucesivamente como un ciclo. De esta manera, la atención se vuelve hacia nosotros, formándonos.

La sabiduría o la comprensión total que surge como fruto de la pedagogía contemplativa no es ni remota ni abstracta, ni conocimiento intelectual, sino que es una forma de observación (*theoria*) holística, es decir que implica dimensiones estéticas y morales al igual que cognitivas. Lo que la revolución en la educación superior pide no es otra cosa que una forma integradora de conocer. Desde mi punto de vista, la única manera de practicar tal observación-saber, tal sabiduría penetrante y comprensiva, es la pedagogía contemplativa. Ésta manifiesta y conlleva la epistemología del amor en sus prácticas correctas. A través de ella, nos acercamos al mundo, al sufrimiento y la incomodidad, al otro, en lugar de alejarnos de ellos y deshumanizarlos, con el consiguiente control.

Tampoco se trata de una forma estéril del saber desconectada de las exigencias prácticas de la vida, para nada se trata de eso. Las observaciones alcanzadas por medio de la investigación contemplativa se pueden poner en práctica. Tanto la educación como la medicina, la agricultura, nuestras instituciones financieras y la política ambiental cambiarán. Cada aspecto de la vida puede cambiarse en lo que realmente somos con ayuda

de la observación contemplativa. De hecho, todo lo bueno, todas las dimensiones creativas de la vida fluyen a partir de esta fuente; nosotros simplemente nos hacemos conscientes de ella, desarrollamos los medios para practicarla más completamente y la honramos con nuestra atención.

Esta “revolución del espíritu” ya está en marcha. Aquellos que ya enseñamos y desarrollamos la pedagogía contemplativa con nuestros estudiantes nos parecemos a Sidarta antes de la iluminación (o bien, antes de la liberación) o a Platón antes de conocer a Sócrates. Podemos imaginarlos enseñando tanto en los bosques sagrados como en los mercados, creando para ellos mismos y su época una pedagogía donde el amor se convierte en una manera de conocer. ¿Alguna vez has conocido realmente algo que no amaras? De nuevo, en la palabras del Goethe (1998, 69) “Uno no llega a saber nada más allá de lo que uno ama, y entre más profundo y más completo el conocimiento, más fuerte, más poderoso y más vivo debe ser el amor y fervor de uno”. La gentileza, la profundidad y la transformación de docentes y alumnos no se pueden concebir sin el poder del amor.

Para el autor, la revolución que se exige en la educación superior infundirá amor en la enseñanza y el aprendizaje, no como un sentimiento romántico, sino como la forma más profunda de conocer a través de la identificación. El objeto se convierte en sujeto y, a través de la más alta y más refinada forma de amor, somos capaces de identificar y conocer desde el interior lo que sólo conocíamos desde el exterior. Recordemos el ensayo de Emerson, *El Poeta* (1844/1982, 274), en el cual encontramos esta descripción de la imaginación.

Este descubrimiento, el cual se expresa a sí mismo por medio de lo que es llamado imaginación, es una clase muy alta de visión, la cual no se da con el

estudio, sino cuando el intelecto se sitúa en el objeto que observa y se funde con él, mediante el compartir el camino, o circuito de las cosas, a través de las formas, haciéndolas perfectamente visibles para los demás. Este camino de las cosas es silencioso. ¿Permitirían a un orador acompañarlas? A un espía, nunca. Sólo un amante o un poeta comparten su naturaleza trascendente (a él sí le darán permiso de acompañarlas). Para que el poeta llegue a conocer la naturaleza verdadera de las cosas, debe rendirse al aura divina que respira a través de las formas, y caminar con ella.

Nuestro trabajo tomará tiempo, así que se requiere paciencia y persistencia. Aung San Suu Kyi (1995, 183) nos hace recordar que “debe haber una determinación unida para perseverar en la lucha, para hacer sacrificios en el nombre de las verdades perdurables, para resistir las influencias del deseo, de la mala voluntad, de la ignorancia y del miedo, que nos corrompen”. Por lo tanto, aunque el interés por la pedagogía contemplativa probablemente no es todavía tan fuerte como desearíamos, debemos recordar que al inicio Buda tenía sólo 5 aprendices en su clase, y tampoco eran muchos en la de Sócrates. Ambos perseveraron hasta el final en la lucha para erradicar la ignorancia. Comprometámonos a acabar con la ignorancia, no a través de la acumulación de hechos inertes, sino jugando el papel del poeta, “estar en donde observamos y en lo que observamos”, y de este modo conocer la verdadera naturaleza de las cosas, que considero se puede alcanzar por medio de la atención completa, el descubrimiento penetrante y la comprensión completa, o en otras palabras, por medio de una epistemología del amor.

### **La Ética, la Epistemología y la Ontología de nuestra enseñanza**



Nuestra enseñanza es la expresión de una ética. ¿Cuál es la ética educativa que deseas personificar en tu enseñanza? ¿De qué manera tu ética pedagógica más profunda puede hacerse más presente en tu trabajo con los estudiantes y colegas?

Como docentes, nos hemos comprometido con el conocimiento, pero vale la pena preguntarse qué clase de conocimiento acabará con la ignorancia y le pondrá fin al sufrimiento e incluso a la maldad. Las ideas inertes, como las llama Alfred North Whitehead (1967), no van a servir, no acabarán con la ignorancia. Sólo un “descubrimiento penetrante” lo hará. Nuestra epistemología, nuestra manera de conocer, se fundamentan en nuestra ética. La *atención completa* personifica nuestra ética, lo que en mi opinión se traduce en una atención abnegada, amable y amorosa. Sólo así llegaremos al descubrimiento penetrante.

La *comprensión completa* quiere decir que entendemos el mundo desde adentro y desde fuera, a través de la imaginación, como la define Emerson, y a través de la razón y la observación. Cuando se alcance este estado, la ontología truncada de la vida intelectual contemporánea se expandirá para incluir la *naturaleza* rica y multidimensional de la realidad, del ser y del mundo. Tras habernos comprendido a nosotros mismos, habremos dado un paso en el camino hacia el final de la ignorancia, la ignorancia real, y por lo tanto hacia el cese del sufrimiento y la maldad.

Los cimientos de una educación superior integradora deben estar constituidos por una ontología más robusta y completa, que haya sido investigada por medio de un rango amplio de métodos, así como por una ética incluyente, que vaya más allá del costo-beneficio

(Palmer y Zajonc 2010). La pedagogía contemplativa es una parte crucial de esta visión de mayor alcance de la educación superior.

**Analysis**

According to the Oxford Dictionary (2014) an analysis is the detailed examination of something, typically as a basis for discussion or interpretation. After having translated the text, for this monograph an analysis had to be done. This would allow us to understand the process of this translation.

As previously mentioned, Vinay and Darbelnet's seven translation procedures (1976) are required for the analysis: borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation. In addition, along with the analysis, the symbology proposed by Pérez & Martínez (2007) will be used.

As a result of the analysis, readers will be able to compare and appreciate both languages differences and similarities existing beyond what is written. Besides, this will help other translators since the problems and solutions given during the translation are shown.

This analysis is presented through the use of comparative charts which contain the most representative examples of each of Vinay and Darbelnet's procedure.

### **Borrowing**

This is probably one of the simplest translation procedures. It takes the word from the source language and translates it in the target language without changes either to conserve that well-established borrowing or to introduce a piece of the SL culture (Vinay & Darbelnet, 1958).

Source Language	Target Language
Whether it is William Rowan Hamilton's discovery of the multiplication law for quaternions while crossing the <b>Broom Bridge</b> in Dublin...	...como lo ilustran el descubrimiento de la ley de multiplicación de cuaterniones <sup>5</sup> por William Rowan Hamilton mientras cruzaba el puente <i>Broom Bridge</i> en Dublín...
...the content of the course I teach with Upton on " <b>Eros</b> and Insight."	...el contenido del curso "Descubrimiento y <i>Eros</i> " que imparte junto con Upton.
For example in the Gotama Discourse or Sutta; <b>Sayuttanikāya</b> 2.1.10 ...	Por ejemplo, en el discurso del Gautamá o Sutra: <i>Samyuttanikāya</i> 12.1.10 ...

The reason why these terms were kept in the original language was to preserve the style of the author. However, the latter example brought some complications and delays during the comprehension and translation of the text. Apparently the author had made a mistake regarding the spell of the word "Sayuttanikāya". A research for the term was carried out in order to know if such word existed and to understand it better. For the comprehension part it was found that there were numerous Gotama Discourses being classified in different volumes. The source (<http://www.metta.lk>) showed the sections in which the discourses

<sup>5</sup> Los cuaterniones son un tipo especial de número dentro de la teoría matemática. Para comprender este concepto, se requieren conocimientos matemáticos especializados. Fueron descubiertos por el matemático irlandés William Rowan Hamilton (N. del T.).

were divided. It was found that the right spelling of the word was “Samyuttanikāya “being this one of the different sections of the Sutta. Each section had different number of volumes. The next task was to find the discourse quoted in the text since (as it was done with the unknown terms) it was necessary to verify if such discourse had already been officially translated. However, it was found that not only it had no translation in Spanish, but also that the numbers provided in the citation were wrong; the correct volume and section was 12.1.10. Finally, for the translation part it was decided to borrow the word and numbers keeping the correct spelling so as not to mislead the reader.

### **Calque**

According to Viney and Darbelnet (1958), a calque is a special kind of borrowing through which a language borrows an expression from another, but then translates literally each of its elements.

Source Language	Target Language
Founded in 2009, the <b>Association for Contemplative Mind in Higher Education</b> is a professional...	Asociación para la Mente Contemplativa en la Educación Superior una institución fundada en el año 2009
... then <b>mindfulness-based stress reduction</b> (MBSR) is the most thoroughly researched.	... la reducción del estrés basada en la atención plena (REBAP) es la más investigada.
...I guide my students through the following <b>point-circle</b> exercise:	... guía a sus estudiantes a través del siguiente ejercicio <i>círculo-punto</i>

The phrases above were borrowed and translated literally for the better comprehension of the reader. As can be seen, the order of words changed in order to fit the target language and, in the last example, the order was altered because of a stylistic preference. In addition, it was decided to translate the acronyms since one of the purposes of this monograph is to update the target language with these new terms.

### Literal translation

Also known as “word for word” translation, literal translation directly transfers a term from SL to TL without changing order or tense ( Vinay & Darbelnet, 1958).

Source Language	Target Language
<p><b>Appreciation of secular contemplative exercises for stress reduction (Shapiro, Schwartz, and Bonner 1998) is growing fast as is the acknowledgment of their value for general capacity building (such as strengthening attention or cultivating emotional balance), as well as for mastery of course material.</b></p>	<p>La apreciación de los ejercicios contemplativos seculares para la reducción del estrés (Shapiro, Schwartz, y Bonner 1998) está creciendo tan rápido como el reconocimiento de su valor para el desarrollo general de las capacidades (como fortalecer la atención o cultivar el equilibrio emocional) y para el dominio del material de curso.</p>
<p><b>A related practice is concentration training. Here the object of attention may be the breath or indeed any simple object. I use the paperclip.</b></p>	<p>Una práctica relacionada es el entrenamiento de la concentración. Aquí el objeto de atención puede ser la respiración o de hecho cualquier simple objeto. Yo utilizo un clip.</p>

During the process, literal translation prevailed in most of the cases since the result in the TL was suitable and natural without affecting the meaning. These sentences above show perfect examples of this procedure.

### Transposition

Proposed by Vinay and Darbelnet (1958), transposition changes word classes without altering the meaning in the TL with the intention of producing a more natural rendition.

Examples of changing an adjective phrase into a prepositional phrase.

Source language	It consists of <b>moment-to-moment, nonjudgmental</b> awareness and is...
Target language	Consiste en la conciencia <b>de minuto a minuto sin prejuicios</b> y...
Source language	The <b>quintessential</b> revolution is that of the spirit, born of an ...
Target language	La revolución <b>por excelencia</b> es la del espíritu, nacida...

In this case, transposition was necessary since the adjective in the SL had no translation in the TL. Here one can appreciate the common use of prefixes in English to change a word meaning whereas in Spanish prepositions are used.

Examples of changing adverbial phrases into prepositional phrases

Source language	Open awareness is often experienced as the space of creativity...
Target language	<b>A menudo</b> la conciencia abierta se experimenta como el espacio de creatividad,...



Unlike the previous examples, this was a change in the word class, so it would sound more natural to the reader. The preference towards the use of prepositional phrases prevails in Spanish.

Examples of changing participial phrases into subordinate clauses

Source language	A more robust and complete ontology investigated by a broad range of methods,...
Target language	...una ontología más robusta y completa, <b>que haya sido investigada</b> por medio de un rango amplio de métodos,...
Source language	In my own experience teaching mindfulness to premedical students taking physics,
Target language	En mi experiencia docente, alrededor de la mitad de los estudiantes <b>que toman clases de física</b>

Through the process of translation, the tendency to use subordinate clauses instead of participial ones in Spanish is perceived, since the use of these subordinate clauses fits better.

The challenge is the use of a wide variety of adjectives due to the use of affixes in English. Hence, the feeling of a need for a word of the same class in the TL is common. The use of prepositional phrases or subordinate clauses eases the weight of the translation.

### Modulation

According to Vinay and Darbelnet (1958), modulation changes a phrase or sentence form completely without changing the idea as a result of the awkwardness or unsuitability caused by transposing or literally translating such idea.

Source Language	Target Language
<p>Before <b>my awakening</b>, when I was <b>still</b> an aspirant to awakening and <b>not yet a fully awakened person</b>, it occurred to me:</p> <p><b>How troubled is this world!</b> . . .</p> <p>And people understand <b>but little</b> about the escape from unease or suffering. When will an escape from this unease/suffering be understood?</p>	<p>Antes de despertar, cuando era apenas un aspirante a la iluminación, este pensamiento vino a mi mente: ¡El mundo está lleno de problemas!... y las personas comprenden poco sobre escapar de la intranquilidad o el sufrimiento. ¿Cuándo comprenderán un escape de esta miseria de intranquilidad y sufrimiento?</p>
<p><b>If I speak my heart</b>, the depth of <b>change called for</b> in higher education is <b>comparable</b> to that called for here by Aung San Suu Kyi.</p>	<p>Es la opinión sincera del autor que la profundidad del cambio necesario en la educación superior se compara con aquella exigida aquí por Aung San Suu Kyi.</p>
<p><b>The practices being used by faculty are far more numerous</b> than those previously mentioned.</p>	<p>¡Los profesores usan muchas más prácticas que las mencionadas arriba.</p>

These examples show that the meaning was conveyed even though wordings were altered.

They were modulated so that the natural sense was kept giving place to a flowing reading.

The first example shows some drastic changes. It was added the word “miseria” in order to make the quote sound more intense, and the phrase “not yet fully awakened person” was omitted since the word “apenas” stands the same meaning. “Este pensamiento vino a mi mente” enunciates a more natural expression than “se me ocurrió”.

Source language	Target Language
Concentration represents <b>one pole of a pair</b> in attention training. <b>Its partner</b> is called open monitoring or open awareness.	La concentración representa <b>uno de los extremos</b> del entrenamiento de la atención; <b>el otro</b> es el monitoreo abierto, también llamado conciencia abierta.
In art, science, and life, we are often asked to sustain what appear to be <b>impossible polarities</b> .	En el arte, en la ciencia y en la vida, se nos pide con frecuencia sostener lo que parecen ser <b>dicotomías imposibles</b> .

In these examples, the words “polarity” and “pole” have an effect for those who speak the English language whereas for the Spanish speakers the effect is not well-interpreted. Hence, they were modulated to suit the TL.

Source Language	Target language
The third phase is illumination, at which moment a flash of <b>insight</b> appears, one that must then be grounded or held. The final phase is verification. After all, <b>insights</b> can be mistaken and so need to be checked	La tercera fase es la <i>iluminación</i> , en ésta, aparece un destello de <b>descubrimiento</b> , el cual debe ser anclado o asido. La fase final es la <i>verificación</i> , después de todo, los <b>descubrimientos</b> pueden estar equivocados

<p>against reality.</p>	<p>y es necesario constatarlos contrastándolos con la realidad.</p>
<p>The fact of neuroplasticity now gives a neurological foundation to Goethe's <b>insight</b> (Begley 2007).</p>	<p>La realidad de la neuroplasticidad ahora le da un fundamento neurológico a la percepción de Goethe (Begley 2007).</p>

A modulation was necessary in these examples. “Insight” was a challenging translation since it appeared on many occasions. It has meanings that can be transferred by interpreting the inside meaning. For instance, the first example shows us that “insight” is a product resulting from a process of thinking. The second example shows us “insight” as an idea or a thought resulting from a perception.

The importance of modulation in this translation was essential since the author used a first person writing along with expressions which only native English speakers could easily identify.

### Equivalence

Equivalence is the translation procedure that renders a set phrase from the SL with an equivalent set phrase from the TL. Mostly these set phrases can be idioms or proverbs (Vinay & Darbelnet, 1958).

Source Language	Target Language
Two studies that are relevant to the classroom context concern stress reduction in <b>premedical</b> students and medical students...	Dos estudios relevantes al contexto del salón de clases tratan sobre la reducción del estrés en estudiantes de medicina y aquellos en el curso propedéutico de la carrera de medicina...
<b>Student life professionals and counselors</b> are finding MBSR and related contemplative methods...	Los orientadores estudiantiles han visto que la REBAP y métodos contemplativos relacionados ...

Due to the difference of school systems in this situation, these examples did not have an official translation. However, a proper equivalence was found to fit the target text.

### Adaptation

It is a procedure that must be “used in those cases where the type of situation being referred to by the SL does not exist in the TL culture”. Therefore, it is necessary to adapt such situations in order to create a new one that can be understood by the reader. Its purpose is to express the message in a totally different way making it appropriate in the TL.

Source Language	Target Language
<p>During the last fifteen years a quiet pedagogical revolution has taken place in <b>colleges</b>, universities, and <b>community colleges</b> across the United States and increasingly around the world.</p>	<p>Durante los últimos quince años una tranquila revolución pedagógica ha ocurrido en <span style="border: 1px solid black; padding: 2px;">universidades</span> a lo largo de los Estados Unidos y cada vez más alrededor del mundo.</p>

The text uses general technical terms that are generally known and in those cases when such terms were not generally known, they had a proper equivalence. Therefore examples of adaptation lacked. In this example, it can be seen that “colleges”, “community colleges” and “universities” were adapted into one word since these terms do not fit into the Mexican culture and language. In English, the distinction is that colleges only grant undergraduate degrees, universities grant both undergraduate and graduate degrees, and community colleges only grant associate degrees.

### Conclusions

This translation has many purposes and one of those was the contribution it provides to the spreading of the Contemplative Education benefits in another language, Spanish. It is understood that in order to carry out a translation of such topic, previous knowledge is essential. Without reading previously a series of articles or concepts related to this kind of pedagogy and practices, the translator may experience unfavorable delays in the process. New concepts are abundant in these texts; a research about these new ideas should take one to the right path.

The amount of new information that can be learned during a translation is incredible. Most of the times, moreover, this information has not yet been translated. This stokes anyone's interest so as to be willing to continue translating in this area.

Furthermore, it can be seen that the analysis is providing the help necessary to aid those to attempt to translate in this area. This is one of the objectives of this project. It is hoped that the solutions applied could contribute to the Contemplative Education in Spanish because they show important conceptualizations observed in other Contemplative texts.

At the beginning, as explained before, a deep lecture of the text was carried out; as a result, concepts, terms and names related to the world of contemplation appeared. It was essential not only to research these concepts with the aim of having the best understanding of the text, but also to verify if these had a translation already used in the Contemplative Education environment.

During the translation, there were many cultural and linguistic obstacles. To begin with, the way in which the author wrote this article was observed. There was a constant use of practices and instructions which might be perceived as fictional (i.e. circle-point practice);

trying this practice on my own was really helpful since it provided the experience necessary to understand the activity. Besides, it also provided a bridge that led to the spiritual environment portrayed, the same one used to decide to change the sutra quoted into one that sounded more spiritual. Moreover, the use of “poles” instead of “sides”, or “polarities” instead of “dichotomies” took a while to understand due to different cultural perceptions; such terms would never be employed in Spanish. Therefore, a deep comprehension of the sentences had to be reached as well as a deep comprehension of the polarity metaphor speech.

Furthermore, the meaning of the word “insight” caused major changes in the target text. It was found that “insight” depends on the context for its meaning, since it has many. The two proposed translations for this word might fit in all contexts; however, there was a slight difference that made the choice easier: the process that entailed each of them, since one implied a process that led to a discovery whereas the other one lacked such process.

Deciding what word was going to be used in the target text was crucial since what was to be done was to transfer the message. However, one just cannot rely on the transference of the message; it is also very important to transform the message into a natural, fluent and clear text. This will contribute to help the target audience travel into a world of new knowledge represented by Contemplative Education.



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ANEXO

\*Texto original\*

Translation Monograph  
Ayrton Cano  
07-09010

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**8** *Around the world a quiet revolution is unfolding in teaching and learning through the introduction of contemplative practices in higher education. Several practices are described and their value assessed.*

## Contemplative Pedagogy: A Quiet Revolution in Higher Education

*Arthur Zajonc*

During the last fifteen years a quiet pedagogical revolution has taken place in colleges, universities, and community colleges across the United States and increasingly around the world. Often flying under the name “contemplative pedagogy,” it offers to its practitioners a wide range of educational methods that support the development of student attention, emotional balance, empathetic connection, compassion, and altruistic behavior, while also providing new pedagogical techniques that support creativity and the learning of course content. This movement is being advanced by thousands of professors, academic administrators, and student life professionals, many of whom are part of the new Association for Contemplative Mind in Higher Education ([www.acmhe.edu](http://www.acmhe.edu)), which itself is part of the Center for Contemplative Mind in Society ([www.contemplativemind.org](http://www.contemplativemind.org)).

Since 1997 the academic program of the Center for Contemplative Mind in Society has been working with professors and university administrators, developing the field of contemplative pedagogy. Each year through conferences, summer programs, retreats, campus visits, and online resources, the center has supported faculty in making their curricula and pedagogical methods more reflective and contemplative. In collaboration with the American Council of Learned Societies, the center has awarded 158 Contemplative Practice Fellowships to professors in every type of academic institution to support the development of academic courses that incorporate contemplative practices (Craig 2011). Founded in 2009, the Association for Contemplative Mind in Higher Education is a professional

association that allows colleagues from colleges and universities around the world to interact with each other and share their writings and ideas. The center also commissioned a review of the research into contemplative pedagogy relevant to higher education (Shapiro, Brown, and Astin 2011).

Nearly every area of higher and professional education from poetry to biology and from medicine to law is now being taught with contemplative exercises. Appreciation of secular contemplative exercises for stress reduction (Shapiro, Schwartz, and Bonner 1998) is growing fast as is the acknowledgment of their value for general capacity building (such as strengthening attention or cultivating emotional balance), as well as for mastery of course material. For example, the contemplative practice of “beholding” in art history and compassion practices for game theoretical experiments in economics are both being taught by professors at Amherst College.

Contemplative pedagogy serves several educational goals. Research shows that contemplative practice, even if performed for short periods, improves attention (Jha 2007; Tang et al. 2007), cognition (Zeidan 2010), and cognitive flexibility (Moore 2009). At Stanford University James Doty (2012) has established the Center for Compassion and Altruism Research and Education, whose research shows that compassion can be strengthened. In the pages that follow, I give a brief overview of the kinds of practices being used as part of classroom instruction.

## The Practices

Practices that are being used in college classrooms include mindfulness, concentration, open awareness, and sustaining contradictions.

**Mindfulness.** Surely the most widely used classroom contemplative practice is *mindfulness*. Mindfulness is a Western invention, although based in the contemplative traditions of Asia. It consists of moment-to-moment, nonjudgmental awareness and is most commonly applied to the breath. One gently rests one’s attention on the breath and maintains attention undistracted on the breath for several minutes. If one’s attention wanders, which it invariably does, then without judgment one sets aside the distracting thought or emotion and returns one’s attention to the breath, again and again. Counting can be an aid to maintaining attention on the breath. With each exhale, one counts up to ten (1, 2, 3, . . . 10; 1, 2, 3, . . .).

If mindfulness is the most commonly used classroom practice, then mindfulness-based stress reduction (MBSR) is the most thoroughly researched. In a recent count of National Institutes of Health research projects, I found that 150 concerned mindfulness and the funds allocated were over \$150 million in 2011 alone. Two studies that are relevant to the classroom context concern stress reduction in premedical students and medical students (Rosenzweig 2003; Shapiro, Schwartz, and Bonner 1998). Both show that MBSR succeeds in reducing stress in students according

to various measures used. In my own experience teaching mindfulness to premedical students taking physics, about half of the students are already somewhat familiar with mindfulness and they are all quite open to instruction, glad to have a means of dealing with the great stress they feel to perform at the top of the class.

**Concentration.** A related practice is *concentration* training. Here the object of attention may be the breath or indeed any simple object. I use the paperclip. Attention is placed on the paperclip with much more focus and intent than is characteristic of mindfulness. One carefully examines, for example, the paperclip's form, color, material composition, stiffness, and texture. All of one's powers of observation and thought are directed to the paperclip, its function and method of manufacture. As before if a distraction arises, it is released and the attention is redirected swiftly and firmly to the object of attention. This is a more disciplined and directed practice than mindfulness. The founder of scientific psychology, William James, saw in the cultivation of sustained, voluntary attention the cornerstone of a true education. In his *Principles of Psychology* (James 1890/1950, 424) he would declare:

The faculty of voluntarily bringing back a wandering attention, over and over again, is the very root of judgment, character and will. An education which should improve this faculty would be *the education par excellence*. But it is easier to define this ideal than to give practical instructions for bringing it about.

Much of contemplative pedagogy is concerned precisely with giving practical instruction for improving the faculty of attention.

**Open Awareness.** Concentration represents one pole of a pair in attention training. Its partner is called *open monitoring* or *open awareness*. According to Lutz (2008, 163), there are two types of meditation:

[Our research] focuses on the mental processes and the underlying neural circuitry that are critically involved in two styles of meditation. One style, Focused Attention (FA) meditation, entails the voluntary focusing of attention on a chosen object. The other style, Open Monitoring (OM) meditation, involves non-reactive monitoring of the content of experience from moment to moment.

In my work with students, I have found it invaluable to introduce them to both types of practice, FA and OM.

Open awareness is often experienced as the space of creativity, in contrast to concentration, which is useful in making specific sense observations or performing extended discursive reasoning. Scholars of creativity and insight distinguish four phases to the creative process (Sternberg and Davidson 1995). The first is *mental preparation*, which consists in

confronting the paradox or contradiction at the root of the problem in a serious and sustained way (FA). The second phase is *incubation*, during which time one moves between active struggle with the problem (FA) and disengagement (OM). The third phase is *illumination*, at which moment a flash of insight appears, one that must then be grounded or held. The final phase is *verification*. After all, insights can be mistaken and so need to be checked against reality.

In her book *Gravity and Grace*, Simone Weil (2002, 10) writes of the “grace” that is associated with an original insight or moment of creativity; she insists that “grace enters empty spaces,” and “it can only enter where there is a void to receive it.” The familiar pole of study and concentrated mastery of a discipline must be complemented by a spacious open awareness for the full round of creativity to find its home in us. Whether it is William Rowan Hamilton’s discovery of the multiplication law for quaternions while crossing the Broom Bridge in Dublin, or Poincaré’s discovery of the transformation laws defining non-Euclidean geometry and Fuchsian groups while stepping up onto a bus, the pole of concentrated work on a problem must be complemented by that of open awareness.

I routinely use “The 4-Part Bell Sound Practice” (Zajonc n.d.) to demonstrate the archetypal movement between focused attention and open awareness. It consists of:

#### Focused Attention (FA)

1. Sound the bell: students concentrate on the sound of the bell.
2. Resounding the bell sound in memory: students concentrate on the sound of the bell in memory.

#### Open Awareness or Open Monitoring (OM)

3. Release or “letting go”: students let go of both the bell sound and any memory of it that they may have, and enter into open nondirected awareness.
4. Receiving or “letting come”: students remain receptive but without expectation, allowing thoughts, feelings, images, and so forth to arise in the open space of their awareness.

Such exercises are common to various contemplative traditions, as described in my book, *Meditation as Contemplative Inquiry* (Zajonc 2009, 93–106).

**Sustaining Contradictions.** A particularly demanding but useful exercise for the imagination is what my colleague Joel Upton and I call “sustaining contradiction.” Rather than seek to resolve contradiction, it is often better to maintain and even intensify the experience of how two opposites can be true at the same time. Nicholas of Cusa (1453/2007, 53) called these “the coincidence of opposites”; the physicist Neils Bohr (2006) declared that the opposite of one great truth might very well be

another great truth. In quantum physics, such contradictions appear to abound. No drama can hope to work without an irresolvable dilemma. In a classroom situation, I guide my students through the following *point-circle* exercise:

Begin by mentally visualizing a blue circle. This in itself may take some practice. With it vividly before your mind's eye, reduce the size of the blue circle until it becomes a point, and then expand the point again until it becomes a circle of the original size. Repeat this until the transformation from circle to point and back again is fluid.

Now replace the blue circle with a circle of the opposite color—yellow. Repeat by reducing and increasing the size of the yellow circle until, as for the blue circle, the movement between point and circle is fluid.

We now bring the two elements together and practice “sustaining contradictions” or what Nicolas of Cusa called “the coincidence of opposites.” Visualize a yellow point at the center of a blue circle. Simultaneously expand the yellow point into a large yellow circle and decrease the size of the blue circle until it becomes a blue point. Expand and contract the oppositely colored circles at the same time. Watch especially as they pass through one another. Repeat this exercise, and then describe the experience.

In art, science, and life, we are often asked to sustain what appear to be impossible polarities. In quantum physics, wave-particle duality is such a case. Much of the drama of life arises through the coincidence of opposites.

These contemplative exercises all have their own merit, but in my case they form a key pedagogical component relating clearly to the *content* of the course I teach with Upton on “Eros and Insight.” For instance Upton as art historian is deeply concerned with polarities and tensions in the painting we study, whereas I am concerned with the paradoxes of modern physics that will not resolve. In both cases the coincidence of opposites is part of the structure of the material being taught. Rather than leave them as distance abstractions, the *point-circle* exercise helps students live into opposites. In this sense, contemplative pedagogy is a form of experiential learning.

The practices being used by faculty are far more numerous than those previously mentioned. “The Tree of Contemplative Practices” (Figure 8.1) taken from the website of the Center for Contemplative Mind in Society gives an overview of the many practices available for use. Deep listening, *lectio divina*, contemplative movement (yoga, tai chi, etc.), contemplative writing, loving-kindness, and walking meditation are but a few of the more common contemplative exercises that are finding their way into the classroom. Student life professionals and counselors are finding MBSR and related contemplative methods of enormous value in working with distressed students. Additional resources can be found on the website for the



Figure 8.1. The Tree of Contemplative Practices



Center for Contemplative Mind in Society ([www.contemplativemind.org](http://www.contemplativemind.org)) and also in *Meditation as Contemplative Inquiry* (Zajonc 2009).

### Transformative Education

The theory of education that underlies contemplative pedagogy is one that presumes that the capacities of sustained voluntary attention, emotional

balance, insight, and compassion are able to be developed through practice. Through attention to an object or area of research, capacities suited to insight concerning that object or area are formed. Goethe (1982, 38), the German poet, summarizes my view of pedagogical theory when he writes, "Every new object, well-contemplated, opens a new organ in us." Whether the object is a painting or an equation, a natural phenomenon or an inner-city community, the attention we give to it forms in us the capacities that allow us to understand that to which we are attending. The fact of neuroplasticity now gives a neurological foundation to Goethe's insight (Begley 2007). Thus we can see how contemplative pedagogy deepens experience through repeated engagement and so leads students to gradually foster those capacities for insight that will aid them in the true understanding of the content of their studies and perhaps even assist in the precious moment of discovery.

In these few pages I have only given the barest outline of the practice of contemplative pedagogy. Its potential significance as part of an integrative pedagogy in higher education has been more fully developed in *The Heart of Higher Education* written together with my friend Parker Palmer (Palmer and Zajonc 2010). These views are challenge enough for higher education, but if I am allowed to voice my larger hopes for higher education I may turn to and take my direction from the line often attributed to Plato, "Ignorance, the root and stem of all evil."

### The Deeper Significance of Knowing

When she was once asked "What is evil?" the Burmese leader and Nobel Peace Prize laureate Aung San Suu Kyi echoed Plato saying, "I don't think that there is such a thing as evil, but I think there is such a thing as ignorance and the root of all evil is ignorance" (I. Suvanjiuff, personal communication, August 28, 1995).

Aung San Suu Kyi was, of course, thinking of the teachings of the Buddha. For example in the Gotama Discourse or Sutta; Sayuttanikāya 2.1.10, we find the Buddha (2007, 40) recalling:

Before my awakening, when I was still an aspirant to awakening and not yet a fully awakened person, it occurred to me: How troubled is this world! ...  
And people understand but little about the escape from unease or suffering.  
When will an escape from this unease/suffering be understood?

Having posed this question to himself, the Buddha then describes how he entered into a state of "complete attentiveness" through which he came to "penetrating insights" and "full comprehension." In this way, complete attentiveness led the Buddha to a chain of penetrative insights and a full comprehension of the source of all suffering, namely that the root of all human suffering is ignorance. (The second Noble Truth: the source of

suffering is craving that in turn is rooted in ignorance.) Thus, the cessation of suffering rests ultimately on the eradication of ignorance.

Education has as its high purpose the eradication of ignorance, which, according to the views of Aung San Suu Kyi, Plato, and the Buddha, will affect the eradication of evil and so end suffering. In this way, a true education that addresses the whole human being reaches far beyond the conventional goods of learning, such as an informed citizenry or an intelligent workforce. No, our very suffering is rooted in ignorance concerning ourselves and the true nature of our world. Evil thrives on the delusions that derive from ignorance, and so if we are able to achieve true learning, by the cultivation of complete attentiveness, penetrative insight, and full comprehension, then evil and suffering will cease. Everything else is a half-measure and a provisional solution. Aung San Suu Kyi (1995, 183–184) had it right when evaluating the true basis for social transformation:

The quintessential revolution is that of the spirit, born of an intellectual conviction of the need for change in those mental attitudes and values which shape the course of a nation's development. A revolution which aims merely at changing official policies and institutions with a view to an improvement in material conditions has little chance of genuine success. Without a revolution of the spirit, the forces which produced the iniquities of the old order would continue to be operative, posing a constant threat to the process of reform and regeneration. It is not enough merely to call for freedom, democracy and human rights. There has to be a united determination to persevere in the struggle, to make sacrifices in the name of enduring truths, to resist the corrupting influences of desire, ill will, ignorance and fear.

If I speak my heart, the depth of change called for in higher education is comparable to that called for here by Aung San Suu Kyi. The quintessential revolution in higher education will likewise not be one that is concerned with the "improvement of material conditions" but a "revolution of the spirit" that changes mental attitudes and values.

Look around at America's greatest universities and colleges; many offer every material support and benefit for learning. Is the pursuit of improvement in material conditions of faculty and student life sufficient? We cannot rest content with changes in "official policies" or institutional reform, as important as these may be. As Aung San Suu Kyi says, unless we find a deeper, more comprehensive basis for change, what she calls, "a revolution of the spirit," the old order will reassert itself constantly undermining whatever good we do. What then is the revolution in spirit in higher education?

I see the called-for change in higher education as a revolution in what we take to be knowing and knowledge, in our very epistemology, methodology, and concept of comprehension. To echo the view of Parker Palmer (Palmer and Zajonc 2010), there is today a kind of violence to our

conventional form of knowing and precisely here is where the revolution is needed. I have argued for an “epistemology of love” (Zajonc 2006) that embodies and practices respect, gentleness, intimacy, vulnerability, participation, transformation, the formation of new capacities, and the practice of insight. In other words, I am advocating for a contemplative as well as a critical intellectual education, one that seeks a comprehensive and deep understanding of self and world. Suffering and evil will fall away only when we have attained such understanding and achieved the cessation of the deep ignorance of which Plato and the Buddha were speaking.

### The Quiet Contemplative Revolution

The contemplative pedagogy previously described is one that strives for complete attentiveness; it seeks to achieve penetrative insight and the full comprehension that dispels ignorance. And so, when we take up the task of contemplative pedagogy as an essential, indeed as *the* essential feature of an integrative higher education, we are engaged in a revolutionary enterprise. We are not attempting a simple add-on or an alternative. Instead, we are declaring that change, growth, and transformation of the human being are the hallmarks of genuine education. I understand the cultivation of “complete attentiveness” to be the practice of an epistemology of love with all that that entails. Goethe (1998) reminds us that our every act of real attention shapes us. We attend, the world forms us . . . and so on cyclically. In this way, attentiveness works back on us as formation.

The wisdom or full comprehension that arises as the fruit of contemplative pedagogy is not a remote, abstract, intellectual knowledge, but a form of beholding (*theoria*) that is fully embodied, which means that it entails aesthetic and moral dimensions as well as cognitive ones. The revolution in higher education asks for nothing less than an integrative form of knowing. In my view, there is no better way of practicing for such beholding-knowing, for such penetrating and comprehensive wisdom, than contemplative pedagogy. It manifests and embodies the epistemology of love in its right practices. Through it, we are drawn into the world, into suffering and unease, into the other, and not distanced from them by objectification, and subsequent control.

Nor is this a sterile form of knowing disconnected from the practical demands of life. No, not at all. The insights attained at the hand of contemplative inquiry are actionable. Education will change, as will medicine, agriculture, our financial institutions, and environmental policies. Every aspect of life can be changed by the light of contemplative insight into who we are really. Indeed, all of the good, the creative dimensions of life already flow from this source; we merely raise it to consciousness, develop the means to practice it more fully, and honor it through our attention.

The “revolution of spirit” I am suggesting is already under way. Those who are already teaching and developing contemplative pedagogy with our

students are like Siddhartha before enlightenment (which is to say before freedom) or like Plato before he met Socrates. I imagine them teaching in the sacred groves as well as the marketplace. They are crafting for themselves and their time a pedagogy where love becomes a way of knowing. Have you every truly known anything that you did not love? In Goethe's (1998, 69) words again, "One comes to know nothing beyond what one loves. And the deeper and more complete the knowledge, the stronger, more powerful and living must be one's love and fervor." The gentleness, intimacy, and transformation of us and those we teach are inconceivable apart from the power of love.

As I see it, the revolution called for in higher education will bring love into teaching and learning, not as a romantic sentiment but as the most profound form of knowing by identification. The object becomes subject, and through the highest and most refined form of love, we are able to identify with and know from the inside that which we have only known from without. Recall Emerson's essay *The Poet* (1844/1982, 274) in which we find the characterization of imagination.

This insight, which expresses itself by what is called Imagination, is a very high sort of seeing, which does not come by study, but by the intellect being where and what it sees, by sharing the path, or circuit of things through forms, and so making them translucent to others. The path of things is silent. Will they suffer a speaker to go with them? A spy they will not suffer; a lover, a poet, is the transcendency of their own nature—him they will suffer. The condition of true naming, on the poet's part, is his resigning himself to the divine aura which breathes through forms, and accompanying that.

Our work will take time, so patience as well as persistence is needed. As Aung San Suu Kyi (1995, 183) reminds us, "There has to be a united determination to persevere in the struggle, to make sacrifices in the name of enduring truths, to resist the corrupting influences of desire, ill will, ignorance and fear." So, if the interest in contemplative pedagogy is perhaps not yet as great as one would wish for, remember that the class size was initially five for the Buddha and not much more for Socrates, both of whom persevered in the struggle to dispel ignorance until the end. Let us commit to the cessation of ignorance, not through the accumulation of inert facts but by playing the poet's part, by "being where and what we see," and thereby practicing true naming, which I take to be attained by complete attention, penetrative insight, and full comprehension, which is to say by an epistemology of love.

### **The Ethic, Epistemology, and Ontology of Our Teaching**

Our teaching is the expression of an ethic. What is the educational ethic that you wish to embody in your teaching? How can your deepest peda-

gological ethics be more present, more fully a part of your work with students and colleagues?

As teachers we have committed ourselves to knowledge, but what *kind* of knowing will dispel ignorance and end suffering and even evil? Inert ideas, as Alfred North Whitehead (1967) calls them, will not serve, will not dispel ignorance. Only a “penetrative insight” will do. Our epistemology, our way of knowing, rests on our ethics. *Complete attention* does embody our ethics, which to me should mean our selfless, gentle, loving attention. Only then will *penetrating insight* be given.

*Full comprehension* means that we understand the world from the inside as well as the outside, through Emersonian imagination as well as through reason and observation. Then will the truncated ontology of contemporary intellectual life be expanded to include the rich, multidimensional nature of reality, of self, and of the world. Fully comprehended, we will have taken a step along the path to the cessation of ignorance, real ignorance, and so to the cessation of suffering and evil.

A more robust and complete ontology investigated by a broad range of methods, and a more inclusive ethics that gets beyond cost benefit should be the foundation of an integrative form of higher education (Palmer and Zajonc 2010). Contemplative pedagogy is a crucial part of that larger vision of higher education.

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ANEXO 2

\*Imagen\*

Translation Monograph  
Ayrton Cano  
07-09010

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