



**UNIVERSIDAD DE QUINTANA ROO**

**División de Ciencias Políticas y Humanidades**

**TRANSLATION FROM ENGLISH INTO SPANISH OF:**

**“SECTIONS 6 AND 7 FROM THE GARRISON  
INSTITUTE REPORT-CONTEMPLATION IN  
EDUCATION.” AND ANALYSIS OF SOME  
TRANSLATION TECHNIQUES**

**TRABAJO MONOGRÁFICO  
Para obtener Grado de:**

***LICENCIADO EN LENGUA INGLESA***

**PRESENTA**

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LICENCIADO EN LENGUA INGLESA

COMITÉ DE TRABAJO MONOGRÁFICO

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## Dedication

First of all, I would like to thank God for all the kind people around me. Firstly, my parents who were there at the very beginning of my amazing journey of studying the bachelor's degree. I am very grateful of having another important person who was supporting me during when I was renouncing to struggle of finishing the work with the difficulties presented. She was there encouraging me to do my best effort. Thank you very much aunt Joaquina. Moreover, I am very happy of having a "mother in law" who is still a very special person in my life. Although her son and I are separated, she was unconditionally there to support me. Thank you very much to be there whenever I require it.

On the other hand, I really appreciate the patience and the contribution of the professor Argelia Peña. Even though, it was a long wait, there were always suggestions to improve the work and we together tried to do our best. I also would like to give thanks to the other professors Amparo Reyes and Gilberto Campos for the pieces of advice to have a good translation work. This work could not be finished without the contributions and knowledge all of you as a team provided. Thank you for your valuable time.

Last but not least, I would like to give thanks to my little man (my son) to allow me work when I needed it.

I am pleased of having met a man during the work; he said that he did not support me during my job. However, he offered me help and he did contribute motivating me. Thanks my dear friend. Thank you to all my family and friends who were very supportive. All of you have a special place in my memory.

Thanks to everyone for your big or small contributions!

# Contents

	Pages
Chapter I: Presentation.....	6
Chapter II: Theoretical Framework.....	11
Chapter III: Methodology.....	21
Chapter IV: Translation.....	24
Source Text.....	43 [S24-S36]
Chapter V: Analysis.....	57
Chapter VI: Conclusion.....	64
Chapter VII : References.....	68

# **CHAPTER 1**

## **PRESENTATION**

The present work focuses on the translation process and problems encountered to achieve an accurate Spanish version of the text “*Contemplation and Education. A Survey of Programs using Contemplative Techniques in K-12 Educational Setting: A Mapping Report*” (sections 6 and 7). Some techniques to do the translation, examples of them, as well as general information about the topic and the importance it has in the education field will be presented. As it is essential that a person who wants to translate knows the steps to do any translation task and also what kind of dictionaries to use, these crucial things will be stated in this work as well.

The monograph study is based on a translation of two sections of a survey made by the Garrison Institute (a non-profit, nonsectarian organization that explores the intersection of contemplation and engaged action in the world) centered on Contemplative Education. It is said that contemplative education emerged and developed in the United States in the early 1970’s and have steadily gained popularity in education from elementary school to the university level, as well as in medical schools. (<http://www.garrisoninstitute.org>). It is relevant to mention that the researcher-translator has always had a great interest in developing a translation work to study the methods, techniques, and strategies employed to solve difficult situations when translating. The importance of this is that any people interested in this field of work will find illustrations about problems faced in the course of this project and the solutions adopted; as well as the opportunity to learn about the use of contemplation in education, which is proving to be effective in the Development of the Whole Person.

The text to be translated is divided into nine sections. The first sections from this study are already being translated by other students who want to obtain the degree doing the monographic job, but the last sections are going to be rendered in Spanish during this work. These are section 6: “*Comprehensive School Visions Informed by Contemplative Practices*” and section 7: *Contemplative Techniques in Pre-Service and In-Service Teacher Training*”. These topics are going to be translated because they have very useful information that will be valuable when having the opportunity to give a class. The techniques used in the report could be very significant for teachers. The text is focused on the education field and the researcher is familiar with it due to her formation in teaching in the major, and that is why the topic is suitable for a former student in this area.

As the report is about a new approach in education, most of the information about it is in the original language that in this case is English, and so far there is no translation in Spanish for it. Professor Argelia Peña from the Universidad de Quintana Roo has been implementing techniques from this method and hopes to give training courses in this area.

With the guidance from the above mentioned professor, who has already started using contemplative practices in her classroom, some other teachers of other subjects could read the texts and take into account the contemplative techniques which are recommended in the survey. Argelia Peña intends to set up a training course for teachers in which these texts in the Spanish version will be part of some reading activities.

The text from section 6, “*Comprehensive School Visions Informed by Contemplative Practices*” is about several schools or educational centers employing contemplative techniques in their classes. Also, examples of such techniques and the way they are applied are showed there. For instance, a school called **Shambala** employs some practices which involve meditation, yoga, silent time and respectful bowing into an educational setting. Another one is the **Tinicum School** which is a small, private, religious high school that introduces liberal arts curricula based on state recommendations along with daily mandatory meditation practice (thirty minutes in the morning), martial arts practice for those who wish it, and constant modeling of compassion and mindfulness. Garrison Institute report (2005, pp. 25, 26)

It is necessary to express that not all of the techniques described in the report are used in every school. In the text, it is stated that every school chooses the more convenient techniques according to the necessity of the students; it also depends on the age of the students. For this reason, it is very interesting that those teachers who want to know about this study have general knowledge about the ways schools work with such techniques. Therefore, they can select the kind of techniques or practices they want to employ in their own teaching.

Section 7: “*Contemplative Techniques in Pre-Service and In-Service Teacher Training*”, is about the programs used for teacher training. It is also mentioned that all the teachers participating in them have the opportunity to practice different processes of teaching. Therefore, this is very useful because if there are some teachers who would like to use the techniques as methods of teaching in their classes, they will need to analyze this section. Moreover, it is also very essential that they have general background of the way



teachers are trained for using the different techniques within the classroom. These techniques are focused especially on professors; but they will also serve to students who want to become teachers in any field of knowledge. This kind of method is for any kind of teacher. So, anyone could train oneself by reading the text.

It is pointed out in the report that it is meaningful to put into practice the contemplative techniques right since the beginning of the course, so teachers and students can perceive the progress in their teaching-learning process.

Finally, it can be said that the text to be translated has a great importance in the field of teaching. Producing a Spanish version of this text is relevant in terms of spreading knowledge about this theme to people who might be interested in it.

## **CHAPTER 2**

## **THEORETICAL FRAMEWORK**

Different languages emerged since time immemorial and translating has served as a vital link for communicating among groups separated by language barriers. Delisle and Woodsworth (1995: xiii). Thanks to translation we can know what our neighbors think and speak.

Transmitting meaning from one language to another brings people together, helps them share each other's culture, benefit from other's experience, and makes them aware of how much they all have in common. Sofer (2002: xi).

Translation is a very useful tool to provide a message in a language different to the original. Several authors have provided significant descriptions of what translation is. For example, Venuti (1995:200) says that translation is a kind of activity that inevitably involves at least two languages and two cultural traditions. It is obvious that for carrying out a translation two texts (an original and the translated version) will be always needed. Secondly, translation is not just the transfer of a text from one language into another; it is now rightly seen as a process of negotiation between the text and between cultures, a process during which all kind of transactions take place mediated by the figure of the translator. Bassnett (2002:6). In order to translate a text from one language into another; cultural things about the two languages must be always taken into account. A translator plays the most important role when translating because he has the job of choosing the best suitable words for it.

Many people believe or think that any literate person who knows more than one language can translate that is far from reality because translating is a talent a few

possess (Sofer, 2002:15). Therefore, we cannot say that any person who knows two languages can easily translate because the translation of any text needs to follow a process.

Robinson (1989: 51) mentions that translation is an intelligent activity that requires problem-solving in novel textual, social and cultural conditions. Consequently, the translator has to be creative when solving some difficult situations in which he will be involved. As translation is not the explanation about a text, the translator needs to have the necessary knowledge to face some of the problems which will emerge during the process. According to Duff (1989:111), translation implies that humans have the capacity to enter into the mind, the world; of the speakers or writers and that they can express their thoughts in a manner that is not only parallel to the original but also acceptable to the target language. People who translate must realize that they have to have the ability to explain something others have written or said in a way that it is acceptable for the language and culture they are translating into. A clear example is “ he is pulling my leg” which means “me está tomando el pelo”. Although, a person knows English, he will not probably make the translation in the correct manner because the Spanish version of the phrase has to be with the culture in the language target.

Most translators use different techniques involved in translation without realizing what kind of technique they are using. This happens because they use them intuitively; however, it is imperative that any specialist in this field has general knowledge of what techniques or strategies are viable in order to make the task less difficult.

Different theorists have offered diverse methods to carry out translation works. The approach given by the Canadians Vinay & Darbelnet is considered the cornerstone in this field and it is the one on which this monograph study is based. A short description of the techniques included in this methodology is provided next.

Generally speaking, translators have the opportunity to choose from two methods of translating: direct and oblique translation. Vinay & Darbelnet (2000:84). Direct Translation Techniques are used when structural and conceptual elements of the source language can be transposed into the target language. Bosco (2008). This means that when these techniques are used, the translator can translate directly and there are not changes in the translation.

#### **Direct translation techniques:**

•**Borrowing:** this is the simplest method and it occurs when a word is taken directly from a language into another without translating. When translators use *borrowing* the word has to be written in italics because the term does not belong to the target language. Examples: *Kleenbebe, tequila, tacos* and *tortilla*.

These words are used as they are due to the culture information they have. Others are names of brands that first used the expression, making the terms familiar the way they are for subsequent uses. It is of paramount importance to mention that there are two types of borrowing:

**Optional** (this is when a translation for the word exists but the translator decides or prefer using it as it is in the original due to the fact that many people know about it).

Examples: *rice and beans, hot cakes, hot dogs* and *shampoo*.

**Obligatory** (this is usually used when there is not a translation for the word).

Examples: *Gerber, Carnation, Quaker and McCormick*.

•**Calque:** this happens when a phrase or word is borrowed from a language, then you translate that phrase or word literally.

Examples: Science-fiction = Ciencia-ficción

The expression “science fiction” did not exist in Spanish and that is why the phrase was taken as it is used in English, but a translation of the words was done to probably make the expressions understandable to the Spanish reader.

•**Literal Translation:** this refers to a word-for word translation, with some syntactical changes when necessary.

Examples:

He is playing cards with his cousins = El está jugando cartas con sus primos.

John hit Paul = John pegó a Paul. In this sentence there is a little change in the Spanish grammar but it does not affect the literal translation. It is obligatory to add the “a” preposition because the direct object is a person.

Most of the times many of the translators use this technique for any kind of text or any context but a good translator has to be aware that he cannot use this technique for all sentences.

### **Oblique translation techniques**

These techniques are mostly used when the structural or conceptual elements of the source language cannot be directly translated. As a result we can use oblique translation

techniques but without altering meaning or upsetting the grammatical and stylistics elements of the target language. They imply bigger changes than the direct ones. (Bosco, 2008)

•**Transposition:** this method involves replacing one word class with another without changing the meaning of the message Vinay & Darbelnet (1958:88).

Example: After he *comes back* = Después de su *regreso* or Después de que él regrese. In the first example we can appreciate that the verb *comes back* was replaced by the noun *regreso*. By doing this, the translator is using the optional method for stylistic changes and the meaning of the message does not change. The second translation can also be used, although none of the words have been replaced. In fact, it is the work of the translator to choose the best translation.

Another examples provided by Newmark (2006) are: furniture = muebles, applause = aplausos, the white house = la casa blanca. It can be observed that in the first three the change comes from singular to plural, the last one corresponds to the adjective position. Actually, the person who translated has not option.

•**Modulation:** this consists of giving the same meaning of a phrase using different words. In other words, this is a change in form without a change in meaning.

By antonyms:

*Have not by passed* = han afectado también

By changing types of words:

*Eye to Eye* = cara a cara.

*At arm's length* = al alcance de las manos.

*From cover to cover* = de la primera a la última página

When using this technique we can change negative sentences to positive ones and passive to active.

E.g. *The homework was done by the girl* = La muchacha hizo la tarea.

In this example from passive to active, the sentence in English is focused on the word *homework* and in Spanish in the word *muchacha*. Macola (2001).

•**Equivalence:** One and the same situation can be rendered by two texts using completely different stylistic and structural methods. In such cases we are dealing with the method which produces equivalent texts. The classical example of equivalence is given by the reaction of an amateur who accidentally hits his finger with a hammer: if he were French his cry of pain would be transcribed as "Aie!", but if he were English this would be interpreted as "Ouch!". Another striking case of equivalences are the much onomatopoeia of animal sounds. The method of creating equivalences is also frequently applied to idioms and proverbs. Eftekhari (2008)

Proverb: *Actions speak louder than words* = los hechos valen más que las palabras

Idiom: *In the small hours of the morning* = a altas horas de la madrugada

Onomatopoeic sound: moo = muu

Moo is the English term for the sound produced by cows and Muu is the word used in Spanish.

•**Adaptation:** In order to carry out this technique translators have to consider the culture to do the changes. It involves changing the cultural reference when a situation in the source culture does not exist in the target culture.



Baker (1998:6) says that adaptation is a procedure which can be used whenever the context referred to in original text does not exist in the culture of the target text but we need some form of recreation.

Examples:

He kissed his daughter on the mouth = abrazó tiernamente a su hija.

Yours faithfully = Le saluda atentamente

There are also some other techniques which are very useful for a translation work:

- **Addition:** Sometimes it is important to make additions in translations because of the text requires them. These could be necessitated due to syntactic restructuring of the sentence that would be more natural in the target language.
- **Omission:** this means the reduction or elimination of part of the text. It is necessary to omit redundant terms or words that express a meaning that could be inferred from the context.

E.g. After the Conference, the previous agreements on **farm prices** became **null and void**.

Translation: Después del Congreso, los acuerdos anteriores sobre **los precios de los productos agrícolas** (addition) quedaron **sin efecto** (omission). (Macola, 2001:30)

Consequently, it is of paramount importance that when translators use these two techniques take into account that too many additions can make the text heavy; also, when using frequent omissions, they must considerate whether they are leaving out necessary information.

### **Problems presented in translation**

The worst mistake a translator can make is to reassure himself by saying “that is what it says in the original,” and renouncing the struggle to do his best. Weaver (1989:117). Instead of saying this, translators must carry out an analysis when selecting which of the above mentioned techniques best fits with the translation.

Translation is not as easy as it seems to be. One of the problems with which one can be faced is non-equivalence. The reality of non-equivalence among words can be extended to situations in different cultures. Human emotions hardly change from one culture to another; what changes is the way one perceives these emotions and how one places them within the natural environment of a country. A word approximates its synonym without ever replacing it. *Übersetzung* (1989: XIV).

Mona Baker, in her book “In Other Words” offers some illustrations of the typical problems found when looking for equivalence:

- a) Culture specific concepts: the source-language may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. An example of an abstract English concept is the word *privacy* and an example of a concrete concept is *airing cupboard*. People from other cultures rarely understand these concepts.
- b) The source-language is not lexicalized in the target language: an example of this is the word *landslide* which has no equivalent in many languages, although it simply means ‘overwhelming majority’.
- c) The source language is semantically complex.
- d) The source and languages make different distinctions in meaning.
- e) The target language lacks a superordinate (a general word in a semantic field).
- f) The target language lacks a specific term (hyponym = specific word in a semantic field) She also says that English has many hyponyms under article from which it is difficult to find precise equivalents in other languages. Some examples of hyponyms are report, survey, commentary, review and some others.
- g) Differences in physical or interpersonal perspective.
- h) Differences in expressive meaning.
- i) Differences in form.
- j) Differences in frequency and purpose of using specific forms.
- k) The use of loan words in the source text.

This study will allow the translator-researcher use some of the methods previously explained and show through examples how such techniques or methods were employed to solve problems in the translation of the text.

## **CHAPTER 3**

## **METHODOLOGY**

It is crucial to mention that the author of this study obtained the translated texts through Professor Argelia Peña. This teacher showed her the different sections from the Garrison institute report. As the researcher read the sections, found them to be appealing in view of the relevance and innovation Contemplative Education brings to the applied linguistics: educational field. Consequently, the researcher decided to work on the translation of the two sections mentioned before.

Steps followed to carry out a translation project given by *Selecciones del Reader's Digest*:

1. Read the text from cover to cover. This is used in order to understand what the text is about, when reading it is useful to underline some difficult words not understood.
2. Write the Spanish version. The best way to do this is by writing the translation sentence by sentence. As it is extremely important to choose the most appropriate word, a bilingual dictionary must be used. In addition, if the translator feels that the checked words do not fit with the Spanish translation, a dictionary of synonyms will be useful.
3. Read and correct the translation. This step will be carried out through reading paragraph by paragraph in order to identify ways to express the Spanish writing appropriately.
4. Check if the final version matches with the original. This is to assure that nothing has been added or eliminated.

On the other hand, the steps followed by the translator-researcher to do the translation are provided next:

Firstly, the text was read from cover to cover to understand what the text was about. Then, a second deep reading was done and some difficult words were underlined. Besides, translation difficulties were mentally confronted. Some good dictionaries (monolingual, bilingual and synonyms), Oxford, Simons and Schuster, Larousse were consulted. Once there was a first draft, every idea/element was compared with the original to see if they were present in the translated text. After that, some changes were suggested by Professor Argelia. The second draft including changes was done. After this, the final draft was revised by a Spanish Specialist Amparo Reyes in order to check correctness in Spanish (grammar, use of words, syntax, fluency, clarity and understandability). Finally, the final work was handed in.

Some difficulties were confronted and the solutions adopted are shared with the reader.

E.g. *Noticeably absent in this report however...*

Translation: *De cualquier modo en este reporte no se encuentra...*

In this example, the translator-researcher is eliminating the word *noticeably* because the sentence does not need it. Therefore, the translation technique used is ***omission***.

It is useful to mention that the most challenging points from the translated text were analyzed before being selected. Also the ways taken into account to solve problems or which technique or strategy was used to elucidate the most suitable term or expression in Spanish is indicated.

## **CHAPTER 4**

## **TRANSLATION**

Sección 6: Visión de institutos de enseñanza general que reportan el uso de prácticas contemplativas

Fuera de las tendencias dominantes, muchas escuelas alternativas, religiosas y con filosofías de educación espirituales, incorporan técnicas contemplativas y/o promueven el amor y la tolerancia dentro de su misión, organización estructural o metodologías del salón de clases. Algunas promueven explícitamente la experiencia contemplativa a través del uso de técnicas específicas, otras fomentan implícitamente la contemplación a través de su enfoque pedagógico y el ambiente escolar. En algunos casos, las escuelas utilizan ambos enfoques de manera explícita e implícitamente.

Las escuelas y los enfoques educativos que se describen en la siguiente sección proporcionan ejemplos de metodologías de escuelas privadas y públicas experimentales con aplicaciones potenciales de uso en ambientes establecidos. Sin embargo, en este reporte no se verá la revisión de prácticas contemplativas encontradas en escuelas parroquiales, tales como instituciones educativas cristianas, judías e islámicas.

Existen varias razones por las cuales se omite el uso de técnicas contemplativas en escuelas parroquiales en este reporte. En primer lugar, la gama de escuelas que trabajan en el marco de estas tradiciones, es de tal diversidad que va más allá de la competencia y capacidad del Proyecto Mapeo; en segundo lugar, la experiencia y el entendimiento de la contemplación en la educación cristiana, judía e islámica a menudo incorpora específicas técnicas contemplativas religiosamente definidas que fomentan la experiencia contemplativa dentro de un contexto religioso. En contraste, las escuelas budistas, cuáqueras y otras con base religiosa incluidas en el proyecto Mapeo, no son esencialmente sectarias, y promueven espiritualidad en vez de alguna religión definida. A diferencia de la identificación religiosa de escuelas parroquiales, dentro de algunas prácticas budistas se emplea la enseñanza educativa en varias escuelas no religiosas.



El proyecto Alice en la India es un programa de investigación educativa que se enfoca en estudiar uno de los mayores obstáculos de los estudiantes: la falta de atención y concentración en un salón de clases. Hace veinte años, los cofundadores y directores Valentino Giacomini y Luigina de Biasi, trabajaron con la filosofía budista de la atención plena para desarrollar una metodología no sectaria basada en el concepto del proyecto: “Unidad”, unidad del mundo interno (la mente y su relación con el cuerpo) y el externo (la escolástica).

En el plan de estudios del proyecto Alice se reconoce que el aprendizaje no es fácilmente alcanzable o sustentable si la mente del niño no está presente. Como resultado, el proyecto integra un programa especial dentro del plan de estudios autorizado por el gobierno. Dentro de este programa, se entiende el entrenamiento de la atención como la cultivación no solamente de la conciencia mental y la atención plena sino también de la inteligencia emocional, de esta última, Giacomini reconoce que “las emociones son el resultado de los pensamientos y nuestro objetivo es regresar al origen de ellos mismos y analizar su naturaleza, no su contenido”.

Los maestros del proyecto Alice utilizan ejemplos de meditación, visualizaciones guiadas, auto reflexión, discusión, respiración y prácticas de yoga, cuentos con moraleja y algunos ejercicios mentales y físicos para ayudar a los estudiantes a desarrollar el conocimiento, la sabiduría y una concentración más profunda; todo esto ayuda a llenar el dualismo entre el mundo interno y la experiencia académica. A través de este proyecto, maestros y estudiantes despiertan la naturaleza de la mente y las percepciones. Ello juega un papel fundamental en el desarrollo de la educación sustentable y una cultura de paz, ya que una mente pacífica y sabia fomentará la diversidad de tolerancia y estimulará la responsabilidad universal naturalmente hacia la comunidad y el medio ambiente. En palabras de Giacomini: “el autoconocimiento y la conciencia son un

requisito previo para el equilibrio mental y la felicidad. Solo de esta manera la compasión y la sabiduría pueden surgir”.<sup>56</sup>

La escuela Shambhala en Halifax, Nueva Escocia, presenta como parte del ambiente educativo, prácticas contemplativas que incluyen meditación, yoga, silencio y una inclinación como saludo respetuoso. La escuela combina y enriquece fuertemente el programa académico con el arte del autodescubrimiento a través de la meditación y actividades relacionadas. Aunque la meditación se basa en la tradición budista, el 75% del alumnado se compone de jóvenes que no pertenecen al budismo y que buscan una alternativa a las escuelas convencionales.

Steve Mustain describe el enfoque de la escuela respecto a la meditación y explica lo siguiente:

Cuando nos sentamos, no esperamos alcanzar un ambiente Zen ya que nos damos cuenta de que los niños toman su tiempo para relacionarse con la práctica y es diferente para cada uno. No obstante, las reglas son claras: ellos tienen que sentarse silenciosamente y con buena postura. Con frecuencia revisamos la técnica y también aceptamos preguntas y comentarios. Creo que muchos de los estudiantes desarrollan una apreciación secreta hacia el tiempo y el lugar en silencio, no todos necesariamente hablarían acerca de eso debido a que no se vería ‘cool’. Es importante no usar la meditación como castigo, por ejemplo: “ustedes jóvenes hacen mucho ruido, por lo tanto tomarán asiento en silencio”.<sup>57</sup>

Como en muchos de los otros programas de escuelas identificadas en el Proyecto Mapeo, la escuela Shambhala fomenta amor y tolerancia de una manera sutil, por lo que Mustain añade:

Nosotros sí los fomentamos [el amor y compasión], y están presentes de manera evidente. Tenderíamos a no usar mucho la palabra amor, simplemente porque tiene muchos significados para los adolescentes y tampoco queremos desarrollar a una persona demasiado “amorosa y ligera”. Si se habla mucho acerca de eso, se puede entender como muy moralista.<sup>58</sup>

La escuela Tinicum en Ottsville, Pennsylvania, es una pequeña secundaria religiosa y privada que presenta planes de estudios en Humanidades y Letras, los cuales se basan en recomendaciones del Estado junto con la práctica obligatoria de meditación diaria (30 minutos en la mañana), artes marciales para aquellos quienes la deseen, así como también la ejemplificación constante de la compasión y la atención plena. Como fue descrito por Stephanie Kenney: “nosotros ponemos de nuestra parte para hacer de éste un lugar divertido e interesante en el cual crecer, tomando en cuenta de que la escuela está para proporcionar una educación sustancial sobre las grandes y productivas tradiciones de la filosofía occidental y oriental para estudiantes con cualquier habilidad”.<sup>59</sup> Más adelante, Kenney explica que la escuela ve “el aprendizaje como un acontecimiento, no como un sistema autorreferencial, pero que “el aprendizaje y el entusiasmo son uno mismo”.

La escuela Maharishi de la era de la Ilustración en Fairfield, Iowa, es otra escuela independiente que integra la meditación dentro del programa diario. Fundada en 1974, esta escuela religiosa proporciona Educación Basada en la Conciencia *SM* que incluye la práctica de Meditación Transcendental<sup>®</sup> (MT) dos veces al día desde kínder hasta el nivel medio superior. Los estudiantes menores de 10 años se involucran en una técnica de meditación caminando, mientras que los mayores practican la meditación sentados en grupos, aprendiendo cada vez técnicas más avanzadas a través del tiempo.<sup>60</sup> Ellos también cursan un programa especializado titulado: “La Ciencia de la Inteligencia Creativa” el cual se basa en “principios universales o leyes naturales” que son comunes en todas las áreas académicas. Aprenden cómo estos principios se relacionan con sus propias vidas”.<sup>61</sup> Esta escuela cita muchos estudios de investigación que demuestran que la Educación Basada en la Conciencia plena *SM* mejora el desempeño académico, aumenta la creatividad e intensifica otras cualidades deseadas por los estudiantes.<sup>62</sup>

Además de los vínculos específicos entre MT<sup>®</sup> y la Educación Basada en la Conciencia *SM*, los estudiantes de la escuela pueden practicar y aprender MT<sup>®</sup> fuera de la amplia enseñanza educativa. En años recientes, los estudiantes y familias del colegio Nataki Talibah en Detroit, Michigan, han tenido la oportunidad de aprender MT desde el 5º grado. Pero al mismo tiempo, esta escuela pública experimental, que abarca los niveles de kínder hasta la secundaria, sigue el plan de estudios propuesto por el estado de Michigan. Los estudiantes que predominan son jóvenes afroamericanos que viven en una colonia de clase obrera.

Según la investigadora Rita Ben, el fondo privado del programa MT<sup>®</sup> en el colegio Nataki Talibah se utilizó para dos maestros certificados en MT<sup>®</sup> quienes proporcionan en la escuela seis sesiones guiadas de 45 minutos, de las cuales cinco son grupales y una individual en un periodo de dos semanas. Desde el 5º grado, los estudiantes aprenden a practicar esta técnica de Meditación Trascendental que consiste en cerrar los ojos sentados en silencio mientras repiten una mantra asignada individualmente que se limita a un sonido vibratorio.

En el Colegio Nataki Talibah los estudiantes practican Meditación Trascendental (MT<sup>®</sup>) los primeros y últimos diez minutos del día escolar, como un grupo entero en el gimnasio para reducir la interrupción del horario escolar. Un maestro del salón de recursos materiales y quien ya ha sido capacitado en MT<sup>®</sup> dirige generalmente estas sesiones de meditación diaria. Los estudiantes que eligen no tomar MT o quienes han suspendido la práctica permanecen en su salón de clases durante el tiempo que los otros están en el gimnasio. Periódicamente, a través del año académico, los maestros certificados en MT<sup>®</sup> visitan la escuela para asegurarse de que los estudiantes llevan bien la práctica.

Como parte de la enseñanza educativa integral de Ananda Marga Gurukula, las escuelas de educación neo-humanista utilizan yoga y meditación diariamente para desarrollar el bienestar físico y las habilidades mentales de los estudiantes.<sup>64</sup> Basados en enseñanzas de Shrii PR Sarkar, las escuelas neo-humanistas “promueven una conciencia de ecología en su más amplio sentido (la comprensión de la reciprocidad de todas las cosas) y alientan el respeto, cuidado y el amor universal en general.”<sup>65</sup> Asimismo, el programa Tiempo de Quietud de la Escuela Progresista de Long Island, NY, involucra a sus estudiantes en periodos cortos de yoga, canto y meditación cada mañana. Según una entrevista con el director de escuela y maestro de 4º grado, Eric Jacobson, la mayoría de los estudiantes de prácticas contemplativas y “la mayoría de los estudiantes y padres reportan mejor concentración, más paz mental y física, así como también buenos sentimientos de familia y amor universal en la escuela.”<sup>66</sup>

Las escuelas basadas en la filosofía Krishnamurti tienen un diferente enfoque para promover contemplación amor y compasión. Scott Forbes, ex director del Centro Educativo Krishnamurti del Parque Brockwood en Inglaterra, se pregunta si la contemplación debería ser un acto deliberado o si “deberíamos hacer espacio para que la contemplación no sea deliberada, de tal manera que las reflexiones no ocurran forzadamente”.<sup>67</sup> Desde su perspectiva, “Los jóvenes tienen que entender el porqué la contemplación es valiosa; y aunque se les puede decir, esto en realidad tienen que experimentarlo.”

Las escuelas Krishnamurti utilizan niveles de pedagogía contemplativa explícitos e implícitos. La atmósfera escolar tiene un aspecto contemplativo, esto es fundamental en la pedagogía implícita y tiene un enfoque primordial, con el objetivo de ayudar a que los estudiantes encuentren el sentido. Forbes identifica cuatro características para crear una atmósfera escolar apropiada:

- Naturaleza: Los estudiantes desarrollan sensibilidad respetando y cuidando la naturaleza.
- Belleza: Los lugares y cosas estéticas necesitan ser cuidados, y los estudiantes aprenden a “cuidar” siendo responsables de ellas.
- Silencio: Los estudiantes y maestros experimentan “pausas en el día” al tener acceso a un tiempo y/o lugar específico que es dedicado al silencio.
- Relaciones: Los estudiantes aprenden a poner atención en sí mismos y en otros tomando como ejemplo a los adultos u otros estudiantes que se enfocan en relaciones auténticas.<sup>68</sup>

Al nivel de pedagogía explícita, las escuelas Krishnamurti promueven conciencia de silencio empírica, imponen respeto y capacidad de asombro a través de un énfasis en lo estético, la atmósfera, la naturaleza y un lugar en silencio.<sup>69</sup> Por ejemplo, un día escolar podría empezar con 10 minutos de silencio u otra experiencia contemplativa durante la cual todos escuchan música o a alguien que lee un poema. Asimismo, las clases pueden empezar con 2 o 3 minutos de silencio para centrar la atención de los estudiantes y estar verdaderamente presentes. Krishnamurti pidió a las escuelas que crearan un lugar específico para el silencio en el centro de educación física o de deportes de la escuela.<sup>70</sup> Así, los estudiantes pueden tener oportunidades múltiples para experimentar el silencio de manera formal e informal en los espacios señalados.

Estas escuelas integran contemplación dentro de áreas de contenido académico, pero no dicen “ahora contemplaremos” sino que examinan profundamente “¿Qué es lo que pasa dentro de mí y cómo se conecta con otras cosas, historias y eventos?”<sup>71</sup> Forbes indica que muchas de las clases pueden discutir sobre la naturaleza humana y deliberadamente explorar la construcción de la identidad propia como aparece en la literatura, historia y otras materias. Al pedirles a los alumnos que reflexionen sobre cómo la gente ha lidiado con problemas de identidad, ellos reflexionan automáticamente sobre su propia naturaleza.

De acuerdo a Forbes, con los momentos de silencio y la experiencia de contemplación se cubren los niveles de pedagogía implícitos y explícitos. Por lo tanto, examinar los contextos en los cuales la contemplación es promovida es de gran importancia, ya que los estudiantes necesitan un lugar seguro para examinar la naturaleza de “la propia identidad” para desarrollar un sentido de interconexión. Por consiguiente, las escuelas deben ser lugares de respeto y afecto para promover relaciones educadas y positivas entre los estudiantes, maestros y el personal. Desde esta perspectiva, las escuelas que solo aspiran a cumplir con evidentes resultados académicos, es improbable que promuevan contemplación, amor o compasión exitosamente.

A diferencia de muchos enfoques convencionales en la educación que se orientan hacia el futuro de los estudiantes, el énfasis en el tiempo presente de Krishnamurti confirma implícitamente la atención plena. Forbes escribe que cuando el tiempo de referencia es el futuro, el maestro se compromete en X para producir Y, mientras que con el presente como tiempo de referencia, el educador se compromete en X porque vale la pena comprometerse intrínsecamente en X”.<sup>72</sup>

La educación cuáquera también confirma la importancia de conocer el momento presente para adquirir una conciencia empírica necesaria para crear y mantener una relación ética y espiritual entre el yo, los otros y el mundo.<sup>73</sup> El silencio y su experiencia son fundamentales para el desarrollo de la conciencia. En la tradición cuáquera, la experiencia del silencio y la contemplación es sencilla en cuanto a metodología.<sup>74</sup> La práctica cuáquera de la reunión en silencio es un sistema en el cual la gente expresa y experimenta su buena voluntad para observar su vida interna.

Por ejemplo, Ken Jacobsen, ex director de la escuela Amigos Olney en Barnesville, Ohio, describe la importancia de participar en reuniones silenciosas todos los días: “Empezamos el día sentados en círculo con 15 minutos en silencio (un silencio flexible,

no absoluto) en el cual, cualquiera puede compartir un mensaje en voz alta.<sup>75</sup> En el círculo se crea un espacio tranquilo, silencioso y enfocado. En este tipo de reuniones, los estudiantes aprenden a sentarse en silencio, pero con un mensaje listo para compartir en voz alta. En las siguientes frases es evidente que el silencio que se experimenta en Olney es un proceso de aceptación paulatina:

Cuando llegué a Olney, detestaba el silencio porque podía escuchar lo que pasaba dentro de mi cabeza; mis pensamientos. Cuando egresé, amaba el silencio porque podía escuchar lo que pasaba dentro de mí.

Al principio, el silencio no era nada más que un vacío, ahora es plenitud.

La reunión en silencio en la educación cualquiera promueve, no fuerza, el desarrollo de un sentido de reflexión. No obstante, para los cualquiera, el silencio no es una técnica. Al describir la relación entre el silencio y la escuela, Jacobsen se pregunta: “¿El silencio está dentro la escuela o viceversa?” Para Jacobsen, el silencio es admitir algo que va más allá de todas las palabras que puedan crearse.

La filosofía de educación de Rudolf Steiner, como se expresa en la Educación Waldorf por todo el mundo, facilita la contemplación y perfecciona implícitamente la atención a través de sus planes de estudio y el ambiente de aprendizaje, en lugar de utilizar técnicas contemplativas o de enfoque de atención “identificables”. Por ejemplo, la educación Waldorf hace uso extenso de cuentos y otras actividades que permiten una experiencia más interna. Según Jack Petrash, educador Waldorf, los estudiantes experimentan un aumento de la atención al escuchar cuentos, y le sigue un estado meditativo que es intrínsecamente contemplativo.<sup>76</sup> El maestro podría invitar a los estudiantes a dibujar o escribir acerca de algunos aspectos de los cuentos mientras siguen en estado meditativo, para profundizar la experiencia interna. Además, la educación Waldorf usa la



conciencia plena a través del movimiento para mejorar el conocimiento contemplativo y la atención.

Al igual que en la educación Waldorf, las prácticas contemplativas son implícitas y explícitas dentro del plan de estudios Montessori. Por ejemplo, en un salón preescolar Montessori el maestro promueve implícitamente la contemplación presentando actividades sencillas y atractivas diseñadas para facilitar el desarrollo del niño: lecciones marcadas por el silencio y la atención. Después de observar con atención, los niños aprenden a desarrollar las actividades por sí mismos; ya que lo intentan, se concentran en silencio con la atención plena, al igual que el maestro. Este método de enseñanza facilita el desarrollo de la atención y la concentración vital para el aprendizaje.

El “juego del silencio” es un ejemplo del método de enseñanza más explícito de práctica contemplativa de Montessori. En este juego, que a menudo se lleva a cabo en un cuarto oscuro alumbrado con velas, el maestro pregunta a los niños si pueden “estar en silencio”. Los niños escuchan esperando que se dé el silencio mientras se sientan con los ojos cerrados cuidadosamente. Después de 5 minutos de estar en silencio, el maestro pregunta qué se escuchó durante ese silencio. Una extensión de esta actividad, consiste en sonar una campana y pedir a los niños que escuchen cuándo el sonido se detiene. En otra, se le pide a un padre o madre llevar a un bebé dormido al salón de clases. Los niños se sientan en conjunto y el maestro los anima para que se queden quietos y en silencio como el bebé, él les pide observar la respiración del bebé y los motiva a hacer lo mismo.

En los grados más altos, el plan de estudios Montessori se enfoca en el aprendizaje cooperativo; aunque no haya un plan de estudios explícito para la enseñanza de la práctica contemplativa a esta edad, se instruye a los maestros para que ayuden a los

niños a desarrollar atributos que se requieren para la cooperación tales como compasión, empatía, ciudadanía y tolerancia. Patricia Jennings, fundadora y maestra jubilada del Centro Familiar Montessori en Santa Helena, California, dice: “Pedir a los niños que cierren sus ojos y que se enfoquen en el corazón, era una de mis actividades favoritas.”<sup>77</sup> Después de unos cuantos minutos les pedía que sintieran que sus corazones se expandían hasta alcanzar a todos en el grupo. Descubrí que este ejercicio es muy útil para promover empatía y aceptación de otros, un componente vital para la cooperación. Además de estos últimos, hay muchos programas después de clases y extraescolares que implican el uso de técnicas contemplativas y/o fomentan amor y compasión. De manera esencial, estos programas van más allá del alcance del Proyecto Mapeo. Sin embargo, la metodología básica de Sustentando el Alma situada en Bennettsville, Carolina del Sur, parece apropiada para su inclusión en este reporte.

Sustentando el Alma usa diferentes modalidades para apoyar a los estudiantes a tranquilizar sus mentes y reconectarlos con sus corazones. Este programa para estudiantes que son líderes experimentados y mayores de 13 años, se lleva a cabo después de las clases y fuera de las escuelas. Sustentando el Alma utiliza cuatro senderos o viajes primarios: el viaje al yo interno, al yo físico, al yo creativo y viaje desde el yo (interno) hacia la comunidad. Finalmente, estos viajes pueden conducir a la paz interna y la renovación, los cuales el programa identifica como necesarios para quienes trabajan para la justicia y la paz social.

A excepción de Sendero de la Oración, la metodología del programa Sustentando el Alma, puede ser fácilmente adaptable para el uso de entornos escolares laicos generales. El programa proporciona un modelo convincente para integrar técnicas contemplativas con áreas de contenido educativo estándar: salud, educación física, artes visuales, artes

escénicas y de lenguas. Las metodologías variadas apoyan las necesidades de estudiantes con diversos estilos de aprendizaje.

Según el Director del programa, Marian David, el uso tanto de técnicas de meditación seculares como la de escritura en diarios es fundamental para realizar el viaje hacia el yo interno. Los Viajes Creativos y Físicos, así como también el viaje desde el yo hacia la comunidad, proporcionan un formato viable para emplear las prácticas contemplativas en ambientes escolares. Por ejemplo, considerar el silencio como una forma en que el estado físico puede ser impactado por la experiencia interna y así mejorar los programas de educación física. Asimismo, la atención a los alimentos al “comer” como experiencia contemplativa podría enriquecer las lecciones sobre nutrición saludable dentro de programas educativos de salud.

Aunque la percepción de los estudiantes de que carecen de habilidad o talento desanima a muchos de expresarse creativamente, Sustentando el Alma motiva a las personas para que “se enfoquen en el proceso más que en el producto”. El programa se basa en la experiencia creativa y explora el arte como metáfora para reflexionar con preguntas como: “¿cómo puedo vivir más ingeniosamente?”<sup>78</sup> Otros viajes exploran la conciencia profunda a través de senderos que involucran el humor, la risa, la música, el baile, el movimiento; con enfoque en relaciones, participación en círculos de apoyo y la experiencia al aire libre.

Sección 7: Técnicas Contemplativas como parte de la capacitación a docentes futuros y en funciones.

Todos los programas descritos en esta sección del reporte implican algún tipo de formación para docentes. La naturaleza de éstos, así como su profundidad varían mucho. En algunos casos, los maestros aprovechan su experiencia personal con la

práctica contemplativa. En otros, los maestros reciben una capacitación integral estructurada específicamente para un plan de estudios o metodología particular.

El reporte Mapeo incluye programas que brinda a los maestros experiencias fundamentales que definen su enfoque total hacia la enseñanza. Estos programas crean una gama de oportunidades para que los maestros integren la contemplación en su vida diaria como maneras de fortalecer la autoconciencia, honrar la “vida interna” y utilizar técnicas que fomenten el desarrollo de cualidades nobles. Algunos de los programas forman a los maestros en el uso de técnicas o formas de comprometerse en procesos creativos que culminan en un acercamiento contemplativo dentro del salón de clases.

Estos programas trabajan con base en la premisa de que los planes de estudio centrados en el estudiante tendrán éxito únicamente si los que presentan los contenidos de los programas logran crear un ambiente adecuado en el salón de clases, y así lograr los resultados deseados. Por lo tanto, los programas que utilizan técnicas contemplativas y/o buscan fomentar el amor, la compasión y el perdón son mejor desarrollados por maestros que saben cómo dirigir la atención conscientemente, para poder tomar parte de la experiencia contemplativa y promover cualidades nobles.

Fundado por Parker Palmer en 1994, el programa Enseñar con Valentía (Courage to Teach) ayuda a maestros de Estados Unidos a conectarse con su experiencia interna. El programa utiliza el término “formación” para describir el proceso de trabajar con los maestros en la relación de su “alma” con su “actitud”.<sup>79</sup> El programa afirma que los maestros deben estar en contacto con su experiencia interna para enseñar con el más alto nivel. Además, el programa promueve el gran potencial para el servicio a través del cual el maestro ejemplifica y apoya activamente a los estudiantes en su propio proceso de forjar conexiones internas.

Enseñar con Valentía utiliza una metodología específica para enseñar su programa y fomenta la “formación”. Los maestros participantes, consejeros y administradores escolares asisten a ocho retiros consecutivos de grupos pequeños durante un periodo mayor a dos años, guiados por facilitadores capacitados. El programa da validez al proceso basándose en los resultados. En este sentido, la contemplación y el uso de técnicas contemplativas desempeñan un papel fundamental. Aunque cada grupo de este programa tiene una experiencia diferente, se han reportado el uso común de ciertos temas:

- Elaboración de preguntas evocadoras.
- Uso de silencio respetuoso.
- Trabajo con paradojas.
- Identificación de dones de progenitura.
- Uso de poesía y cuentos en la enseñanza y
- La práctica de “comité de la claridad”.<sup>80</sup>

La evaluación de Enseñar con Valentía ha demostrado resultados positivos duraderos que se deben al proceso de “formación”.<sup>81</sup> Los maestros se sienten rejuvenecidos. Comentan que son capaces de enseñar de corazón y que verdaderamente se conectan con sus estudiantes. Piensan que son capaces de reflexionar sobre su propia práctica de enseñanza, y se sienten más identificados con sus colegas. Además, ellos obtienen mayor atención plena y balance en sus vidas. Los casos de los que se tiene conocimiento indican que los participantes de Enseñar con Valentía adaptan muchas de las técnicas del programa para usarlas con los estudiantes de su escuela.

El Departamento de Educación Contemplativa en la Universidad de Naropa en Boulder, Colorado, ofrece un enfoque alternativo para la capacitación del profesor que puede darse en un momento inicial o durante el desempeño de su función. El Departamento también ofrece un programa de Licenciatura o Certificación Alternativa a través del Departamento de Educación en Colorado. Todos los programas proporcionan un enfoque contemplativo amplio, usando una variedad de técnicas contemplativas tradicionales e innovadoras, tanto para la transformación del maestro como del salón.<sup>82</sup> Aunque el programa de Naropa se basa en prácticas budistas tibetanas no-sectarias hay una gran diversidad entre las tradiciones religiosas que practican los estudiantes.

El profesor Richard Brown, director del programa, describe la filosofía de educación que define el enfoque de Naropa respecto de la capacitación del profesor:

En la trayectoria de la enseñanza contemplativa desarrollamos claridad y respeto para lo que pasa en un momento dado, aunque sea doloroso... Cuando manifestamos quienes somos con honestidad y compasión, sin apego, podemos (profesores y estudiantes) sentirnos tan ordinarios y sagrados. Tal reunión sincera de mentes y corazones, provoca naturalmente la enseñanza y el aprendizaje efectivo. Esta es una educación sin agresión; no se basa en el miedo, la rigidez o el control, pero sí en el descubrimiento, la exploración y la creación de un mundo sagrado.<sup>83</sup>

El programa de Naropa emplea meditaciones como técnicas fundamentales que fomentan la concentración e incrementan la atención plena promoviendo así la transformación del maestro. La metodología también incluye prácticas que desarrollan la presencia y la conciencia del maestro a través de su cuerpo, voz y movimiento. Una parte de este programa involucra prácticas de bondad para generar amor y compasión en la relación del maestro y la enseñanza de aprendizaje. Los maestros aprenden la Conciencia del Espacio Maitri, un ejercicio de yoga, como medio para experimentar una completa gama de dinámicas de aprendizaje y para relacionarse.

Además, los maestros aprenden a extender la atención, conciencia y espiritualidad dentro de los salones de forma individual. Las prácticas en el salón de clases incluyen escuchar el sonido y el contenido, la cultivación de respeto y atención, y el desarrollo de habilidades para trabajar con emociones fuertes. De acuerdo a las experiencias de los maestros, parece que la transformación se da naturalmente y de forma única desde una cultura implícita de atención y compasión en el salón.

Cultivando Equilibrio Emocional (CEB) un proyecto de investigación de la Universidad de California, en San Francisco y el Instituto Santa Bárbara, California, también incorpora meditaciones y otras técnicas contemplativas derivadas de prácticas budistas.<sup>84</sup> Este programa de capacitación de ocho semanas integra la práctica contemplativa con información y ejecución de prácticas derivadas de la investigación sobre las emociones. Los maestros aprenden la práctica de la atención plena, meditación que involucra poner atención en la respiración, técnicas para calmar la mente, meditación bondadosa y *tonglen*; una meditación específica para fomentar la compasión.<sup>85</sup> Además CEB enseña sobre la naturaleza de las emociones.

Actualmente, se está realizando investigación para determinar la eficacia de CEB con relación a los resultados del maestro. Particularmente, CEB intenta reducir potencialmente las respuestas emocionales negativas, y por otro lado, promover respuestas emocionales beneficiosas para otros, y así mismo fomentar la salud fisiológica. CEB también es la base para el Proyecto Salón que busca determinar si CEB mejora las relaciones entre el maestro y el niño y el modelo del comportamiento del profesor; a su vez, impacta positivamente el ambiente de aprendizaje del salón. Algunos de los resultados exitosos son: mejoramiento en la enseñanza y el aprendizaje, reducción de comportamientos problemáticos e incremento de conductas prosociales.

Linda Lantieri fundó el Proyecto Renovación para dar la oportunidad al personal del Colegio de la ciudad de Nueva York de integrar experiencias que tuvieron el 11 de septiembre de 2001. Este proyecto del centro Tides ofrece retiros residenciales, días especiales para reducir el estrés, talleres después de clases, capacitación y consultas. El programa también provee a las escuelas, de manera opcional, reuniones de facultad en el mismo sitio, talleres mensuales y clases de yoga. Los temas comunes que emplean actividades variadas incluyen reducción del estrés, promoción de la resiliencia, fomento de la autoconciencia, paz de la mente, conservación del equilibrio e incremento de inteligencia emocional.

Así también, el programa utiliza técnicas contemplativas para ayudar a los participantes a obtener acceso a la vida interna. Por ejemplo, la metodología de este proyecto implica escritura en diarios, caminatas de laberinto, visualizaciones guiadas, meditación caminando, técnicas de atención plena, meditación de respiración, dibujo y estiramientos contemplativos. El proyecto busca reducir el aislamiento fomentando la conciencia interior a través de silencio, así como también de relaciones auténticas basadas en la comunicación respetuosa.

De acuerdo a Lantieri, el objetivo de este proyecto es ayudar a que los maestros “tengan la atención, las habilidades y el comportamiento para equilibrar su vida interior, de tal manera que eso pueda reflejar más de lo que ellos quieren que pase en su vida exterior... las habilidades para concentrarse en uno mismo y lograr una sabiduría más profunda”.<sup>86</sup> Este proyecto busca fomentar el entendimiento más profundo entre las personas para promover la compasión, el amor y la clemencia.

El Centro para la Mente Contemplativa en Northampton, Massachusetts, también capacita a trabajadores jóvenes, maestros y otros profesionales para utilizar las prácticas contemplativas con grupos de adolescentes. El programa Mpower presenta tres tipos



generales de prácticas contemplativas: meditación, movimiento atento y el diálogo solidario. Estos tres tipos de prácticas ayudan a los jóvenes a adquirir habilidades de atención plena en 4 áreas:

- Percepción: incrementación de la autoconciencia, y comprensión de causa y efecto.
- Ecuanimidad: cultivación de la aceptación, tranquilidad, paciencia y una fuente interna de afecto positivo.
- Empatía: discernimiento de sentimientos, percepciones, valores y prejuicios.
- Previsión: predicción de las consecuencias del comportamiento y aprendizaje de elecciones de conducta que logren resultados más satisfactorios.

Mpower se centra en trabajar con jóvenes de raza negra que pertenecen a un ambiente urbano con desventaja económica, y los cuales, en su mayoría no han tenido las oportunidades para aprender habilidades contemplativas. Actualmente, existen varios programas de Mpower en desarrollo. Por ejemplo, en marzo de 2005, se inició una secuencia de dos sesiones educativas de ocho semanas para proveer capacitación en técnicas contemplativas del personal del centro Brightside; un programa de tratamiento residencial para jóvenes, en donde se enseñan técnicas que pueden ayudar a los empleados en el aspecto personal y profesional tanto en el contexto de su trabajo como su relación con la juventud.

Otras actividades Mpower son:

- Promoción de vínculos entre organizaciones sociales y prácticas contemplativas al llevar a cabo juntas para la creación de redes en toda la ciudad con el fin de presentar las técnicas contemplativas. Como resultado, varios organismos han invitado a Mpower para hablar con el personal directamente.

- Trabajo con profesores en colegios comunitarios con programas de capacitación para futuros “jóvenes trabajadores”.
- Desarrollo de un modelo educativo continuo con capacitación en técnicas contemplativas acreditado para maestros y otros profesionales que trabajan con la juventud.

## SOURCE TEXT

Garrison Institute Report  
Contemplation in Education

### Section 6: Comprehensive School Visions Informed by Contemplative Practices

Outside of the mainstream, many alternative schools, religious schools and spiritual philosophies of education incorporate contemplative techniques and/or foster love and forgiveness within their mission, structural organization or classroom methodologies. Some schools promote contemplative experience explicitly through the use of specific contemplative techniques. Other schools foster contemplation implicitly through their pedagogical approach and school environment. In some cases, schools utilize both explicit and implicit approaches.

The schools and educational approaches described in the following section provide examples of private and charter school methodologies with potential applications for use in mainstream settings. Noticeably absent in this report however, is a review of contemplative practices found in parochial schools, such as Christian, Jewish and Islamic educational institutions.

There are several reasons for the omission of the use of contemplative techniques in parochial schools. Firstly, the range of schools functioning within these traditions includes such diversity as to be simply beyond the Mapping Project's capacity and scope. Secondly the experience and understanding of contemplation in Christian, Jewish and Islamic education often incorporates specific, religiously defined contemplative techniques that foster contemplative experience within a religious context. In contrast, the Buddhist, Quaker Schools and other "religiously-based" schools included in the Mapping Project are essentially non-sectarian, promoting spirituality rather than religion.

Unlike the religious identification of parochial schools, Buddhist practices inform educational pedagogy in a variety of non-sectarian schools. The **Alice Project** in India is an educational research program that addresses the widespread obstacle of students' lack of attention and concentration in the classroom. Twenty years ago, co-founders and directors Valentino Giacomini and Luigina De Biasi worked with the Buddhist philosophy of mindfulness to develop a non-sectarian methodology based on the project's concept of "Unity" - unity of the internal world (mind and its relation to body) and external world (scholastics).

The Alice Project's educational curriculum recognizes that learning is not readily attainable or sustainable if a child's mind is not present. As a result, the project integrates a special program curriculum into the government mandated academic curriculum. Within this special program, attention training is understood as cultivating not only

awareness of mind and focused attention but emotional intelligence as well. Commenting on his understanding of emotional intelligence, Giacomini recognizes that “emotions are the result of thoughts, and our target is to go back to the source of the thoughts themselves and analyze their nature, not their content.”<sup>55</sup>

Alice Project teachers model the use of meditation, guided visualizations, self-inquiry, discussion, breath and yoga practices, moral stories, and various mental and physical exercises to help students develop knowledge, wisdom and deeper concentration — all of which help bridge the dualism between the inner world and academic experience. Through the Alice Project, teachers and students awaken to the nature of the mind and perceptions. This awakening plays an essential role in developing sustainable education and a culture of peace since a peaceful mind with wisdom will naturally foster tolerance of diversity and inspire universal responsibility for community as well as the environment. In Giacomini’s words, “Self-knowledge and awareness are a prerequisite for mental equilibrium and happiness. Only from this basis can compassion and wisdom rise.”<sup>56</sup>

The **Shambhala School** in Halifax, Nova Scotia, introduces contemplative practices that include meditation, yoga, silent time and respectful bowing into an educational setting. The school combines a strong academic program and enrichment through the arts with self-discovery through meditation and related activities. Although the meditation is based on the Buddhist tradition, youth from non-Buddhist families seeking an alternative to the mainstream schools make up 75% of the student body.

Principal Steve Mustain describes the school’s approach to meditation explaining that:

When we sit, we don’t expect a Zen-like atmosphere, but realize that the kids take time to make a relationship with the practice and it’s different for each one. The boundaries are clear though, in that they have to sit quietly with good posture. We review the technique regularly and also allow for questions or comments. I think many of the students develop an unspoken appreciation for the time and quiet space, but not all would necessarily talk about [it] due to [the] cool factor. It’s also important not to use meditation as punishment e.g. “you guys are too loud so we are going to sit.”<sup>57</sup>

As with many of the other programs and schools identified in the Mapping Project, the Shambhala School fosters love and forgiveness in a subtle manner. Mustain continues:

We do foster these things [love and forgiveness] and they are present in a tangible way. We would tend not to use the word love so much, simply because it means too many things to teens and we also don't want to develop a too "love and light" persona. If you talk about it too much, it comes across too moralistic.<sup>58</sup>

The **Tinicum School** in Ottsville, PA, is a small, private religious high school that presents a liberal arts curricula based on state recommendations along with daily mandatory meditation practice (thirty minutes in the morning), martial arts practice for those who want it, and constant modeling of compassion and mindfulness. As described by Stephanie Kenney, "We do our bit to make this place a fun and interesting place to grow up in but the point of the school is to provide a substantial education to students of all abilities in the great and productive traditions of the Western and Eastern philosophy."<sup>59</sup> Kenney further explains that the school views "learning ... [as] an event, not an abstracted and self-referential system" but that "learning and enthusiasm are one and the same."

**Maharishi School of the Age of Enlightenment** in Fairfield, IA is another independent school that integrates meditation into the daily program. Founded in 1974, this non-sectarian, K-12 school provides Consciousness-Based SM education that includes the twice-daily practice of Transcendental Meditation® (TM). Students younger than ten years of age engage in a walking technique whereas older students practice sitting meditation in groups, learning increasingly advanced techniques over time.<sup>60</sup> Students also learn a specialized curriculum entitled "The Science of Creative Intelligence" that is based on "universal principles — natural laws" which are common to all areas of academic study. They also learn how these principles relate to their own lives.<sup>61</sup> Maharishi School of the Age of Enlightenment cites many research studies demonstrating that Consciousness-BasedSM education improves academic achievement, increases creativity, and enhances other desirable qualities in students.<sup>62</sup>

Despite the specific links between TM® and Consciousness-BasedSM education, school students can learn and practice TM meditation outside of the broader educational pedagogy. In recent years, students and their families at the **Nataki Talibah Schoolhouse** in Detroit, MI, have had the opportunity to learn TM beginning in 5th grade. At the same time, this K-8 charter school followed the regular academic curriculum outlined by the State of Michigan. Students are predominantly African American youth living in a working-class suburb.

According to researcher Rita Benn, private funding for the TM® program at Nataki Talibah Schoolhouse supported two certified TM® teachers who

provide the six-45 minute instructional sessions, of which five are group sessions and one is an individual session, over a two-week period at the school.<sup>63</sup> Beginning in fifth grade, students learn how to practice the TM® technique which consists of closing the eyes and sitting silently while repeating an individually assigned mantra defined as a vibrational sound.

At the Nataki Talibah Schoolhouse, students practice TM® for the first and last ten minutes of the school day as an entire group in the gym in order to minimize disruption to the school schedule. A resource room teacher who has been instructed in TM® typically leads these daily meditation sessions. Students who choose not to engage in TM or have discontinued the practice remain in their home classroom during the times that the other students are in the gym. Periodically throughout the academic year, the certified TM® teachers visit the school and check in with the students in regard to their practice.

Neo-Humanist Education schools utilize daily yoga and meditation to develop students' physical wellbeing and mental capabilities as part of the comprehensive educational pedagogy of Ananda Marga Gurukula.<sup>64</sup> Based on the teachings of Shrii PR Sarkar, Neo-Humanist schools "promote an awareness of ecology in its broadest sense — the realization of the inter-relatedness of all things — and to encourage respect, care and universal love for all."<sup>65</sup> Similarly, the Quiet Time program at the **Progressive School of Long Island, NY**, involves students in short periods of yoga, singing and meditation each morning. According to an interview with school principal and fourth grade teacher Eric Jacobson, the majority of the students like the contemplative practices and "the majority of students/parents report better concentration, more peace of mind and body, good feelings of family and universal love at school."<sup>66</sup>

Schools based on Krishnamurti's philosophy take a different approach to fostering contemplation, love and forgiveness. Scott Forbes, former principal of the **Brockwood Park Krishnamurti Educational Center** in England, questions whether contemplation should be a deliberate act or whether "we should make room for contemplation that isn't deliberate [so that] realizations occur non-deliberately?"<sup>67</sup> From his perspective, "Young people have to see why something like contemplation has value—you can just tell them (but this doesn't work), it actually has to be experienced."

Krishnamurti schools utilize explicit and implicit levels of pedagogy. School atmosphere, including a contemplative aspect, is central to the implicit pedagogy and is a primary focus, aimed at helping students develop a sense of meaning. Forbes identifies four aspects to creating a desirable school atmosphere:

- Nature: Students develop sensitivity by respecting and taking care of nature.
- Beauty: Aesthetic things and places need to be cared for, and students learn to “take care” by being responsible for them.
- Silence: Students and teachers experience “space in the day” by having access to a specific place and/or time that is dedicated to silence.
- Relationships: Students learn to care about themselves and others from adults and other students who focus on authentic relationships.<sup>68</sup>

At the level of explicit pedagogy, Krishnamurti schools promote experiential awareness of silence, awe and wonder through an emphasis on aesthetics, atmosphere, nature and a place of silence.<sup>69</sup> For example, a school day could begin with ten minutes of silence or another contemplative experience during which everyone listens to music or someone reading a poem. Likewise, classes can begin with 2-3 minutes of silence to bring students into their own minds and into the present. Krishnamurti requested that schools create a specific place for silence in the physical center of the school.<sup>70</sup> Thus, students could have multiple opportunities for experiencing silence in both formally and informally designated spaces.

Krishnamurti schools integrate contemplation into academic content areas not by saying “now we are going to contemplate” but by examining deeply “what’s going on inside of me and how does that connect with other things, history and events?”<sup>71</sup> Forbes suggests that many classes can discuss human nature and deliberately explore the construction of self as it appears in literature, history and other subject areas. By asking students to look at other people struggling to figure out who they are, students automatically reflect on their own nature.

According to Forbes, moments of silence, and the experience of contemplation, bridge the implicit and explicit levels of pedagogy. Therefore, examining the contexts in which contemplation is promoted is tremendously important since students need a safe place to examine the nature of ‘self’ and develop a sense of interconnection. Consequently, schools must be respectful and affectionate places in order to promote positive nurturing relationships among students, teachers and staff. From this perspective, schools that solely aim to deliver measurable

academic outcomes are unlikely to promote contemplation, love or forgiveness successfully.

Unlike most mainstream approaches to education that focus on students' futures, Krishnamurti's emphasis on the present time implicitly affirms mindfulness. Forbes writes, "When the time reference is in the future, the educator engages in X to produce Y, whereas with the time reference in the present, the educator engages in X because X is intrinsically worth engaging in."<sup>72</sup>

**Quaker education** also affirms the importance of knowing the present moment in order to gain the first-hand, experiential awareness necessary for creating and sustaining an ethical and spiritual relationship among self, others and the world.<sup>73</sup> Silence, and the experience of silence, is fundamental to the development of conscience. In the Quaker tradition, the experience of silence, and contemplation, is radically simple in methodology.<sup>74</sup> The Quaker practice of the silent meeting provides a structure in which people express and experience their willingness to invite observation of inner life.

For example, Ken Jacobsen, former Headmaster of the **Olney Friends School** in Barnesville, OH, describes the importance of participating in a silent meeting each day, "We started the day sitting in a circle for fifteen minutes of silence — open silence, not absolute silence — in which anyone can share a message out loud."<sup>75</sup> The circle creates a spacious, calming and centering silence. In the silent meeting, students learn to sit quietly with a message before sharing out loud. Evident in the following statements, Olney graduates experience silence as part of a fluid process:

When I first came to Olney, I hated the silence because I could hear what was going on inside me. When I graduated, I loved the silence because I could hear what was going on inside me.

When I first started, silence was nothing but emptiness. Now, it is nothing but fullness.

The silent meeting in Quaker education promotes, but does not force, the development of a sense of wonder. However, for Quakers, silence is not a technique. In describing the relationship between silence and the school, Jacobsen poses the question, "Is the silence within the school or is the school within the silence?" For Jacobsen, silence is an admission of something beyond words, and all that words can create.

Rudolf Steiner's philosophy of education, as expressed in **Waldorf Education** worldwide, facilitates contemplation and hones attention



implicitly through curricula and atmosphere rather than explicitly through the use of “identifiable” contemplative or attention-training techniques. For example, Waldorf education makes extensive use of storytelling and other activities that allow inner experience. According to Waldorf educator Jack Petrash, students experience heightened attention while listening to stories, followed by a musing state that is inherently contemplative.<sup>76</sup> The teacher might invite students to draw or write about aspects of the story while still in the wistful state, thereby deepening the inner experience. In addition, Waldorf education uses conscious awareness of movement to enhance contemplative knowing and attention.

As with Waldorf Education, implicit and explicit contemplative practices fit within the Montessori curriculum. For example, in the Montessori preschool classroom, the teacher implicitly promotes contemplation by presenting simple, attractive activities designed to facilitate the child’s development. The teacher introduces these activities in lessons marked by silence and mindfulness. After watching attentively the children learn how to perform the activity independently. As children try the activity for themselves, they concentrate on performing the task with the same quiet mindfulness as the teacher. This method of teaching facilitates the development of the attention and concentration vital for learning.

The “silence game” is an example of Montessori’s more explicit method of teaching contemplative practice. In this game, often done in a darkened candle-lit room, the teacher asks the children if they can “make silence.” The children listen carefully for the silence while sitting quietly with their eyes closed. After about five minutes of quiet listening, the teacher asks children what they heard in the silence. An extension of this activity involves ringing a bell and asking the children to hear when the ringing stops. Another involves asking a parent to bring a sleeping baby into the classroom. The children sit together and the teacher encourages them to be as quiet as the sleeping baby. The teacher also encourages the children to observe the baby’s breathing and see if they can breathe like a sleeping baby.

In the older grades, the Montessori curriculum focuses on cooperative learning. While there is no explicit curriculum for teaching contemplative practice at this age, teachers are trained to help children develop the attributes required for cooperation such as compassion, empathy, citizenship and understanding another’s perspective. Patricia Jennings, founder and former teacher at the **Montessori Family Center** in St. Helena, CA, says, “Asking children to close their eyes and to focus on their heart was one of my favorite activities.”<sup>77</sup> “After a few minutes I would ask them to feel like their heart was expanding to include everyone

in the group. I found this exercise very helpful in promoting empathy and acceptance of others, a vital component of cooperation.”

In addition, many after-school and out-of-school programs involve contemplative techniques and/or foster love and forgiveness. Essentially, these programs are beyond the scope of the Mapping Report. However, the basic methodology of **Sustaining the Soul**, based in Bennettsville, SC, seems appropriate for inclusion.

Sustaining the Soul uses different modalities to support students in quieting their minds and (re)connecting to their heart. This program for emerging and seasoned student leaders above the age of thirteen functions in after-school and out-of-school settings. Sustaining the Soul utilizes four primary pathways or Journeys: Journey to the Inner Self, Journey to the Physical Self, Journey to the Creative Self and Journey from Self to Community. These Journeys can ultimately lead to inner peace and renewal, which the program identifies as critical for those who work for social justice and peace.

With the exception of the Pathway of Prayer, Sustaining the Soul’s methodology appears to be easily adaptable for use in mainstream secular school settings. The program provides a compelling model for integrating contemplative techniques with standard educational content areas including health, physical education, visual arts, performing arts and language arts. The varied methodologies support the needs of students with diverse learning styles.

According to Program Director Marian David, the use of secular meditative techniques as well as journaling is central to the Journey to the Inner Self. The Creative and Physical Journeys, as well as the Journey from Self to Community, also provide a feasible format for contemplative practices in school settings. For example, quiet consideration of the ways in which fitness can impact inner experience can enhance Physical Education programs. Similarly, attention to “eating” as a contemplative experience could enrich lessons on healthy nutrition within health education programs.

Whereas perception of oneself as lacking skill or talent discourages many students from expressing themselves creatively, Sustaining the Soul encourages individuals to “focus on the process rather than the product.” The program builds on the creative experience by exploring art as metaphor by probing with questions such as “how can I live more artfully?”<sup>78</sup> Other Journeys explore deepening awareness through Pathways that include humor, laughter, music, dance, movement; focus on relationships, involvement in support circles and experience of the outdoors.

### Section 7: Contemplative Techniques in Pre-Service and In-Service Teacher Training

All of the programs described in this section of the report involve some type of teacher training. The nature of the trainings, as well as their depth, vary widely. In some instances, teachers build on their personal experience with contemplative practice. In other instances, teachers receive highly structured, comprehensive training specific to a particular curriculum or methodology.

The Mapping Report includes programs that provide teachers with foundational experiences which inform their entire approach to teaching. These programs create a range of opportunities for teachers to integrate contemplation into daily life including ways to strengthen self-awareness, honor “inner life,” and utilize techniques that foster the development of noble qualities. Some of the programs train teachers to use techniques or engage in creative processes that culminate in bringing contemplative understanding into the classroom.

These programs work from the premise that student-centered curricula will only succeed if those presenting the programs can successfully create a conducive classroom environment in which to present curricula and model the desired outcomes. Thus, programs that utilize contemplative techniques and/or seek to foster love and forgiveness are best presented by teachers who know how to consciously direct their attention toward engaging in contemplative experience and promoting noble qualities.

Founded by Parker Palmer, in 1994, **Courage to Teach** helps teachers across America connect with their inner experience. The program uses the term “formation” to describe the process of working with teachers to link “soul” with “role.”<sup>79</sup> The program asserts that teachers must be in touch with their inner experience in order to teach at their highest level. In addition, the program honors the vast potential for service through which the teacher models and actively supports students in their own process of forging inner connections.

Courage to Teach utilizes specific methodology to teach its curriculum and foster “formation.” Participating teachers, counselors and school administrators attend eight consecutive small group retreats over a two-year period, guided by trained facilitators. The program validates process over outcome. In this context, contemplation and the use of contemplative techniques play a central role. Although every Courage to Teach group has its own unique experience, certain common themes inform the program as a whole:

- Framing evocative questions;
- Welcoming silence;
- Working with paradox;
- Identifying birthright gifts;
- Using poetry and teaching stories; and
- Practicing the “clearness committee.”<sup>80</sup>

Evaluation of Courage to Teach demonstrates many positive, durable outcomes resulting from the “formation” process.<sup>81</sup> Courage to Teach teachers feel rejuvenated. They remark that they are more able to ‘teach from the heart’ and genuinely connect with their students. They perceive that they are better able to reflect on their own teaching practice and feel less isolated among colleagues. In addition, teachers see greater mindfulness and balance in their lives. Anecdotal evidence also suggests that Courage to Teach participants adapt many of the program’s techniques for use with students in school.

The **Contemplative Education Department at Naropa University** in Boulder, CO, offers an alternate approach to teacher training that includes pre-service as well as in-service training. The Department also offers an Alternative Licensure program through the Department of Education in Colorado. All of the programs provide a comprehensive contemplative approach using a variety of traditional and innovative contemplative techniques, both for teacher and classroom transformation.<sup>82</sup> Although Naropa’s program is based on non-sectarian Tibetan Buddhist practices there is significant diversity among students’ religious traditions.

Professor Richard Brown, the program’s director, describes the philosophy of education that informs Naropa’s approach to teacher training:

On the path of contemplative teaching we develop clarity and respect for what is happening in the moment, even when it is painful.... When we honestly and compassionately manifest who we are, without attachment, we can experience ourselves and our students as ordinary and sacred. Such a genuine meeting of hearts and minds naturally gives rise to effective teaching and learning. This is education without aggression; education not

based upon fear, rigidity or control, but upon uncovering, exploring and creating a sacred world.<sup>83</sup>

The Naropa program uses meditations that foster mindfulness and increase awareness as fundamental techniques in promoting teacher transformation. Methodology also includes practices that develop awareness of and presence in the teacher's body, voice and movement. One aspect of this program involves loving-kindness practices to generate love and compassion — within both the teacher and the teaching/learning relationship. Teachers learn Maitri Space Awareness, a yoga practice, as a means of experiencing a full spectrum of relational and learning dynamics.

In addition, teachers learn to extend mindfulness, awareness and sacredness into classrooms on an individual basis. Classroom practices include, listening to both sound and content, cultivating respect and caring, and developing skills to work with strong emotions. Based on teachers' experiences, it seems that curricular transformation grows naturally and uniquely from an implicit culture of mindfulness and compassion in the classroom.

**Cultivating Emotional Balance (CEB)**, a research project of the University of California, San Francisco, and the Santa Barbara Institute, CA, also incorporates meditations and other contemplative techniques derived from Buddhist practices.<sup>84</sup> This eight session training program for teachers integrates contemplative practice with information and practices derived from emotion research. Teachers learn mindfulness training, meditation involving attention to breathing, techniques for settling the mind, kindness meditation and tonglen — a specific meditation to promote compassion.<sup>85</sup> In addition, CEB teaches about the nature of emotion.

Research is currently underway to determine the CEB's efficacy with regard to teacher outcomes. In particular, CEB aims to reduce potentially negative emotional responses and promote potentially beneficial emotional responses to others and the self, as well as foster physiological health. CEB is also the basis for the Classroom Project, which seeks to determine whether CEB improves teacher-child relations and teacher modeling behavior that, in turn, positively impacts the classroom learning climate. Measures for success include improved teaching and learning, reduced disruptive behavior and increased pro-social behavior.

Linda Lantieri founded **Project Renewal** to provide opportunities for New York City school staff to integrate the experiences they had on September 11, 2001. Project Renewal, a project of Tides Center, offers residential retreats, stress reduction days, after-school workshops, training and

consultation. The program also provides schools with the option for on-site faculty meetings, monthly workshops and yoga classes. Common themes that inform the varied activities include reducing stress, promoting resiliency, fostering self-awareness, quieting the mind, maintaining balance and increasing emotional intelligence.

As well, the program utilizes contemplative techniques to help participants access the inner life. For example, Project Renewal's methodology involves journaling, labyrinth walks, guided imagery, walking meditation, mindfulness techniques, breathing meditation, drawing and contemplative stretching. The project aims to reduce isolation by fostering inner awareness through silence as well as authentic relationships based on respectful communication.

According to Lantieri, the project aims to help teachers "have the awareness, skills and behavior to balance one's inner life so that it might reflect more of what they want to have happen in their outer life... the skills to center oneself and access deeper wisdom.<sup>86</sup> Project Renewal aims to foster deeper understanding among people to promote compassion, love and forgiveness.

The **Center for Contemplative Mind** in Northampton, MA, also trains youth workers, teachers and other youth-oriented professionals to use contemplative practices with youth groups. The **MPOWER** program introduces three general types of contemplative practices: meditation, mindful movement, and empathic dialogue. These three types of practices help young people acquire mindfulness skills in four areas:

- Insight — increasing self-awareness and comprehension of cause and effect.
- Equanimity — cultivating acceptance, calmness, patience and an inner source of positive affect.
- Empathy — discerning feelings, perceptions, values, and bias of self and other.
- Foresight — predicting the consequences of behavior and learning to make behavioral choices that achieve more satisfying results.<sup>87</sup>

MPOWER focuses on working with urban, economically disadvantaged youth of color who, for the most part, have not had access to opportunities for learning contemplative skills. There are several MPOWER programs currently in development. For example, in March 2005, MPOWER initiated a sequence of two, eight-week educational sessions to

provide staff training in contemplative techniques at Brightside Center, a residential treatment program for youth. The program teaches techniques that can help staff personally and professionally, both in the context of their jobs and in relationship with the youth.

Other MPower activities include:

- Promoting links between social organizations and contemplative practices by holding a citywide networking meeting to showcase contemplative techniques. As a result, several agencies have invited MPower to speak with staff directly.
- Working with faculty at community colleges in pre-service programs that train future “youth workers.”
- Developing an accredited continuing education model for teachers and other youth-oriented professionals that will provide training in contemplative techniques.

## **CHAPTER 5**



## ANALYSIS

As it is essential for this kind of work, an analysis of the translated text has to be done, as it provides some insight regarding the features of the original text or the difficulties arisen during the translation task. The different strategies provided by the Canadian authors Vinay and Darbelnet were employed for the analysis of this work. These strategies or techniques are the cornerstone for reviewing this text and will be explained with its respective definitions and examples. In order to make the different examples clearer, a chart divided into two parts (English and Spanish versions) is provided to create a better understanding to the reader. In addition, a short explanation of the technique above each chart will be given. In general, most of the examples presented below are related to phrases or words from the educational field, but some others are terms related to meditation and contemplation. As a result, some specific terms had to be deeply analyzed making the translator to learn meanings and delve further into the field of inner sciences.

## BORROWING

As it can be observed, there exists a well-established borrowing in the translated version. This strategy was used by the researcher-translator because not all proper names have translations in other languages. In the first example presented, the name of the school name (Shambhala) is a proper name which comes from both Hindu and Buddhist sources and it is the name of a city (Berzil, 2010). Halifax is also the name of a city in Canada.

In the second example, “Maharishi” is a school in the United States and it was named in honor of Maharishi Mahesh Yogi, who was renowned throughout the world for bringing to light in a scientific, systematic manner the complete Vedic science of consciousness”. (Maharishi Vedic City, 2010). Fairfield is a place and a common name for cities in some countries where English is spoken.

ENGLISH	SPANISH
The <b>Shambhala</b> School in <b>Halifax</b> , Nova Scotia...	La escuela <b>Shambhala</b> en <b>Halifax</b> , Nueva Escocia...
<b>Maharishi</b> School of the Age of Enlightenment in <b>Fairfield</b> ...	La <b>escuela Maharishi</b> del siglo de era de la Iluminación en <b>Fairfield</b> ...

## CALQUE

This technique is used when a language borrows an expression form or word from another. It is translated literally. “The original Latin meaning of *curriculum* was a course, but of the kind that one runs around (it came from *currere*, to run), or perhaps traverses in a racing chariot, a transferred sense”. (Quinion,1996). In the first example,

the Latin word is avoided and the usual expression used for this topic is employed. In the example provided, the word *curriculum* was translated as “plan de studios”, but it can also mean “programa” in Spanish. So, the Latin word could have been used as it was in the original text, but, as it can be confused with any of the two options just mentioned, it was translated into “plan de studios” to make the information clearer for the reader.

In the second example, the word Quaker is a concept originally created in English, so, its origins are in that language. Even though the term is not commonly used in Spanish it could be translated as “cuáquera”.

ENGLISH	SPANISH
As a result, the project integrates a special program curriculum into de government mandated academic <b>curriculum</b> .	Como resultado, el proyecto integra un programa especial dentro del <b>plan de estudios</b> autorizado por el gobierno.
<b>Quaker</b> education also affirms the importance of knowing the present moment...	La educación <b>cuáquera</b> también confirma la importancia de conocer el momento presente...

#### LITERAL TRANSLATION

This is the most common technique and is frequently found when translating from English into Spanish. Literal translation occurs when there is an exact structural, lexical, even morphological equivalence between two languages, in this case English and Spanish. According to Molina and Hurtado, this is only possible when the two languages are very close to each other (2002).

This technique (as well as Borrowing and Calque) is considered to be direct translation by Vinay and Darbelnet (1958) and are named that manner because the transfer of words is basically direct, no many changes are needed. Literal translation means to render the text from the first language to another in word for word fashion, and with little variation in word order.

As it can be seen in the examples presented below, there is a word for word transfer with a minimal change in the structure of the sentences according to the target language. The translated words were used as they appear in the dictionary (the first meanings in Spanish of the English words).

ENGLISH	SPANISH
The schools and educational approaches described in the following section...	Las escuelas y los enfoques educativos descritos en la siguiente sección...

As with many of the other programs and schools identified in the Mapping Project...	Como en muchos de los otros programas y escuelas identificadas en el Proyecto Mapeo...
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## TRANSPOSITION

As it was mentioned before in the literature review, this method involves replacing one word class with another without changing the meaning of the message (Vinay & Darbelnet, 1958).

If we look at the first example and analyze the sentence according to grammatical structure, the word “heightened” clearly works as an adjective in the English language and describes the word “attention”. To make it sound natural in Spanish, that same word was changed into the noun “aumento”. The second example clearly shows the transposition technique. The word love is a noun which is actually describing the word persona as it can be observed in the English version. For the Spanish version, it was changed into the adjective “amorosa” to make the sentence grammatically correct and more understandable in the target language.

ENGLISH	SPANISH
<p>According to Waldorf educator Jack Petrash, students experience <b>heightened</b> attention while listening to stories,</p> <p>We would tend not to use the word love so much, simply because it means too many things to teens and we also don't want to develop a too “<b>love</b> and light” persona.</p>	<p>Según Jack Petrash, educador Waldorf , los estudiantes experimentan un <b>aumento</b> de la atención al escuchar cuentos,</p> <p>Tenderíamos a no usar mucho la palabra amor, simplemente porque tiene muchos significados para los adolescentes y tampoco queremos desarrollar a una persona demasiado “<b>amorosa</b> y ligera”.</p>

## MODULATION

This technique is translating with minor modification in meaning or a change of viewpoint due to different context. Legaspi (n.d). According to Vinay and Darbelnet (1958), “this change can be justified when, although a literal, or even transposed, translation results in a grammatically utterance, it is considered unsuitable, unidiomatic or awkward in the target language”.

In the first example if we observe a change in the form is given. The meaning of the original text was not changed, however the author decided to use other words to give the same meaning. The (active) impersonal **you** was replaced by (passive) **se**.

If we analyze the second example, the word “all” could be translated as “todas”, but we would be referring to a unity or something as a whole. Nevertheless, the word “cualquier” was chosen to replace “all” because it suits better in the Spanish version, as the original intention is to employ a word that is related to something undefined and, at the same time, inclusive, like “skills”.

ENGLISH	SPANISH
<p>We would tend not to use the word love so much, simply because it means many things to teens and we also don't want to develop a too “love and light” persona. If <b>you</b> talk about it too much, it comes across too moralistic.</p> <p>...but the point of the school is to provide a substantial education to students of <b>all</b> abilities in the great and productive traditions of the Western and Eastern philosophy”.</p>	<p>Tenderíamos a no usar mucho la palabra amor, simplemente porque tiene muchos significados para los adolescentes y tampoco queremos desarrollar a una persona demasiado “amorosa y ligera”; si <b>se</b> habla mucho acerca de eso, se puede entender como muy moralista.</p> <p>...el propósito de la escuela es la de proporcionar una educación sustancial para estudiantes con <b>cualquier</b> habilidad sobre las grandes y productivas tradiciones de la filosofía occidental y oriental”</p>

## EQUIVALENCE

This method of creating equivalence is frequently applied to idioms. According to Del Angel (2011) in his monographic study, this technique is used when we want to replicate the same situation as in the original text. It refers to translate idiomatic expressions, proverbs, clichés, onomatopoeic sounds and concepts. The equivalence of these terms or phrases can usually be found in dictionaries. The provided example in bold has its equivalence in the Spanish version. It represents a movement in the 17<sup>th</sup> century and it is known the way it is in the target language.

ENGLISH	SPANISH
<p>Maharishi School of the <b>Age of the Enlightenment</b></p>	<p>La escuela Maharishi de la <b>era de la Ilustración</b></p>

## ADAPTATION

With this method the extreme limit of translation is reached: it is used in those cases where the type of the situation being referred to by the second language message is unknown in the target language culture (Vinay and Darbelnet, 1958). Translators have to create a new situation that can be considered as being equivalent. Since the text refers to education field, there was no need to adapt concepts or phrases and this technique was not employed. Even though the fact that there are some specific terms used in the original text for Contemplative education, which, practically is a new approach, there was no necessity to change parts of the texts according to cultural facts.

## REDUCTION

It refers to the grammatical contraction without changing or destructing the meaning of the original (Legaspi, n.d)

In the first example, one word (world) was omitted. It is a redudant term and it is not necessary to use it in the target language because it can be inferred from the context and it was mentioned before as well.

The second example demonstrates this technique. The word curriculum is being repetitive and we do not need it in the translated text twice as in the original.

ENGLISH	SPANISH
“Unity”-unity of the internal world (mind and its relation to body) and external <b>world</b> (scholastics).	“Unidad”; unidad del mundo interno (la mente y su relación con el cuerpo) y el externo (la escolástica).
As a result, the project integrates a special program <b>curriculum</b> into de government mandated academic curriculum.	Como resultado, el proyecto integra un programa especial dentro del plan de estudios autorizado por el gobierno.

## AMPLIFICATION

This technique allowed the translator-researcher to add words to make the version in Spanish more understandable for the reader. With this strategy, the translator tends to expand the text by explaining a little more the information in the original. It could be a question of style when translating.

In the first example, the word “gracias” was added to make the translated text understandable and more natural in the target language. As it can be observed there is another word: “mantener”, that forms part of the amplification technique.

In the second example, the amplification technique was necessitated by extralinguistic reasons. It was necessary to add “como parte de” to make the text more explicit for Spanish readers.

ENGLISH	SPANISH
Relationships: students learn to care about themselves and others from adults and others students who focus on authentic relationships.	Relaciones: <b>Gracias</b> a los estudiantes (y otros adultos) que se enfocan en mantener relaciones auténticas, otros aprenden a poner atención en ellos mismos.
Section 7: Contemplative techniques in Pre-service and In-service Teaching Training.	Sección 7: Técnicas Contemplativas <b>como parte de</b> la capacitación a docentes futuros y en funciones.

## **CHAPTER 6**

## CONCLUSION

One of the goals of this translation work was to contribute to the Contemplative education field by providing a proper Spanish translation of a report about contemplation in schools; in this document, different techniques that are applied by many alternative schools are described. And also, evidence that the contemplative practices help teachers and students to have a peaceful environment in the process of teaching and learning is stated and explained. The translation of this information brought about challenges that made the translator delve deeply into terminology related to inner sciences- yoga, meditation, and eastern practices in general. In the end, this is a benefit this professional field includes, the translator leans a great deal of the discipline he/she works with.

Translation is about taking decisions. And those decisions may be hard at times. As a novice translator, it was difficult to add or to take out words that appeared in the original text for the sake of meaning or natural flow in reading the Spanish version. It is said that the final translation should be as close in essence to the source text as possible; due to this rule, it was complicated to make a decision regarding the omission or adding of words. In the end, the translator of this work learned to trust her intuition and now she feels much more independent and self-reliant in the field.

There were many challenges faced by the translator. For instance, the different abbreviations that appeared in the text sometimes had to be left as they were in the original or to find the appropriate equivalence in Spanish. All in all, a deeply research had to be done to find the best way to translate them.

Moreover, when a text is being translated, we tend to make use of the literal translation during the whole text, which does not allow for native-like language expression sometimes. For this reason, the Spanish version had to be revised by a specialist in the mother tongue and some common problems in the use of the translator's native tongue were encountered. To mention some of them, there were some phrases which did not sound natural because some of the adjectives were used in the same position as in the English version. There was a lack of punctuation marks which were required in the Spanish version. For example, I tended to omit the first exclamation point or question mark in a sentence. Finally, the use of gerund in English and in Spanish; not every time one finds a gerund in the source text should be translated as a *gerundio* in Spanish. I



learned the repetitive use of it into Spanish makes the text sound cumbersome or not natural.

All in all, this revision done by the Spanish expert was very helpful for the translator. Thanks to this, the writing in Spanish was greatly improved.

It is useful to mention that the most challenging aspects from the translated text were analyzed before coming to a conclusion about the term(s) used in the final version. The techniques or methods used to elucidate the most suitable term or expression in Spanish were, from time to time, surprising. The analysis plays a very important role in this field, sometimes when a text is being translated, the novice translator does not realize which techniques are being used. It is essential to highlight that the majority of the techniques included in Vinay and Darbelnet's methodology were used during the assignment. The most common method or procedure was Literal translation, this was probably due to the utilization of many words related to the education field, but it is common knowledge that this is a tendency in English-Spanish translation, so this was not surprising at all. The most difficult strategy to identify was Modulation because the change of perspective or view was not very evident at times. The moment a word class is changed or replaced, usually used in the translation into Spanish, it is thought that Transposition is used and the translator found hard to achieve the identification of such changes. . After all, a meticulous analysis, with the assistance of one of the supervisors, had to be done to accomplish the classification of the techniques. The Adaptation strategy was not needed due to the fact that the source text was very technical. There was no necessity to adapt concepts or ideas according to cultural matters.

During the task, the translator had to bear in mind that conveying the message the best way for the Spanish readers could be demanding. Even though there were problems or difficulties faced, there were always solutions for every one of them. Translating was hard and tiring, but at the same time it was an exciting experience. The translator learnt that doing a job of this kind is not impossible and that it can be greatly rewarding. There is no need to be an expert in this discipline, as long as you love transferring ideas in a target language and you are able to adequately follow the rules of context and register. Other characteristics that translators should have, according to the translator's experience, is to be patient, and creative. On the one hand, several revisions were required and the suggestions given by the supervisors had to be considered every so often; therefore the work became at times cumbersome and tiring. On the other hand,

creativity is the key to convey meaning and to deal with the most common problems when translating.

Contrary to popular belief, not any person who speaks more than one language can easily do translations. But someone who love challenging tasks with words and speaks more than one language can embark on a stimulating language journey of this type.

## **CHAPTER 7**

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