

**UNIVERSIDAD INTERNACIONAL DE LAS
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**EVALUATION OF THE PROCEDURES AND METHODS
USED TO TRANSLATE THE DOCUMENTS *BASIC
TRAINING ON THE RISK OF EDUCATION* FROM ENGLISH
INTO SPANISH FOR LA COMETA AND "EL RIESGO
EDUCATIVO COMO CREACIÓN DE LA PERSONALIDAD Y
DE LA HISTORIA, INFORMACIÓN LA COMETA, AND
ELABORACIÓN DE TIPOS DOCUMENTALES DE USO
FRECUENTE" FROM SPANISH INTO ENGLISH FOR LA
COMETA AND COVAO HIGH SCHOOL**

Thesis Submitted to Obtain the Bachelor in English

FABIOLA DEL CARMEN MORA SANCHEZ

M.Sc. CATALINA GUERRERO TROYO

SEDE ARANJUEZ

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Abstract

This research project was made with the purpose of answering the following research question, What is the effect of the procedures and methods used to translate *Basic Training on the Risk of Education* from English into Spanish for La Cometa and “El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa and Elaboración de Tipos Documentales de Uso Frecuente” from Spanish into English for both La Cometa and COVAO High School? To answer it the investigator carried out a qualitative project based on three data collection instruments, which are the text analysis, the color-coding and the glossaries. Some experts as Newmark think that those instruments are important to analyze the techniques which were selected to render communicative, natural and accurate texts. The project concluded in a successful way because with those instruments, the translator was able to make a deep analysis of the texts and translate them correctly.

Resumen

Este proyecto de investigación se hizo con el propósito de responder la siguiente pregunta de investigación, ¿Cuál es el efecto de los procedimientos y métodos usados para traducir *Basic Training on the Risk of Education* de inglés a español para La Cometa y “El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa, and Elaboración de Tipos Documentales de Uso Frecuente” de español a inglés para La Cometa y el COVAO? Para responder esta pregunta, el investigador se enfocó en el método cualitativo y utilizó tres instrumentos para recolectar los datos, los cuales son el análisis del texto, un código de colores para los procedimientos de traducción y los glosarios. Algunos expertos como Newmark piensan que estos instrumentos son importantes para analizar las técnicas seleccionadas y así obtener textos precisos, naturales y comunicativos. Este proyecto concluye de manera exitosa porque con esos instrumentos el traductor pudo hacer un análisis profundo de los textos y traducirlos correctamente.

Chapter I

Introductory Framework

The introduction is an important part of the thesis because it gives a summary of what the topic will be about. Also, it has the function to introduce the audience in the topic that the investigator is going to develop; in order to avoid misunderstandings about it during its development because what the researcher wants is that the audience can understand everything he/she is going to explain. The introduction can fulfill these functions better if it is guided by the following aspects: get the audience's attention, introduce the topic of the project, explain its relevance to the audience, state a thesis or purpose for the project, and finally, outline the main points that will be discussed in the investigation. In other words, the introduction has the function to convince people that this is a worthwhile topic for a qualitative project.

1.1. Background of the Study

The researcher chose translation because due to the variety of languages that there exist in the world and the relationships that are established among countries, such as free trade agreements, cultural exchange, and transfer of news; there is a bigger necessity of clear and understandable communication nowadays than hundred years ago, when the countries did not try to exchange products or did not even know that they could do it, and when they did it, it did not matter if the others understand them or not. Also, the investigator knows that it is essential to study not only the languages that someone speaks and the source language culture, which can be the researcher native language, but also the target language culture in order to make a correct translation of the text and thus avoiding mistakes.

Although a translator may know the target language very well, a recognized translator should know more than one language. He/she has to know also almost everything about the

culture, the idioms, the dialects of the specific language, among others. The investigator has already received a course based on translation in the high school, it was especially based on the types of translation that exist and that can be used depending on the necessity of the audience; moreover, in his/her work the researcher has had the opportunity to translate some documents from English to Spanish related to private education. All those works have helped the investigator to acquire knowledge, new vocabulary, and experience in this area.

Translation can be defined as a process and also as a product. According to Hatim and Munday (2004), “Translation encompasses very distinct perspectives. The first sense focuses on the role of the translator in taking the original or source text and turning it into a text in another language (the target text). The second sense centers on the concrete translation product produced by the translator” (p. 20). It means that translation cannot be only defined as the process in which the translator turns one text from the native language into the target or vice versa.

Nowadays, translation is very important and useful, according to Kroulek (2016) “English is the third most widely-spoken language in terms of native speakers; this represents approximately 330 million people. But if you count the people who speak it as a second language, it is the most popular language in the world” (pp.1). This quote states that the majority of the population of the world speaks English, between the native speakers and the ones who have it as second language, and due to it, this language is one of the most popular and necessary ones nowadays. So, that is why translation is so important, if there are many people who speak and know the language well, translation into English is important because the majority of the population of the world speaks English. Anyway, for those people who feel comfortable with their native language than using a second one, in this case English, the task of the translator is really important.

The texts in this project are basically related with high school education. One of those texts is from the COVAO High School and it belongs to the secretariat department, to the composition class. This is a book about the formats of the letters, the types of letters that are used today, and the specific situations in which people should use each type. The other texts are from an organization called “La Cometa,” which is located in Tirrases; it offers free courses in order to help the community to get some education because they are poor and they do not have the same opportunities as others who can pay for studying in a good education center. Those texts are about the buildings where they receive the courses, such as their history, vision, mission, how they planned this project, about education properly, and the risks people may have.

Translation has to be done by a recognized translator, that is, by someone who really knows what he/she is doing. There are many people who think that only when they know the language they can translate, but this is a wrong thought. If someone who does not know anything else than the using of the language translates something in a text, there may be some problems such as the wrong use of vocabulary, the loss of sense of the text because the person who does not know well the proper language rules and techniques for translating may change ideas and omit information easily, as well as, the ideas the author wants to transmit his/her audience.

1.2. Research Question

The research question is the first part in every research project; it sets out what the investigator hopes to learn about the topic. The research project is completely built on it; without a question, the investigator cannot have a hypothesis and without the hypothesis it is impossible to know how to study what the researcher is interested in. According to Noot (2008), “A research question is the main question to which your thesis will provide an

answer. It is preferably presented in the form of a question rather than a statement. The research question is the main question of your thesis, so the conclusion of your thesis will be the answer to the main question” (pp. 1). With this quote Noot wanted to explain that the research question is the one in charge of establishing the objectives to the project because after all the investigation the researcher carries out, the conclusion will provide the answer to the research question. Also, it says that it is preferably presented as a question instead of as a statement, and this is because with a question the audience will keep in mind the objective of the project and will be sure that what they are learning is what has been established as the main objective of the project; also, a question is preferred because it attracts more the attention of the audience than a simple statement.

A research question not only gives an answer that is offered in the conclusion after carrying out the investigation and getting the results, but also it may have preliminary answers from the very beginning. This means that the author will have an idea about the results when he/she states the hypothesis, which is what the author thinks the possible results will be but that have not been proved yet. The conclusions offer the results obtained after the investigation have been performed.

As mentioned before, the structure of the thesis is not based on the topic of the project, but it is based on the research question and the hypothesis because the project is based on a logical argumentation which guides the reader, from the research question until the conclusion.

The function of the research question is to show the perspective from which the researcher will approach the topic chosen; it gives an idea to the audience about the essential information that will be included in the project in order to achieve the objectives. Another function is that a good research question always points out the objective of the thesis. This is

done by answering the research question in the conclusion after all the investigations have been carried out and proved.

It is important to have a research question because it will give answers about what the investigator is interested in; it also helps to avoid ideas without coherence in the project because the investigator will be focused on answering the question, and if something that is not related to the topic appears, it will not be included, so it means that a research question is more effective than a statement.

Therefore, the research question for this investigation project is: What is the effect of the procedures and methods used to translate the text *Basic Training on the Risk of Education* from English into Spanish for La Cometa and “El Riesgo Educativo como Creación de la Personalidad y de la Historia”, “Información La Cometa”, and “Elaboración de Tipos Documentales de Uso Frecuente” from Spanish into English both for La Cometa and COVAO High School?

1.3. Purpose and Significance of the Study

This investigation project is convenient because its purpose is to help with a correct translation the educational community; in the case of the COVAO High School Bilingual Secretariat Department they need to learn how to write letters, which is essential to the career, not only in Spanish but also in English. And in the case of La Cometa, they need to have the documents of the Risk of Education also in Spanish because every teacher needs them and not everyone speaks English; besides, the other documents that they need from Spanish to English are essential in order to be recognized as an organization, not only in Costa Rica, but also in other countries to get some help from them. And with this investigation project the purpose of the researcher is to be sure that the documents will be translated correctly and that they will not have any translation problems, such as, wrong use

of vocabulary, lack of important information due to the omission of words, and incoherence due to the meaning of words that are unknown by the translator according to the context in which they are used.

This investigation will be valuable for the students who have to learn how to write letters in English and in Spanish for their professional development at COVAO High School. This is helpful specially to those who are studying to become bilingual secretaries because they will need to know all what is necessary in the career in both languages; moreover, the teachers who work at La Cometa will see a value in this project too because with the translation of those documents, all of them will be able to understand and to put into practice the activities that are part of the documents given to the researcher of this project. Also, they will be able to give an excellent education to the teenagers taking into account the ways of learning of each of the students and the possible risks that education can entail to each person.

The practical application of this project is to translate the documents that the researcher got by the already mentioned institutions providing an adequate vocabulary, which will give the same message that the one the author wanted to give in his/her original text. Some of the strategies that are going to be used in this project to avoid the problems of translation that have been mentioned before are some of the strategies proposed by Newmark; these strategies are the global translation strategy, also called translation method, and the local translation strategy, also known as translation procedure. First, the global translation strategy is the one in which the text is applied as a whole; the primary choice that has to be made here is how close the target text will be to the source text. This strategy is divided into two types of translation; the imitative, which retains as much of the purely formal aspects of the source text, and the functional, which is focused on getting the message even though it takes drastic changes in the formal aspects of the text.

Then, there is the local translation strategy which is applied in the translation of individual expressions in the source text such as words, grammatical constructions, and idioms. It can be direct or indirect; some of the direct procedures that belong to this strategy are: literal translation, which goes word for word, transference that refers to the words that are not translated because people use the same word in both languages, and naturalization, in which the translator applies the rules of the target language in the translation. Next, some of the indirect procedures are: cultural equivalent, for instance, when there is a proverb or an idiom in the source text and the translator has to look for an equivalent in the target language in order to make it understandable to the target language readers, also reduction/expansion, that is, when words are omitted or added, the paraphrase, for example, when the translator uses other words to give the same message, and transposition and modulation.

The strategies that are going to be mostly used in this investigation are the global and the local translation strategies, from the translation method the imitative translation will be the most common in this project, and from the translation procedures the most frequent ones are naturalization, cultural equivalent, reduction and expansion, transposition, and modulation. Vázquez Ayora is another author, expert on translation, who gives some procedures for an effective translation such as omission, expansion, modulation, transposition, equivalence, adaptation, and literal translation, among others; as it can be seen, the majority of his procedures are basically the same ones in Newmark, and because of that reason, the researcher will take both authors into account for the development of this qualitative project.

1.4. Objectives of the Investigation

The objectives are short statements that describe exactly what the investigation will cover. They must be measurable and tangible, and they have to be from mid to short term. The objectives are the goals that the researcher wants to achieve, that is what the person

dreams to get throughout all the investigation and work. Every investigation project should have objectives because it includes not only what the person wants to investigate about a specific topic, but also because there is a need to know about the topic. That is why objectives are essential in any research project because the investigator has to organize what he/she wants to prove and learn with the investigation.

The objectives can be general and specific; the general objective is the one that involves the complete topic of the investigation and gives the main idea of what the investigation is about. Then, the specific objectives are the ones that establish a limit to the investigation; they set what specific sub-topics will be essential to the project and which ones will be unimportant.

1.4.1. General Objective

To evaluate the procedures and methods used to translate *Basic Training on the Risk of Education* from English into Spanish for La Cometa and “El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa and Elaboración de Tipos Documentales de Uso Frecuente” from Spanish into English for both La Cometa and COVAO High School.

1.4.2. Specific Objectives

- To translate the documents *Basic Training on the Risk of Education* from English into Spanish for La Cometa and “El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa and Elaboración de Tipos Documentales de Uso Frecuente” from Spanish into English both for La Cometa and COVAO High School

- To apply various translation procedures to the documents in order to achieve communicative texts
- To analyze the effect of the translation techniques applied on the documents
- To design a glossary with the most relevant terminology found in both texts

1.5. Limitations of the Study

The major limitations that the researcher will face with this project will be the lack of time, problems with the vocabulary, disinterest from the owners of the documents, and the great amount of charts, activities, pictures and examples the documents contain. First, there is lack of time, due to the fact that the investigator is studying five subjects this quarter and is working with a full-time schedule, she does not have enough time to translate the texts for this project and that is a delay, but the solution for this is that next quarter there will be two specific days for doing only these project's translations. Second, there are difficulties with the vocabulary because the documents of the letters have a lot of technical vocabulary and the documents of La Cometa have some words that are difficult; for this, the researcher will ask the owners of the documents in order to do a correct translation. The third limitation is the disinterest of the owner of La Cometa documents because she does not want to be disturbed, but she does not give the documents when she has to do it. Then, the biggest limitation that the researcher has is that she does not find documents with text only, so she has to acquire the ones that are mentioned in this chapter; however, the problem with these documents is that they are full of charts, pictures, activities for the students, and examples, and any of these things are useful to achieve the objectives of this project. As the researcher has to translate them, this represents a lot of time that the investigator will lose, but because of that the solution is the same that was proposed for the lack of time limitation.

Chapter II

Theoretical Framework

As this research project is focused on translation, it is necessary to mention and explain some subtopics that are also very important for the investigation's purpose, for example, text analysis, the styles of texts, function of texts, types of translation, among others which are also closely related to the central topic of this research project. The researcher is going to base the theoretical information on Peter Newmark's material.

2.1 Text Analysis

The text analysis is essential in this project because a person who becomes a translator cannot render a text into a given target language if he/she has not analyzed it deeply first. According to Newmark (1988), to begin with the analysis of a text, the person who is going to translate that text, who should be a real translator, has to take into account some aspects that are going to be seen and defined in the following paragraphs of this investigation, and also he states why those aspects are essential in every process of translation.

First, to begin with the translation task, the researcher, in this case, has to read the original text completely in order to be able to achieve two purposes. The first purpose is to read the whole text, the translator will understand what the text is about, and then, the second purpose is that it will help the translator to analyze the text from a translator's point of view, which is different from the linguistic or literary viewpoints. When the reading of the text is already finished, the translator has to determine the intention of the text, and which will be the most suitable method or procedure to apply in the translation process. In addition, with the reading the translator will be able to recognize some translation problems and which are the ones that are going to be more difficult to solve.

In order to achieve the first purpose of reading the whole text in order to understand the text fully, the translator will have to carry out two types of reading, the general and the closed one. The general reading is the one in which the translator looks for information in encyclopedias or books in order to understand clearly the subject and the concepts that belong to the specific area. On the other hand, the closed reading is the one in which the translator has to study each single word or phrase, its function, its meanings depending on the context and its equivalents in the target language in order to give a faithful translation.

Other important aspects are the intention of the text and the intention of the translator. The intention of the text is what represents the source language writer's ideas, point of view, or attitudes to the subject matter. The intention of the text can be to inform, to persuade, to entertain, or to express. Moreover, the intention of the translator is usually identical as the intention of the source language author and as the intention of the text; it can be to inform, to persuade, to entertain, or to express (p. 11-13).

Besides, the intention of the text and the intention of the translator are important aspects that should be known in order to communicate the message of the source language text correctly in the target language text. The intention of the text can be to inform about relevant topics to the society in that moment, to persuade people to do something, buy something and even to support someone specifically telling the person that a product or person is the best and giving reasons to support the information also, to entertain people with real or fictional stories, and finally, to express feelings, it is done mostly by poems and other type of literature.

Then, regarding the intention of the translator, which should be identical to the intention of the author of the text and to the intention of the text itself, in order to translate the text correctly and keep its original message because what the translator has to do is to

communicate the idea of the original text into another different language called the target language, not to change the message or give his/her own point of view; it also can be to inform, to persuade, to entertain, or to express. All those aspects together are going to provide a faithful translation of the text if the translator follows them as they are.

2.1.1 Text Styles

The analysis of the text is necessary because the translator needs to know about how he/she is going to communicate the message of the text in the target language, and also he/she needs to know which kind of text it is, in order to emphasize the correct words or sentences and to translate the text formally or informally. There are some text styles which are defined by their own characteristics and the function that they are supposed to achieve.

According to Newmark (1988), texts can be divided into literary or non-literary texts, and from these two styles some other sub-styles are derived. Some of those sub-styles are the narrative text which is a sequence of events and the emphasis is on the verbs; moreover, the narrative texts are dynamic; then, there are the descriptive texts which are static and make emphasis on the linking verbs, adjectives, and adjectival nouns. A third sub-style is the discussion which means that everybody interchanges ideas, opinions, knowledge, and it makes emphasis on the abstract nouns, which are better known as the concepts, on the verbs of thought, or verbs of mental activity, such as consider, argue, analyze, also in logical arguments and connectives, which are the ones that join the ideas. And the last sub-style is the dialogue which emphasizes colloquialisms and phaticisms. Besides, there are the formal and the informal style (p.13).

The previous paragraph is about the different styles that texts may have, first, there are two text types which are the literary and non-literary texts. The literary texts are the ones that have the purpose of telling a story, entertaining people, reinforcing cultural identity,

expressing feelings or something else, or reflecting; the primary characteristic of this kind of texts is that they are the most aesthetic and imaginative, but sometimes they can also contain political messages or beliefs such as a fictional novel, a book, or a poem. On the contrary, there are the non-literary texts which are the ones used in everyday life. They use language in a precise and accurate form; they go straight to the point and they do not show feelings or personal thinking or stories.

The non-literary texts are more used to make transactions, negotiations, to establish relationships, to give directions, to explain, to analyze, to argue, to persuade, and to give opinions related to the topic that is being discussed. Then, from those styles, other sub-styles are derived, such as the narrative texts, which are usually stories, they can be real or fictional; a characteristic of narrative texts is that they are dynamic, this is because since most of the time they are stories, they can be changing time, for example, it is possible that the story begins telling what happened many years ago and that ends up counting what is happening right now. Next, there are also the descriptive texts; these texts are static because for example, they are describing only one thing or one group of things, but they are written in the same tense, in other words, everything in the present or everything in past, it does not change; it emphasizes linking verbs and adjectives because those structures are the ones that best illustrate their characteristics.

Then, there is the argumentative sub-style which is also called discussion. It is the one used in investigations, debates, and meetings. And a fourth sub-style is the dialogue; it is the style that all human beings use every day with friends, family, and co-workers, this style emphasizes colloquialisms and phaticisms, which are the words that are used to express or create an atmosphere for sharing feelings or socializing rather than to give information about something.

The narrative and the descriptive texts belong to the literary texts because they are more related with feelings, entertainment, among others; and discussion and the dialogue belong to the non-literary texts because they are more serious and are used in meetings and in real life situations.

Besides, there are some other types of styles; they are the formal and the informal ones; the formal style is the one that is respectful; it is used in meetings or social events of great importance. It is also used with people who have a higher rank, like the boss or the manager, with elderly people who should be respected for their wisdom and knowledge. However, there are some young adults or teenagers who think that older adults are like them and; therefore, can treat them as if they were close friends of the same age. On the other hand, the informal style is the one that people usually use with friends, family, and co-workers of the same rank; it is based on colloquialisms and phaticisms, such as the dialogue style.

2.1.2 Stylistic Scales

The function of the stylistic scales is to help the translator to decide the degree of formality, generality, and emotional tone that should be expressed in the text because it is not what the translator wants to say, but it is what the author of the original text wants to express with a specific level of formality. There are three scales: the scale of formality, the scale of generality or difficulty, and the scale of emotional tone. Those scales show the translator the type of vocabulary he/she has to use and how he/she has to write the text.

2.1.2.1 Scale of Formality

The scale of formality refers to the importance and seriousness of the text depending on its use. This scale helps to identify in which situations the text has to use technical, legal, serious, or simple vocabulary. It is organized from the most formal level at the top to the

most informal level at the bottom, the last level is also known as the forbidden one because it cannot be used in translations. According to Newmark (1988), there are eight levels for this scale. Those levels depend on the type of text that should be translated. Those levels are officialese, official, formal, neutral, informal, colloquial, slang, and taboo.

The first level of this scale is the officialese one. It is very formal, solemn; it is used basically in important studies, in medical facts, physical facts, and all those projects that require a previous investigation and that have to be proved in order to be accepted. It uses complicated vocabulary, highly technical and it is difficult to understand for people who do not know anything about a specific subject.

The second level of the scale is the official one. This level is legal and authentic. It is a little less strict than the officialese one, but it is still highly formal. The official level is used mostly in legal documents, and also it may appear in poetry. It also uses technical and complicated vocabulary, but it is easier than the vocabulary used in the officialese level.

In the third position of the scale, it is the formal level. It uses serious, natural, conventional, and truthful language. It is commonly used in informative texts and its vocabulary is less technical. The educated people can understand it easily even though they do not know anything about the subject the text is about.

The fourth level that is in the scale is the neutral one. It only uses basic vocabulary. It is not difficult at all, and it can be also used in informative texts such as news, biographies, documents that give tips to people, and documents that give definitions about different things. It is understandable for everyone.

Then, the fifth level in the scale is the informal level. This level is simple and light, there is a slight difference between the neutral and the informal level, thus, it also uses basic

vocabulary and it is used in informative texts just like the neutral level; moreover, it can also be understood without any problem by everyone.

In the sixth position of the scale it is the colloquial level. It uses the proper vocabulary of a conversation, that is, it is used in daily life by everyone and maybe many people do not even imagine that they are using the colloquial level of formality.

The seventh level that appears in the scale is slang. This level appears when people use a lot of idioms, which are commonly used expressions whose meaning does not relate to the literal meaning of the words; every place, city or country has its own slangs, so for foreigners, it can be difficult to understand what the others are talking about if they are using all the time this kind of informal vocabulary.

Finally, the eighth level that appears in the scale is taboo. It is formed by the forbidden or inappropriate vocabulary such as the insults or vulgar vocabulary. This kind of vocabulary cannot be used in a translation (p.14).

2.1.2.2 Scale of generality or difficulty

The second scale refers to the level of difficulty that a text has due to its vocabulary. It means that if the vocabulary is so technical it will be difficult for people who do not know anything about the topic to understand the text; and, on the other hand, if the vocabulary is so easy, everyone will understand it. It is organized from the easiest level of vocabulary at the top of the scale to the most difficult level at the bottom of the scale. According to Newmark (1988), for this scale there are six types. They are simple, popular, neutral, educated, technical, and opaquely technical.

The first type of the list is the simple one. The vocabulary used is simple, without any complication and it can be understood by everyone. It is commonly used in children's stories because children are barely learning, so they need the most basic vocabulary to understand

what the story or the adults are talking about to be able to relate the words with their meanings.

In the second position of the list, it is the popular type. This kind of vocabulary is the one that each specific town adopts as its own. It is the vocabulary that has changed and new words have been formed from the ones that already exist. Also, it is part of these town's traditions; it is usually used for children stories and to tell jokes that are related with the specific town and customs. For foreigners, it can be a little different and difficult because people use words with a meaning that is not the real one that the word has.

The third type that appears in the generality scale is the neutral one. Here, as in the scale of formality, this level uses only the basic vocabulary. Everyone can understand it and it is commonly used in informative texts and biographies. The fourth type that appears is the educated one. It uses a higher vocabulary and it can be used in legal documents, in important studies, such as the officialese level from the scale of formality, and in poetry.

Then, in the fifth position of the list, it is the technical one. This type belongs to sciences and art, it means, it is only understandable for people who are studying or who work in something related to the subject. For people who are not related at all with the subjects and topics of these areas, it will be very difficult to understand what the text is about. It is commonly used in legal documents and in proved studies.

Finally, the sixth type that appears in the list is opaquely technical one. It can be only understood by experts of the subject which the text is about; for people who do not know anything about the subject, it is completely impossible to understand even a sentence of those texts. It is not very common to see this kind of text in everyday life, but there are some in the areas of technology, medicine, science, and engineering. (p. 14)

2.1.2.3 Scale of emotional tone

This is the third scale and it refers to the amount of expressivity that the text contains depending on its classification. It deals with subjective and objective thinking; it depends on the type of text that is going to be used. This scale is organized from the most expressive level at the top of the list to the most unexpressive or cold level at the bottom of it, and it will depend on the words the author uses and the message he/she wants to transmit. According to Newmark (1988), there are four levels to this scale which are intense, warm, factual, and understatement.

The first level that appears in the list is intense. It is characterized by the abundant use of intensifiers. The intensifiers are words that emphasize adjectives. This level is used in subjective thinking because it is based on the author's feelings and way of thinking and it uses a lot of connotations. It is most commonly used in literature, especially in poetry and novels.

The second level that appears in the list is warm. It is subjective because it comes from the imagination of the author or from the traditions and customs of a specific place; however, it also can be objective depending on the author's intention. It is characterized by being cordial and friendly. It is more used in stories, basically children's stories, and in jokes or proverbs used in one specific town or city. It is used in familiar environments.

Then, in the third position of the list it is the factual level. This level is objective because it refers to the subject of the text without allowing the influence of personal considerations or opinions, it only uses denotations. It only talks about the truth of the topic based on investigations and experts' interviews. It is always used in informative texts and biographies. An interesting fact that will be useful to know is that always whenever the intention of a text is to inform, the emotional tone that should be used is the factual one.

Finally, the fourth level that appears in the list is understatement. It is extremely objective; it goes straight to the point and it is so cold without any emotions or expressions. It is always used in legal documents such as contracts or release forms.

The three scales are correlated; for instance, the official level of the formality scale is related with understatement in the scale of emotional tone, and also with the opaquely technical level of the generality or difficulty scale. Those scales have to be correlated in order to give the text only one mood according to the intention of the author because a text cannot be educated if it is written with informal language and an intense tone. This would be completely wrong and the intention of the text will be affected. So, the translator has to be careful when translating a text.

2.1.3 Text Function

Every single text has its own characteristics according to the type of text it is, and to its intention. The function of the text is closely related to the intention of the text because the information included in the text will determine its style and then, the style will determine the degree of formality, generality or difficulty and emotional tone that the translation of the text will require in order to achieve the correct message given by the author of the original text. According to Newmark (1988), there are three principal texts functions, which are informative, expressive, and vocative.

2.1.3.1 Informative function

The informative texts are the ones which are concerned with any topic of knowledge, especially texts about literary subjects. They express the information of a specific topic. The informative texts usually have a predetermined or standard format; it means that only by seeing their titles, people know that they are informative texts. This is the case of textbooks, technical reports, articles of the newspaper, scientific papers, theses, and minutes or agendas

of a company's meeting. It is essential to know that the core of the informative texts must be to tell the truth, for that reason, all the information has to be from faithful references; also, it is essential to know which the status of the author is because not every text function puts the author in the same position. In the case of informative texts, the author is not the most important element, so it is anonymous.

Two very important facts that must be taken into account are; in the first place, the informative texts constitute the majority of the texts that the translators have to work on in the international organizations, multi-national, private companies, and in the translation agencies. And, in the second place, the fact is that a high percentage of those documents are poorly written and inaccurate, so the translator has to correct those mistakes, the facts, and the styles of the texts.

In the informative texts, there can be some language varieties, four specifically, they are firstly, a formal, non-emotive, technical style which is mostly used for academic papers. It is characterized by the use of passives, present and perfect tenses, literal language, Latinized vocabulary, and jargon. It does not use metaphors because it is non-emotive. The second variety is a neutral or informal style with defined technical terms for textbooks. It is characterized by first person plurals, present tenses, dynamic action verbs and basic metaphors. Then, there is as third variety of language that is an informal, warm style used mostly for popular science or art books. It is characterized by simple grammatical structures and by a wide range of vocabulary in order to accommodate the definitions and the illustrations for each topic of science or art. It also uses stock metaphors, which are the metaphors that have many years of existence and are also can be called dead metaphors, and simple vocabulary. Finally, there is a fourth language variety, which is familiar, racy, non-technical style that is mostly used in journalism. It is characterized by surprising metaphors,

short sentences, Americanize, unusual punctuation, adjectives, and colloquialisms. (pgs. 40-41).

2.1.3.2 Expressive function

In the expressive texts what the authors want is to communicate their ideas, feelings, way of thinking, opinions, beliefs; most of the time the expressive texts are poems, novels, life stories. This is because those types of literature are the ones which are more adequate to transmit personal thoughts and feelings. The core of the expressive texts is the author, his/her mind because he/she was the one who originated the utterance, as mentioned before the author uses the utterance or expressive text to express his/her feelings. In addition, there is the author's status which here is sacred, the author is very important in this kind of texts.

There are three expressive types of texts. First, the serious imaginative literature. It is basically formed by lyrical poetry, short stories, novels, and plays; however, the lyrical poetry is the most intimate expression of this type of text. Then, a second type of expressive texts is the authoritative statements. These texts can be of any nature and they derive their authority from the status, reliability, and linguistic competence of the authors. These texts have to be denotative, it means that they have to be explicit with the real meaning of the words, but at the same time they can have the personal stamp of their authors. Some of those texts can be political speeches, legal documents, scientific documents, philosophical documents, and academic works written by well-known authorities.

Finally, the third type of expressive texts is the one in which the texts can be of any other category, it means they could be informative or persuasive, but they are expressive because the author added personal effusions to them such as some autobiographies, essays, and personal correspondence, like when people write letters to their relatives or to the person they love or to a friend that they have not seen for a long time (p. 39).

2.1.3.3 Vocative function

The vocative function is to persuade people to do something or to buy something. Newmark (1988) said that the term vocative means “calling on” the readership to act, to think, to feel, even to “react” in the way intended by the text. This function can be also called conative function, instrumental function, or operative function. Nowadays, the vocative texts are more often addressed to a readership than to a reader. In terms of translation, the vocative texts that are usually translated are notices, instructions, propaganda, persuasive writing, and popular fiction. The language that is used in this type of texts has to be simple, and some informative texts can also be vocative texts. The core of this kind of text is the readership and as in the informative text the status of the author is not important at all, so the author is anonymous (p. 41-42).

In summary, there are three types of text functions according to what Newmark mentions in his book; the first one is the informative function in which the texts express information about literary subjects, those texts have a standard format and some of them are academic documents, theses, and newspaper documents. This kind of texts has four language varieties, the first variety is used for academic papers, investigations; the second variety is used in textbooks; the third language variety is used in books of science and art, and the last variety is for journalism.

The core of the informative texts is to tell the truth to the other people and the author is not important, so usually he/she is anonymous. Then, the second text function is the expressive one, those kind of texts are used to express personal feeling and opinions; the core of these texts is the author because he/she is the one who creates the utterance so he/she is the mastermind. And here the author’s status is sacred, he/she is the most important element of the text; it is totally different from the status of the author in the informative function because

here the author's status is sacred as said before, on the other hand, in the informative texts the author is not important at all so he/she is anonymous. There are also three types of expressive texts which are the serious imaginative literature used in lyrical poetry, the authoritative statements used in political and legal issues, and the autobiographies and personal correspondence.

And the last text function is the vocative function. It calls upon the readership to act, to obey, to react in the way that the author's message wants them to react. It can be found in instructions, publicity, propaganda, and persuasive writing and its core is the readership and not only one reader. In the vocative function as well as in the informative function, the author is not important, so here the author's status is also anonymous.

2.1.4 Type of Translation

The translation procedures can be divided into two types, those that make emphasis in the source language and those that emphasize the target language. They can also be subdivided into eight translation methods, which are the ones that determine the type of translation that is going to be used. Newmark (1988) suggests eight translation methods; however, in this project only two methods are going to be explained in a complete way because they are the generalization of the other six methods. All those methods are word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation.

2.1.4.1 Semantic translation

The semantic translation is a method that emphasizes the source language. The semantic translation takes into account the aesthetic value, which is the beautiful and natural sound of the translation of the source language text, and it compromises the meaning of the text when it is appropriate. This happens because this method is used in expressive texts;

moreover, the semantic translation is written at the author's linguistic level. Semantic translation is personal and individual; it follows the thought processes of the author. Also, with this method the important cultural words may be translated by culturally neutral third or by functional terms, but never by cultural equivalents. This method is more flexible than the faithful method; it admits the creative perception and allows for the translator an intuitive empathy with the original text (p. 46).

The other methods that emphasize the source language are the word-for-word translation which translates the text without thinking on the context; the words in the target text are directly under the words of the source text. Then, the literal translation which uses the nearest target language equivalents for the grammatical constructions, but for the lexical words are translated out of context. Finally, there is the faithful translation, which reproduces the precise contextual meaning of the original text (p. 45, 46).

2.1.4.2 Communicative translation

The communicative translation method emphasizes the target language. It tries to render the exact contextual meaning of the original text in a way in which both the content and the language can be readily acceptable and comprehensible for the readership. This method is usually used in informative and vocative texts and the communicative translation is written at the readership's linguistic level. The communicative translation is social, it concentrates on the message which is the main force of the text; it is simple, clear, brief and it is always written in a natural and resourceful style (p.47- 48).

The other methods that are used to emphasize the target language are adaptation, which is mostly used for movies, plays, comedies, and poetry. Then, the free translation, which is basically a paraphrase of the text, it is not a translation at all. Finally, the idiomatic translation, which reproduces the message of the original text, but tends to distort its meaning

because of the usage of colloquialisms and idioms that do not appear in the original text (p. 46-47).

Both the semantic and the communicative translation methods fulfil the two main aims of translation, which are accuracy and economy. Also, they treat the following items in a similar way; the stock and dead metaphors, the technical terms, the slang, colloquialisms, phaticisms, and ordinary language (p.47).

2.2 Translation Techniques

There are some procedures of translation that help to get an accurate and reliable text translation. Some experts as Vázquez Ayora, Peter Newmark, Jean-Paul Vinay & Jean Darbelnet, and Schreiber, share many similarities in the procedures they present; however, there are also many differences such as the number of procedures or sub-procedures. In this project, the researcher will analyze the similarities and differences among some authors and their investigations, and also the investigator will explain deeply six procedures which are the most important ones in the development of this project.

Jean-Paul Vinay & Jean Darbelnet were among the first experts who identified the direct and oblique translation procedures in their seminal monograph; their investigation was based on parallel categories (structural parallelism) or on parallel concepts. They divided their procedures in two categories, which are the direct translation procedures and the oblique translation procedures. They only worked with seven procedures three are from the direct method: borrowing, calque, and literal translation; and four from the oblique method: transposition, modulation, equivalence and adaptation (p.31).

Then, Newmark came up with his translation procedures in 1980. He developed seventeen procedures which are; transcription, also known as adoption or transference, literal translation, calque, lexical synonymy, transposition, modulation, compensation, cultural

equivalence, componential analysis, translation label, definition, paraphrase, expansion, contraction (also known as reduction), recasting sentences, rearrangement, and translation couplet (p.33).

Schreiber divided the procedures he developed into three categories; the first category is the lexical one, and the procedures that belong to it are lexical substitution, lexical borrowing, and change of a lexical unit structure. The second category is the grammatical one, and the procedures that belong to it are word-for-word translation, permutation, expansion, reduction, intracategorical change, transposition, and transformation. Finally, the third category is semantic; the procedures that belong to this category are modulation, explicitation, implication, mutation, and semantic borrowing.

This third author refers to sixteen procedures (author, p. 35). Finally, Vázquez-Ayora mentions nine main procedures that are, transposition, modulation, equivalence, adaptation, amplification, explicitation, omission, compensation, and oblique translation (p. 266-379).

As it can be seen in the previous paragraphs, the authors have stated different procedures and the number of procedures each of them has established is different, so the ones that are common among them are transposition, modulation, reduction, and amplification. In this research project the investigator is going to present only six translation procedures which are transposition, modulation, omission versus amplification, explicitation, literal translation, and false cognates.

2.2.1 Transposition

According to Newmark, a transposition is a translation procedure that involves a change in the grammar from SL to TL (p. 55). In addition, for Vázquez Ayora, the procedure of transposition is the one in which part of the SL text is replaced by other part different in the TL text, it will carry the main semantic content of the first one (p .270).

Some types of transposition occur from an adverb to a verb, to a noun, to an adjective, then, from a verb or past participle to a noun, to an adjective, to an adverb. Next, from a noun to a verb or past participle, from an adjective to a noun, to a verb, from a past participle to an adjective, such as “improved inputs” to “insumos mejores”, from an indefinite article to a definite one; from a possessive to a definite article. Also, there is a type of transposition that is used for other particles, it works with prepositions and the word “that”. There are also some transpositions which are more complex, such as double adverb+ adjective, noun and adjective, and crossed transposition, among others.

Vázquez-Ayora (1977) mentioned the following varieties of transposition:

First, adverb/verb, for example: He was **never** bothered again. *Nadie volvió a molestarlo.*

Second, adverb/noun, for example: **Early** last year. *A principios del año pasado.*

Third, adverb/adjective, for example: We have been participating **vigorously**. *Hemos tomado parte muy activa.*

Fourth, verb or past participle/noun, for example: **Irrigated** crops. *Cultivos de regadío.*

Fifth, verb/adjective, for example: We will attempt to be brief, **relying** on subsequent discussion to clarify points which... *Trataremos de ser breves confiados en que en las discusiones subsiguientes podremos esclarecer.*

Sixth, verb/adverb, for example: As you **may** have observed. *Como ustedes tal vez lo han observado.*

Seventh, noun/verb or past participle, for example: In order to provide additional **clarification**. *A fin de esclarecer aún más.*

Eighth, adjective/noun, for example: To set someone **free**. *Poner a alguien en libertad.*

Ninth, adjective/verb, for example: It seems to be **incompatible** with. *No parece armonizar con.*

Tenth, past participle/adjective, for example: The man gave a **disgusted** grunt. *El hombre dejó escapar un gruñido colérico.* (p. 271-279)

Also, Vázquez-Ayora (1977) mentioned the following determinants and particles in transposition: Indefinite article/definite article, for example: She has **a** pale complexion.

Tiene el semblante pálido. Next, possessive/definite article, for example: **Your** hands are cold. *Tienes las manos frías.* In the case of other particles, for example: At **the** time. *En esa época.* The transposition of "that", for example: But we best get under **that** hot shower. *Pero es mejor que tomemos una ducha bien caliente.* For double transposition adverb + adjective/noun + adjective, for example: Unless he does something **extremely stupid.** *A menos que cometa alguna gran estupidez.* Then, transposition of the adjective group + noun, for example: As though Rome was always a town of frivolous innocents. *Como si Roma hubiera sido siempre un centro de diversiones inocentes.* Next, there is the crossed transposition, for example: He smiled into her eyes. *La miró a sus ojos sonriendo.* And finally, there is the transposition from singular into plural, for example: Furniture. *Muebles.* (p.279-286)

2.2.2 Modulation

It is the change of viewpoint or substantial conceptual concept in translation, for instance, using the name of a category for a specific member of the category, using a part for the whole (and vice versa), active for passive, changing polarity, and so forth. The varieties of modulation are from the general to the specific and vice versa, explicative, one part by another, terms change, from positive to negative and vice versa, modulation of shape, appearance and use, among others.

Vázquez Ayora (1977) mentioned the following varieties of modulation. In the first place, from general to specific, for example: To have second thoughts. *Cambiar de idea.* Second, explanatory modulation (the cause for the effect, the medium by the result, the substance for the object), for example: To the practice eye. *Para el ojo experto.* Third, from specific to general, for example: To go for a sail. *Ir de paseo en barco.* Next, a part for another, for example: Eyeball to eyeball. *Cara a cara.* Also, the terms inversion or point of

view, for example: I took my job from my friend. *Mi amigo me cedió el trabajo*. Also, the negative opposite or, from positive to negative and from negative to positive, for example: Winter is not far away. *El invierno se aproxima*. Next, the modulation of shape, aspect and use, for example: Highly literary. *El alto grado literario*. Moreover, the change of comparison or symbol, for example: Snail pace. *Paso de tortuga*. Then, the modulation of great signs, for example: For optional payroll deduction sign here. *Si desea que se le descuenta del sueldo firme esta solicitud*. Also, from a figurative view to a direct one (to transfer a metaphor), for example: Is he an eye? *¿Es un espía?* Next, from a direct view to a figurative one, for example: Those who by birth. *Aquellos que por su cuna*. And finally, from animism (with life, soul) to inanimism (without life), for example: Your tickets will be waiting at the door. *Se le entregarán los boletos en la puerta*. (p. 294)

2.2.3 Omission and Amplification

In the procedure of omission, the translator eliminates words or particles that are unnecessary in the target language. Some examples are to omit the auxiliary can, some prepositions, articles, personal pronouns, among others. On the other hand, amplification takes place when some words have to be added in order to give naturalness to the text. Some examples are the amplification of adverbs, of verbs, of adjectives, of pronouns, demonstratives, and prepositions.

Vazquez-Ayora (1977) mentioned the following types of amplification. First, the amplification of an adverb, for example: Concentration on the interview **ahead**. *Se concentraba en imaginar la entrevista que le esperaba*. Second, the amplification of a verb, for example: To surface. *Salir a la superficie*. Third, the amplification of an adjective, for example: The combination made him **conspicuous**. *El conjunto le daba aspecto notorio*. Four, amplification of a pronoun, for example: I intend to discuss the economy of **your**

programs. *Deseo discutir la economía de los programas **que ustedes dirigen***. Fifth, amplification of other pronouns, for example: By **either** contracting Government. *Por uno u otro gobierno contratante*. Sixth, demonstratives amplification, for instance: I wonder about **that**. *Me pregunto si eso es verdad*. Seventh, amplification of prepositions which is divided in: by a noun like, **within** two weeks. *En un plazo de dos semanas*; and by a verb, for example: **Under** Norwegian law. *Que autoriza la legislación noruega*. Eighth, a past participle, for instance: We felt the curious eyes on us. *Notamos los ojos de los curiosos fijos en nosotros*. And finally, amplification by relativization, for example: The girl in the living room. *La muchacha **que está en la sala***. (p. 337-345)

There are not only examples of the amplification types, but also there are some examples of the omissions. Vázquez-Ayora (1977) mentioned some of the cases in which an omission may appear. First, the auxiliary “can” with perception verbs, for example: I can hear music in the next room. *Oigo música en la otra oficina*. Second, some prepositions are only idiomatic in English because they do not have semantic meaning in Spanish, for example: Hurry up. *Apresúrate*. Third, the articles and other determinants, for instance: He has a secretary. *Tiene secretaria*. And finally, “there” + a verb that is not “to be”, for instance: There rose in his imagination visions of a world empire. *Surgieron en su imaginación visiones de un imperio mundial*. (p. 355-373)

2.2.4 Explication

It is more used when in the text there are cultural terms because not everybody is able to understand them. Explication occurs when there is a word that cannot be translated, so it is transferred, but not all the people may understand it, so the translator adds an explanation of what the word means and may even give examples of it. It can be used as said before, with cultural terms and acronyms.

Vázquez-Ayora (1977) mentioned some types of explicitation such as explanation, specification, and realization. In the case of explanation, for example: The Secretary of State testified against the provision that automatically excludes all OPEC members. *En las audiencias previas el Secretario de Estado argumentó en contra de la disposición que excluye ipso facto a los miembros de la OPEC.* In the case of specification, for example: To help resolve the basic question of delegation. *Para resolver los problemas básicos de la delegación de poderes.* And finally, realization, for example: If the assistance of the police authorities at the place of an intermediate stop is desired. *Si el Estado que deporta desea obtener la asistencia de las autoridades de policía en el lugar donde se haga escala.* (p. 349-354)

2.2.5 Literal Translation

A literal translation is a translation that follows closely the form of the source language. It has to maintain the sense and meaning of the original text.

For Vázquez-Ayora (1977) literal translation is also known as “literal” and “literalism”. He describes this procedure saying that if there are two sentences, one in English and another one in Spanish and there exists among them an accurate connection of structure and significance literal translation has been applied. Also, if there is an equivalence of morpheme by morpheme the literal translation is produced and can be used without any risk. (p.257)

Also, Molina-Hurtado (2002) states, “Literal translation occurs when there is an exact structural, lexical, even morphological equivalence between two languages”. The authors say that it will happen only if the languages are very close and that literal translation can be also called word for word translation. (p. 499)

Some examples of literal translation can be: She is reading. *Ella está leyendo*. Also, He always says he is a good teacher. *Siempre dice que es un buen profesor*.

2.2.6 False cognates

False cognates are words that are very similar to some other words in the target language, so for that reason, people tend to confuse them and give the same meaning to them. However, those words are not related at all. Some examples of these false cognates are for instance, actual (Eng) and *actual* (Sp.), advertise (Eng) and *advertir* (Sp.). And many other like those, so people, especially translators, have to be very careful with those words.

2.3 Glossaries

The translation process is complicated even though the translator knows the topic well, so for that reason the translator needs instruments that will help him/her to achieve an accurate and reliable translation product. In this case, the researcher is also the translator of the project, so she has to look for an effective instrument for the project in order to get the best translation and also for the people who are going to read the translated texts. The investigator chose a glossary as an instrument.

2.3.1 How to create a glossary

To create a glossary the translator has to take into account the procedures given by Gapper in the *Manual de Gestión Terminológica*, such as the nature of it; for whom it will be, its main function and in the circumstances under it will be used. Then, the translator has to define the content of the glossary, such as, terms of a specific topic, terms that do not appear in the dictionary, and fundamental terms to understand the text. Then, the information about each term has to be included, its meaning, function, equivalents, idiomatic expressions, synonyms, antonyms, genre, and number. Finally, the translator must define the format, if the terms are going to be in alphabetical order or by order of importance.

In this paragraph, the researcher will explain step by step the creation of a glossary according to what Gapper suggests in his book *Manual de Gestión Terminológica*. The first step to create a glossary is to determine the nature of the glossary; this means that one should be sure of the following aspects: for whom the glossary is written, the glossary's main function, and where and under which circumstances the glossary will be used.

Second, it is important to define the content of the glossary. This step is subdivided into three parts: decide the terms that can be included; that is, to have selection criteria, information that can be included in the glossary about each term and information that is offered in the glossary only about some terms. In the first part, that is which terms can be included, it is important to define which kind of terms the translator wants to add in order to have an organized glossary, for example, the terms can be of a specific topic or field, the terms are not found in general dictionaries, and terms that are essential for the topic comprehension. Some options for this part may be: words, expressions, affixes, proper names, abbreviations, acronyms, initials, short forms, and so forth. The second part, that is the information that can be included in the glossary about each term, helps to choose which aspects are really necessary to include in the glossary depending on the topic and its specific necessities, for example: the term (word or phrase), its grammatical category, definition or explanation (the most convenient), its equivalents in the target language and in the source language, placements in the target language, idiomatic expressions related with the term, and finally, synonyms and antonyms. Finally, the last part is related to the information that is offered in the glossary only about some terms, which includes aspects, such as the field, use and limitations, chronological, geographical and sociological indication, genre, number, transitive/intransitive (in the case of verbs), orthographic options, use (preferred, accepted,

not accepted, Anglicism, and so forth), illustrations or photographs, scientific names, and commercial names.

Third, to create a glossary it is also important to define the format, that is, one should take into account aspects such as, the order of the terms, the order of the aspects in each article, and finally, the type of font, size, and so forth, for each aspect. (p. 76-77)

Following the steps mentioned previously will guarantee the translator the creation of a correct and useful glossary.

2.3.2 Relevance for the translator

The glossary, as an instrument for translations has a great relevance for the translator because it will help him/her to separate the known words from the unknown ones, to learn the meanings of the unknown words, their correct pronunciation, some synonyms and antonyms of the words, and even images that represent their meanings can be included. It means that the glossary will help the translator to acquire new knowledge; moreover, it will facilitate the process of translation and at the end of this process obtain the best product as possible.

Chapter III

Methodological Framework

In the following chapter, the researcher is going to write about the kinds of research methods, which are qualitative, quantitative, and mixed, and she is going to give a deep explanation of the one used in this investigation. In addition, she will write about the population of this investigation, which are the documents that the researcher translated and about the sample which are the paragraphs analyzed in the investigation to show the applied procedures. Moreover, in this chapter will appear not only a detailed description of the population and sample, but also information about the institutions that provided the documents. Finally, the researcher will write about the strategies and instruments used in this investigation to collect the necessary data.

3.1 Research Method

There exist three types of research method the qualitative, the quantitative, and the mixed. The qualitative method is a kind of social science research which does not use numbers or numerical data at all. It usually involves words and language, but it can also use pictures or photographs; that is why it seeks to understand a given problem from the perspectives of the population involved.

This type of research is effective in obtaining specific cultural information about values, opinions, behaviors, and social contexts. As it is focused on the everyday life and people's experiences, it creates an in-depth understanding of the attitudes, behaviors, interactions, events, and social processes that compose everyday life and, by doing so it also helps the social scientists to understand how life is influenced by all the kinds of social forces. It is important to emphasize that this kind of research is performed in natural settings and that it is subjective.

The quantitative method is the simplest method to define and identify because the data produced by this type of research is always numerical and it uses mathematical and statistical methods. Whereas the qualitative method does not use numbers at all, the quantitative method is basically numbers. It is used to quantify a problem by generating numerical data or data that can be changed into usable statistics; it uses measurable data to formulate facts. When this kind of research is used, the researcher has to define what he/she is measuring because the objective is to look at a specific variable. This research method is objective.

The mixed research method is a methodology that involves collecting, analyzing, and integrating quantitative and qualitative research. This integration allows a more complete usage of the data than if it is done by using the quantitative and the qualitative methods separately. The quantitative data includes close-ended information—the one found by the measures carried out. And the qualitative data includes open-ended information—the one found by the questions asked by the researcher to the population. By combining both of them, the researcher will gain a breadth and depth understanding and corroboration of the information.

In this investigation, the research method that is going to be used is the qualitative method because this is a project in which numbers and statistical analysis are not necessary. Also, because this investigation is about translating documents to help people to understand them and being capable of applying them whenever necessary; it is full of words and language just as any qualitative research works. Moreover, the documents of this investigation are closely related with real life because they are about education.

3.2 Selection and Description of the Population and Sample

For this investigation, the researcher chose documents related with education. There are four documents and two institutions; three documents are from one institution and the other one is from the other institution. The first three documents are for the teachers and staff more than for students because they are about good parameters of education and about an institution, while the fourth document is for the students because it is about the specialty they are studying. The researcher selected these documents because she wanted to help the institutions and the people who get benefits from them.

3.2.1 Description of the Institution

The researcher got the documents that she translated from two different institutions, both of them are educational institutions, but they are very different. The first institution is the center of the project “La Cometa,” which is a governmental institution located in Tirrases. This institution offers free courses and support to finish high school to the people who live there due to their economic situation and the decrease in education that exists in the area. They are similar to a little institute because they offer classes and some different programs to help people feel anybody else become someone important in life. This institution provided three documents for this research project.

The mission of this institution is to give people spaces in which they can interrelate with others and train themselves to grow integrally as individuals. And the vision is to become a center that helps people to respect themselves and to contribute with a beneficial transformation of the environment.

The second institution is Colegio Vocacional de Artes y Oficios de Cartago (COVAO); it is located in Quircot, Cartago. This is a semi-private high school which is part of the “Hospicio de Huérfanos de Cartago.” It means that a part of the money received from

the students' monthly payments is to help the hospice. It is a technical institution in which not only industrial, but also commercial specialties are taught. This high school as a technical one, also offers a list of companies for the professional practice of the twelfth graders, and an employment agency for the ex-students. This institution provided one document for this investigation project.

The mission of the COVAO High School is to promote the integral and social development according to the ethics and moral principles. Then, the vision of the institution is to be a leader that promotes the competences development and that stimulates the entrepreneurial spirit to contribute with Costa Rica's socioeconomic development. Finally, it should be mentioned that the values of the high school are excellence, solidarity, sense of belonging, discipline, and innovation.

3.2.2 Description of the Population

The population of this research project consists on four documents from two different institutions; all of them are related with education. Three of the documents are in Spanish and only one is in English. The first document *Basic Training on the Risk of Education*, was translated from English into Spanish, and it appears in "La Cometa". This document is related to the thoughts of the writers who want to apply their knowledge as experts for educating the younger generations. Also, it refers to a training that wants to improve the way of educating children with an innovative technique but, at the same time taking care of the traditional background of the society. It also offers some opinions related to education.

The other documents were translated from Spanish into English. One of the documents is entitled "El Riesgo Educativo, como Creación de la Personalidad y de la Historia" and it is about the current context in education; what it is, how real education is, and other aspects also related to it. This document is also from "La Cometa."

Moreover, the other document is “Información La Cometa” which proceeds, as mentioned in its title, from “La Cometa”. It is about the history of that project named “La Cometa”, about the population of Tirrases and their necessities, the mission and vision of that center, and finally, about the programs they offer to the people in their institution.

Finally, the last document is “Elaboración de Tipos Documentales de Uso Frecuente”. This document is the only one that comes from the COVAO High School and as said before, it was translated from Spanish into English. This document is only for the secretariat specialty because it is about the production of the different types of letters, memorandums, and minutes.

3.2.3 Description of the Sample

For this investigation, the researcher has as sample four different documents. The first document, which is from English into Spanish, is entitled *Basic Training on the Risk of Education*. It is about a training to promote an innovative education without forgetting the traditional background. It has sixty-eight pages and is addressed more to teachers than to students. The researcher translated twenty-four pages from this document.

The second document is from Spanish into English and its name is “El Riesgo Educativo, como Creación de la Personalidad y de la Historia”. It is about the meaning of education and it offers a current context. It has thirteen pages and as the first document, it is addressed more to teachers than to students. The researcher translated it completely.

The third document is also from Spanish into English and its name is “Información La Cometa”. It is about the history, mission, and vision of that institution. Also, it is about all the courses they offer to the population of Tirrases. It has only three pages and it is addressed to the interested population and staff. The researcher translated it completely.

The last document, as the previous two, is from Spanish into English and its name is “Elaboración de Tipos Documentales de Uso Frecuente”. It is about the steps to follow to elaborate the different kinds of letters, memos, and minutes for meetings. It has 303 pages and it is addressed to the students and teachers of the secretariat specialty because it has technical vocabulary. The researcher translated the part that refers to circular letters and six pages about the memorandums from this document.

The final translations in this research project needed to have at least fifty (50) pages; twenty-five (25) translated from Spanish into English and twenty-five (25) translated from English into Spanish. The sample that will be analyzed in this project is just a little part of the documents; it consists on fifteen (15) paragraphs from each translation and each one of them contains from 100 to 150 words. At the end there should be 30 paragraphs sample among both translated documents.

3.3 Implemented Strategies

The researcher got the documents from two educational institutions, one located in Tirrases, and the other one in Cartago. All the documents are related with education. One is about a training to promote an innovative way of teaching without forgetting the traditional background that offers some personal experiences; it is entitled *Basic Training on the Risk of Education*. The other one is about the meaning of education and offers current context; it is named “El Riesgo Educativo, como Creación de la Personalidad y de la Historia”. The other text is about the history, mission, and vision of an institution, which also gave the researcher the documents mentioned previously; it is called “Información La Cometa”. Finally, the fourth text is about the elaboration of letters, memos, and minutes; it is for the secretariat specialty and its name is “Elaboración de Tipos Documentales de Uso Frecuente”.

After reading the documents carefully and doing the corresponding translations, the translator sent them to the tutor and to the philologist to make the necessary corrections. Next, the researcher carried out a text analysis of each document; she looked for the style, function, and stylistic scale of each of the texts she translated. This was for the researcher to know the kind of text she was dealing with. Finally, the investigator made a color coding process which consisted on selecting different colors to represent each of the translation procedures mentioned in the second chapter. The color coding was done directly in the final translations and to do it, the researcher chose 15 paragraphs from each translation from 100 to 150 words each.

The final step was to create a glossary of the documents. The glossary was supposed to include the words that the researcher did not know, as well as technical words, or whatever the researcher thought it could be useful for the people to understand the documents. The glossary had to include the new words, their equivalents, definitions and grammatical categories.

3.4 Data Collection Instruments

For doing this research project, the researcher chose three instruments that were very useful in the collection of data from the documents. They were the text analysis, the color-coding, and the glossary.

3.4.1 Text Analysis

This data collection instrument works for the text in general; it means that it analyzes the whole text together instead of doing it word by word, or paragraph by paragraph. The text analysis is important for the translator because it let her know what kind of text it is and the audience to which it is addressed. Newmark (1988) mentions that the aspects that have to be analyzed in a text are: the intention of the text and the translator, the text styles, the stylistic

scales of the text, and the text function. The intention of the text and the intention of the translator should always be the same because the translator has to provide accuracy, naturalness, and communicativeness to the translation so, she cannot change the intention of the original text which can be to persuade, to inform, to entertain, or to express.

Then, the researcher has to analyze the text style which can be narrative if there is a dynamic sequence and the emphasis is on the verbs; descriptive if it is static and the emphasis is on the copulative verbs and adjectives; discussion if it is a treatment of ideas that is focused on the abstract names, verbs of thinking and mental activity; and finally, dialogue, which is focused on colloquialisms. Then, the stylistic scales should be also analyzed, that is, the type of function that shows the translator the type of vocabulary to be used, the scale of formality according to the type of document that it is, the scales of generality or difficulty, and the tone of the text, that is, the emotional tone. The last aspect of the text analysis is to determine the text function which can be expressive, being the author the most important element, informative if the most important thing is the information given, and vocative if the most important thing is the audience (Newmark, 1988, p. 12-15).

Text analysis	<i>Basic Training on the Risk of Education</i>	“El Riesgo Educativo, como Creación de la Personalidad y de la Historia”	“Información La Cometa”	“Elaboración de Tipos Documentales de Uso Frecuente”
Intention of the text and the translator				
Text style				
Text function				
Stylistic Scales				
Formality				
Generality or difficulty				

Emotional tone				
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Table 1 shows the aspects to be considered in the text analysis.

Source: Researcher's own creation

3.4.2 Color-coding

This data collection instrument is used to identify and classify each of the translation procedures stated in Chapter II. This instrument consists on using a different color for the different translation procedures and to identify and classify them in specific paragraphs of the translations. It is important because it helps the translator to identify easily each procedure used throughout the translation process and to classify them according to their categories. To use the color coding correctly there are some aspects that should be taken into account, such as, the chronological order of the paragraphs, the number of words of each and finally, be very careful with the use of colors when doing the color coding to avoid mistakes or ambiguity when determining the different translation procedures.

Transposition
Modulation
Explicitation
Amplification
Omission
Literal translation

Table 2 shows the color-coding system that will be used to analyze the text.

Source: Researcher's own creation

3.4.3 Glossary

This data collection instrument consists on a table in which the researcher writes the kind of words she wants to add to the glossary; those words can be the most difficult words

of the document, the unknown words for the translator, or technical words that only an expert on the area is able to understand. It is important because it will help not only the translator, but also the readership of the documents. The idea is that if there are a lot of technical words in a document, and a person who does not know anything on the area wants to read the document he/she will need the glossary in order to understand. The glossary that will be created for this research project includes the new words, their equivalents, definitions and grammatical categories. It is optional to the researcher if she wants to add something else to the glossary, for instance, the phonetic transcriptions to illustrate the pronunciation, synonyms, or antonyms.

English term	Spanish term	Definition	Grammatical category	Synonyms

Spanish term	English term	Definition	Grammatical category	Synonyms

Tables 3 and 4 show the format to be followed when creating the glossaries.

Source: Researcher's own creation

Chapter IV

Translation from Spanish into English

Información La Cometa

Tirrases' Virtual Library

Cometa

History

Since 2006, the municipality of Curridabat began to manage the acquisition of a land that could allow to approach the district of Tirrases in a closer way, influencing directly in the territory with local actions. In 2008, it was made the purchase of the former the Leper Colony of Las Mercedes and afterwards the Rehabilitation Center for the Addicted (ACERPA for its initials in Spanish), an area of about 45 km² located in the center of Tirrases Arriba that a year later would host the Professional Technical High School Uladislao Gámez Solano through a donation from the municipality to the Public Education Ministry.

In the Extraordinary Meeting #044-2012, on February 22nd, 2012 of the municipality of Curridabat held in the José Figueres Ferrer Room, it was revealed in the Municipal Council the “Cometa Project”; which at the beginning was proposed under a cooperation agreement between the Catholic University and the municipality of Curridabat. After some months for the completion of the approach and the repairments of the building, the center was officially inaugurated on December 12th, 2012, which was located in the land of Las Mercedes.

The center began to function with the programs of Study Support and Free Courses. Six months after its opening, it began to have an average of 1100 visits per month, and with that it started the program of Technicians' Integral Training and some artistic courses were added. Moreover, the library services and the loan of computers had a very regular

participation of adolescents from high school. Thus, little by little ties are established with the community and a more intensive program of leadership and volunteering began, receiving in turn professionals in training programmes on community work and professional practices, as well as collaboration of other associations and institutions. On May, 2014, the agreement with the Catholic University ended, and from there, the municipality assumed the administration of the center on full-time bases; thus, generating other agreements with the Public Education Ministry for the Open Education program and with the “Park Tec Business Incubator” for the entrepreneurs’ program.

Description of the population and their needs

According to the 2011 National Census, TIRRASES has a total of 16 247 inhabitants, of whom a 43% are among the 12 and the 34 years old, a young population according to the law of the young person. Under the study carried out by the Statistical Information System on the Rights of Children and Adolescents based on such census, a 35% of the underage people of the district is not studying. In the 2012 Household Survey performed for the municipality of Curridabat, it was found that in TIRRASES, a 37% of the people over 15 years old has an incomplete primary education or less; when asking the reasons why people between 5 and 17 years of age in the canton do not attend to an educational center, the 43% did not give any reason at all, the 23% said that they do not like it, and the other 44% gave reasons such as lack of money, health, work, low performance, among others.

The data on the educational status in the light of the poverty that people live in TIRRASES that according to the Household Survey, under the Integrated Poverty Assessment Method, approximately 39% of the respondents live in poverty. Besides, this is added to other conditions that negatively affect the local human development, and that are associated

among themselves to reduce the possibilities of escaping from a risk situation that affects in a structural way the families in the area.

In the light of this and according to multiple studies performed by the UNICEF and other instances, the access to integral education is an indicator of better possibilities for human development. For such reason, the Municipality of Curridabat tries to create an integral program for the improvement of education, in agreement with the public politics approved in 2011 by the Municipal Council called Entrepreneur Canton, Infrastructure Provision and Library Equipment; based on the urgent necessity of intervening in the educational needs of the canton, and that the File number OJ-4-2013 of the Attorney General's Office clarifies the authority of the municipalities to have a direct impact on the education of the canton, and ties it to the responsibility of the local human development. More specifically, the article 4 of the law 4574 of May 4th, 1970 (Previous Municipal Code) states in point 2, to "Push strongly the general and vocational education of the canton's residents, thus coordinating its activities with national or private bodies dedicated to direct or carry out educational tasks of all kinds;" and a more generic form, in point h of the article 4 of the Municipal Code it says "To foster a participatory and inclusive local development, that considers the diversity of necessities and interests of the population." The file states that even though it was not included a specific drafting mentioned previously in the current Code, the municipal functions answer, in this case, to a broader model chosen by the legislator that associates the Municipality with promoting education as a need of the human being.

La Cometa

Mission

La Cometa is a center of human development that offers to the community meeting and training spaces through educative, cultural, and accompaniment processes, which contribute to the integral growth of the person.

Vision

To be an education center for the freedom, acknowledged by the community which generates conscious people about their human dignity, capable of contributing with the responsible transformation of their environment.

Programs

In order to cover the various educational areas that strengthen the development of the person, six programs that arise, are described below:

Study support: It seeks to accompany and support high school and open-education students in their learning processes through individual and group tutorials, vocational orientation, support in homework and projects, individual study, art centers and cultural promotion.

Free courses: It provides the community with participation and training courses (recognized by the Civil Service), to encourage the learning of skills and aptitudes in areas that will allow them to work and to grow integrally. There are offered some courses such as: Computing, English, Languages (Portuguese, French, and German), Secretariat, Nail Technician, Hairdressing, Globeflexia, Crafts, among others.

Artistic courses: in order to offer beauty and discipline spaces, there are offered various art and culture programs for different ages, among them; ballet, theater, music, painting, popular dances, etc.

Open education: in agreement with the Public Education Ministry, weekly tutorials and study support are given for the preparation of the open-education exams to those people who did not finish their elementary or high school studies or need to learn how to read and write.

Business incubator: a space for training entrepreneurs or people with productive ideas who wish to begin their own business; workshops and individual support are provided, and also a monthly space is offered at the Tírrá Family Fair to sell their products.

Library: the community can access the library to borrow books about literature, poetry, science, art, history, academic books, biographies, English books, among others. The community also can have a lecture time and access to the library in La Cometa.

Besides that, we offer a variety of activities, among them: supervised use of computers, cultural, recreational and artistic activities (painting, drawing, movie forums, recitals, reading groups, rallies, fairs, and recreational spaces), continuous training (workshops, associative groups, trainings, fairs and others), and community fairs (family recreation, health fairs, entrepreneurship fairs, among others).

Dialogs of the Cathedral

The educational risk, as of personality and history development

By Pbro. Marco Valera

Introduction

1. The current context

“You have never had at your disposal the environment, that is mentality and lifestyle; such instruments, to pervade despotically the consciousness. Today, more than ever, the educator or the sovereign non-educator is the environment, with all its expressive forms” (L. Giussani, *Bring Hope*).

“How many doctrine winds we have met in last decades, how many ideological currents, how many thought styles... The small boat of thought of many Christians has been frequently rough by the waves, shaken from one end to the other: from Marxism to liberalism, to libertinism; from collectivism to radical individualism; from atheism to a vague religious mysticism; and from agnosticism to syncretism, etc. Every day new sects are born and it happens what Saint Paul says on men’s trickery, on the cleverness that leads to mistakes (Cf. Ephesians 4, 14). Having a clear faith, according to the church Creed, is frequently considered as fundamentalism. While the relativism, which is, to let oneself go, be «shaken by any doctrine wind», seems to be the only fashionable attitude. It is constituted a didacticship from the relativism that does not acknowledge anything as definitive and that only leaves the self and its desire” (Cardinal Ratzinger’s Homily in the mass for the election of the Pope held in the Vatican before starting the conclave).

“If the people were educated, everyone would be better” (Luigi Giussani).

The essential reason for the existence of an education directed towards young people is the fact through them society can be rebuilt; for such reason, it is a huge issue of society, to

educate young people (the contrary to what is happening in this moment). Something that had never happened before is happening; the ability of the adults to educate their own children is in crisis.

For years, from the new pulpits- high schools, universities, newspapers and televisions- it has been preached that freedom is lack of ties and history, that people can grow up without belonging to anything and anyone, just by following one's own likes and pleasures.

It has become something normal to think that everything is the same; that in the end, nothing but money, power and social class are valuable. People live as if the truth does not exist, as if the desire to be happy, that the man's heart is made, was destined to remain without an answer.

Reality is denied, hope of a positive meaning of life, and thus it is ran the risk of encouraging a generation of young people that feels orphaned, without parents and teachers, forced to walk on quicksand, paralyzed when facing life, bored and sometimes violent; that is, at the expense of fashion and power.

But their boredom is son of ours; their doubt is the daughter of a culture that systematically has demolished the conditions and proper places of education: family, school and Church.

2. What is education?

2.1. Education is the education of the person (the purpose of education is that the man be able to find fulfillment through himself)

The main topic of our proposal as movement is the education; how to educate ourselves, what it is about, and how education is developed; a true education; in other words, one that matches to the human. Education, therefore, of the human, of what is original in us,

that is different in each individual, even though, the heart is substantially always the same. In fact, within the diversity of cultural expressions and traditions, the heart of the man is only one; my heart is the same as yours, and it is the same as of those who far away from us, in other countries or continents.

The first concern of an authentic and appropriate education is to educate the heart of the man as God has done it. Morality is to continue with the attitude in which God creates the man in front of all the things and in his original relationship with them.

2.2. Education is an introduction to the total reality in its unitary meaning

A great Austrian theologian (J.A. Jungmann) offered me what I consider the best definition of education that I have found until now. He says that education is the introduction in the total reality; but, why the man should be introduced in the total reality? Because as constantly the Pope Jean Paul II observed, when he talked about education or culture, that are the same, because education is culture's main instrument, and ultimately both words have roots that intertwine the man should be educated to become more himself, to fulfill himself. In fact, the man does not fulfill himself, but through the encounter with the other; the man develops himself in virtue of a relation, through the contact with the other; the other is originally necessary for the man to exist, and also to become himself, to become even more himself. For that reason, the man is destined to fulfill this, to the complete horizon. From everything that should be said about education, we need to underline, mostly, these points:

2.2.1. The loyalty with tradition, source of certainty ability

To educate it is necessary to appropriately postpone the past. Without this proposal of the past, of the knowledge of the past, of tradition; the young person when growing up, becomes abstract and complicated, or skeptic. If nothing proposes him a critical work

hypothesis, the young person will invent it arbitrarily spinning it around, or, even more comfortable becoming skeptic, because in that way he does not even have to make the effort of being coherent with the hypothesis that has been drawn.

“It is tradition, consciously adopted, what offers a global view on reality, a hypothesis of what means, an image of destiny.” One enters to the world with an image of destiny, with a hypothesis of the meaning of everything that is not yet developed by the reading of the books; it is the original heart, as we said before. “Indeed, tradition is like a work hypothesis with which nature throws the man to compare all things” (Luigi Giussani, *Los jóvenes y el ideal*).

The total reality or the reality the person faces, with what eyes, what criteria, that is, with what hypothesis of meaning will be confronted? If there is not a hypothesis of meaning, a previous point of view, everything would be worthless. A father, identified as the teacher by excellence and by nature, based on what grounds will introduce his son in relation with reality? Without a proposal, the relationship with reality is purely reactive, as if it always starts in zero, just reactivity, instinctive or of opinion, but it would never be knowledge in the full sense of the term.

With the young people, we must insist on the use of expression, of the scientific formula “working hypothesis,” because only a working hypothesis provides knowledge to a man. A man’s genius is on finding a more appropriate working hypothesis. I say that the working hypothesis one a father introduces his son into reality is called “past.” It is the past. The educative phenomenon is played at the moment, in the present. But, what is the present? It is a moment. The present moment is nothing. Its density and its wealth consist on the legacy from the past including the preceding instant. In the present only the mysterious factor called freedom comes into action; it manipulates in such way what comes from the present,

from the past. The first condition or the first essential factor of an education is the wealth of a tradition. Without this, there is not possible to educate, or the education decreases. It is like an encephalogram. This is the great hypothesis, more or less substantial, the point of view with which nature assists to the new creature in the impact with reality. Existence throws the new creature to an adventure that is full of gifts; it is not stripped, or neutral.

This dowry is called past, and a regime, in the bad sense of the term, a power that wants to exercise its influence on the people, in the first place it should cut off people ties with the past; because a town that does not cut off ties with past, a town that does not empty its memory, has a power of opinion, and therefore a great power of critique and rebellion. Conversely, the greater the wealth of a established tradition is, the student lives more at peace the relation with his elders, father and mother; the nurture of tradition, which means that the actor, the intermediary of the offer should be aware of what happens as much as possible. It cannot be completely identified the awareness with the richness of tradition because most richness can be communicated even without critical awareness, but the more critically awared it is, the more powerful will be the fascination that the tradition exerts. The safety, stability, or psychological balance of a person are closely linked to the positivity of a proposal that offers the past and tradition to a new life that starts to shake. A sense for life, a meaning to life cannot be identified on something of the past or through a past that is proposed.

Well, the word tradition does not simply mean a news, data, customs or behaviors storehouse; but a sense. For that reason, education depends on and is proportional to devotion, loyalty and awareness regarding the past that the teacher has.

2.2.2. Authority: the existential nature of a proposal

The past can only be suggested to the young people if it is presented *within a life's lesson* that underlines its correspondence with the last demands of the heart. In other words, within a life's lesson that has a reason by itself. Only this lesson can suggest and has the right and the duty of suggesting the tradition, the past.

Tradition as a proposal is carried out in the teacher's figure. I do not think there exists a statement more meaningless than the one that says that a father should not give ideas, feelings or values to his son, that the son, as this grows up, as he has to choose by himself. There is not anything more foolish and unnatural, since a father and a mother not only provide first milk and then rice as their son grows up, but because they give themselves. Otherwise, the ideal would be to have a careless father and a silly mother.

Obviously, if along the years our life acquires esteem and devotion, commotion in the memory and a greater gratitude towards our parents, is because as time goes by, we realize what they were, and we discover the richness of having them, in their words, and attitudes that we before did not pay attention to, nor after or during a long time. Then, the teacher has a great richness of awareness and content in his word and his attitude!

The main issue in the teacher's attitude is not completely on his coherence from the ethical point of view, because the kid in his development, and in the adolescence, understands very well that his father is a man as the rest, as well as his mother. The incoherence in life per se provokes a variety of feelings, among which there is rage; if appropriate, or almost certain happiness as a guarantee of our own limitations. However, there is one thing that the young person needs to see; that is the teacher's ideal coherence. When parents insist on certain principles and then, when they value concrete life cases, their attention, and their suggestions for a future that they do not consider those principles, generates a disgrace; a wound that rarely heals, that is incurable. This because the young

person has, mainly, a strong, logical and rational demand. If you insist on this ideal, and after all your judgements do not have to be with him, so this creates indifference.

The educative individual must be as aware as possible and must keep an attitude towards what he proposes that is mostly an attitude of intellectual coherence, of opinion, and therefore of suggestion and appropriate assessment in what he insist on. How destructive is the individual who falls into a contradiction at the time of selecting his collaborators; in other words, the parents make a proposal of some of the last values of the meanings, the high school teacher, or the people with which the son is allowed to be with, have a different proposal. It would not be harmful or destructive if everything would be faced consciously and critically. So, it would be an aspect of the student's introduction to reality; but the reasons should come to light. Everything that is condemned provokes a discomfort and an unconscious yet very active ferment in the bottom of the hearth, so it makes conflicting ideas to be assimilated and allowing the helpless soul to stand before the ethical and moral necessity.

For that reason, besides being aware about tradition, the teacher should identify his students according to the line of concern that has been or is essential in relation to his own children. I think that in this point it should be done any sacrifice, because there is not a bigger violation than the incoherence in the line that is proposed to the young people.

A coherent proposal is a serious issue that affects the health and the intensity of a personality's performance. In paradoxical way, only if a young person is helped to prove a coherent hypothesis, he will be capable, through loyalty and the real values acquired, to abandon such way and set out on other one. However, to handle the existence or allow existence without being loyal mainly with what we born with, that is, an attentive and

critically assumed tradition, means to make reactivity itself a criterion to live; I feel like, I do not feel like, I like it, I do not like it, it seems to me, it does not seem to me.

2.2.3. True education must be a critical education

At the age of ten years old a child can keep repeating “the teacher said it, mom said it.” why? Because, by nature the one who loves the child, places in his backpack in his shoulders, the best of what he has lived in his life, the best that he has chosen in his life. But, in at certain moment, nature provokes in the child, the one who was a child, the instinct of grabbing the backpack and putting it before his eyes (in Greek it is said *pro-ballo*, that is derived from the Spanish word “problem”). That is, what we have been told should turn into a *problem!* If it does not become a problem, he will be never mature and will be irrationally abandoned or held. Once the backpack is put before ones eyes, the inside is examined. Always in Greek, this “examined inside” is it said *krinein, krisis*, from where the word “criticism” derives from.

Therefore, criticism consists on giving reasons about the things and it does not necessarily have a negative connotation.

Therefore, the young person examines inside his backpack, and through criticism he compares what he sees inside it; that is, what tradition has placed on his back with the wishes of his heart: because the last criterion to judge is inside us, otherwise, we would be alienated. The last criterion inside each one of us the request for the truth, beauty, kindness... Through all possible and imaginable differences the fantasy can play with those requests; these will stay basically the same in their reasons; even though they change by the connotations of the different circumstances that surround the experience.

Our perseverance is focused on a critical education: the young person feeds on the past, through lived experience of the present and that such past proposes by giving its

reasons. However, he has to take this past and those reasons and put everything in front of his eyes, confront it with his own heart, and say “it is true,” “it is not true,” or “I doubt it.”

Therefore, with the help of someone (since alone the man is at the mercy of the struggles of his heart; in the instinctive sense, not the good sense of the word), he can say yes or no.

When doing this, he acquires his man physiognomy.

We truly have had too much fear of this criticism. Those who have not had fear, is because they have not applied it correctly. Criticism has been reduced to negativity, due to the simple fact that we make a problem of what it is said. If I say something, raise a question about it; ask if it is true, it is considered the same as to hesitate. The identification between problem and doubt is a disaster to the youth’s awareness.

Doubt is the result (temporal or not, I do not know) of an investigation, but the problem is an invitation to comprehend what is in front of me, to discover a new good in it, a new truth; that is, to get a more complete and mature satisfaction.

If one of these three factors fails: *tradition*, *current life lessons*, that are proposed and give their reasons, and *criticism*, the young person is a fragile leaf, far from his own branch (Where do you go?, said Leopardi), victim of the general public opinion that creates a real power: How can I thank my Father for being used to ask the reasons why, every night before going to sleep, I said to myself “You must ask why. Ask why” (and he said it for very different reasons.)

We want (as this is our objective) to free the youth; free the youth from the mental slavery, from the standardization that makes us mentally slaves of other. However, without getting used to this job, the student grows up reactively, assumes reactivity as the last criterion, either psychic or mental. If the adult, in one way or the other has not made this process, or if, because of his son, he does not learn how to make it, how can he be able to

help his son? In this sense, freedom comes into play mostly in the teacher's figure. Freedom truly comes into play in the attitude that the teacher assumes when facing the past. How sad it would be a society where no one insists on defending the possibility of communicating the legacy to the new generations! From the newspapers to the television or school, everything can create a curtain and insulation filter which stops the active contact with the past's values. We little know about the history of the church. How can a Christian, son of the church, who does not know the history of his own house, notice the depth of the values that are proposed to him? It is impossible. On the other hand, the nobleness of the blood, of the heart or of the soul of a family is seen mostly on the sensitivity towards the family's history.

Since this third factor comes into play in the educative process, we say that the educative fact is at "risk."

It is the most dramatic aspect. Moreover, I think that many times, usually few things create so much disappointment or pain to the parents, as what it is derived from this point. I have already said it in other words; what we want to propose cannot be proposed without further ado. Education does not consist on proposing, period. In some way, it is necessary to train the child himself, to compare what it has been given to him with the difficulties from the development of life. The experience that the child makes when growing up, the experience; that is, the impact on the reality with a subject is a provocative presence that has the same root of the Christian word "vocation." In fact, the vocation goes through the provocations that are determined by this impact. These provocations raise an issue that the young person has to answer; as he has to exercise his responsibility, his responsiveness. Education must imply a help to exemplify these answers, that deep inside is what we have already said, when talking about criticism.

It is necessary to know how to give reasons of what we give to them. Giving reasons is not an abstract phenomenon; it means, to show how what I give to you is able to make you face the more or less dramatic question, more or less passionate, in an intelligent and friendly way, as a man. This works better than what your classmate or teacher tells to you in class, than what you saw in a movie or read in a newspaper article. Education consists, mostly, on this technical term (that is also scientific) named “verification.” The verification of the hypothesis. Now then, in this verification the work of the adult is intensified, since in the first place is a test for him. The adult is put to the test because it is not easy to persuade with his verifying intervention. This is because both, the proposal and the verifying exemplification action, stop themselves in the threshold of the mystery of the freedom of the child’s heart, or the teacher. Therefore, it continually proposes to wait in any situation, to take advantage of the occasion, to show the rationality that has held him and it has been given, even when reactivity seems the opposite; even when it seems like that our own son or student is impermeable; even when he goes through different paths. It is necessary to continue with this paternal and maternal duty, with this pain in the heart, with this huge sorrow, it is necessary to overcome suffering. The risk of educating is precisely played in this point, because we are called to love; that is, to propose and accompany in the verification, so the person to whom it is proposed to can notice the reasons that we have already given. This is love; it cannot consist on expecting obedience from the other that should bring persuasion or a certainty that it does not have, yet.

The man, and therefore also the youth person himself, has a free relation with destiny, with the infinite, with God, with the truth and with good. It is a free relation; so, the paths in which he will walk in search for his destiny are mysterious. This never should stop our attention, nor exhaust our proposal and our help. You can make an apathetic person do what

you want him to do, but you cannot educate him beyond certain limits. “They constantly try to escape from darkness just by dreaming systems so perfect that no one would need to be good” (Eliot).

Each personal story is like if it begins since the beginning. In spite of the heritage, the real core of the drama, the core of the comprehension, and therefore, of decision – because to comprehend you need to really comprehend- it is always pose as if it was the first time (Adam and Eve’s drama), and tenacity or better yet, the greatness of spirit of the teacher, that is tireless and continues to be set. As Saint Paul says, “In spe contra spem,” which means, waiting against all evidence.

The fundamental factors of all the educative process are these: in first place, the value of tradition, the first factor pursued and condemned where in some way has a power over society, in the familiar society, in civil society, or in the religious society. In second place, the teacher’s figure, which is the place where tradition, that has become aware, it is set. However, a proposal that should go along with the impact, as in the comparison, to show the reasons of the proposal itself. Nonetheless, this – third factor, that is, verification- is not mathematics as a result, it is not logic, and it stops, as I said, before the threshold of freedom. Here lives the drama of the risk of educating. Whichever it is the immediate result of the own loving passion, as the Pope says, there is not a bigger love demonstration to humanity than the educative agreement; the proposal should be tireless, that is, the teacher, in a way in which there are not space or time circumstances, due to age, or external situation, or a type of answer that can stop him.

Production of documentary types of frequent use

Unit III

Circular letters

Frequently, the circular letter is used to send the same information to several people. The Dictionary of the Spanish Royal Academy of Language defines the circular letter in the following way, “Order that a superior authority provides to all or most of his subordinates. Each one of the letters or similar notices is addressed to different people to make them aware of something” (p.558).

From the previous definition, it can be deduced that circular letters are sent by a superior authority to the subordinates or by any office employee to people who are external to the company to inform them about important matters that must be of general knowledge. From the same definition, it is clear that this is a letter, whose text is the same for all the members of a group; therefore, this documentary type must be governed by the previously given guidelines for the elaboration of letters. However, it has some characteristics that differentiate it from a common or traditional letter.

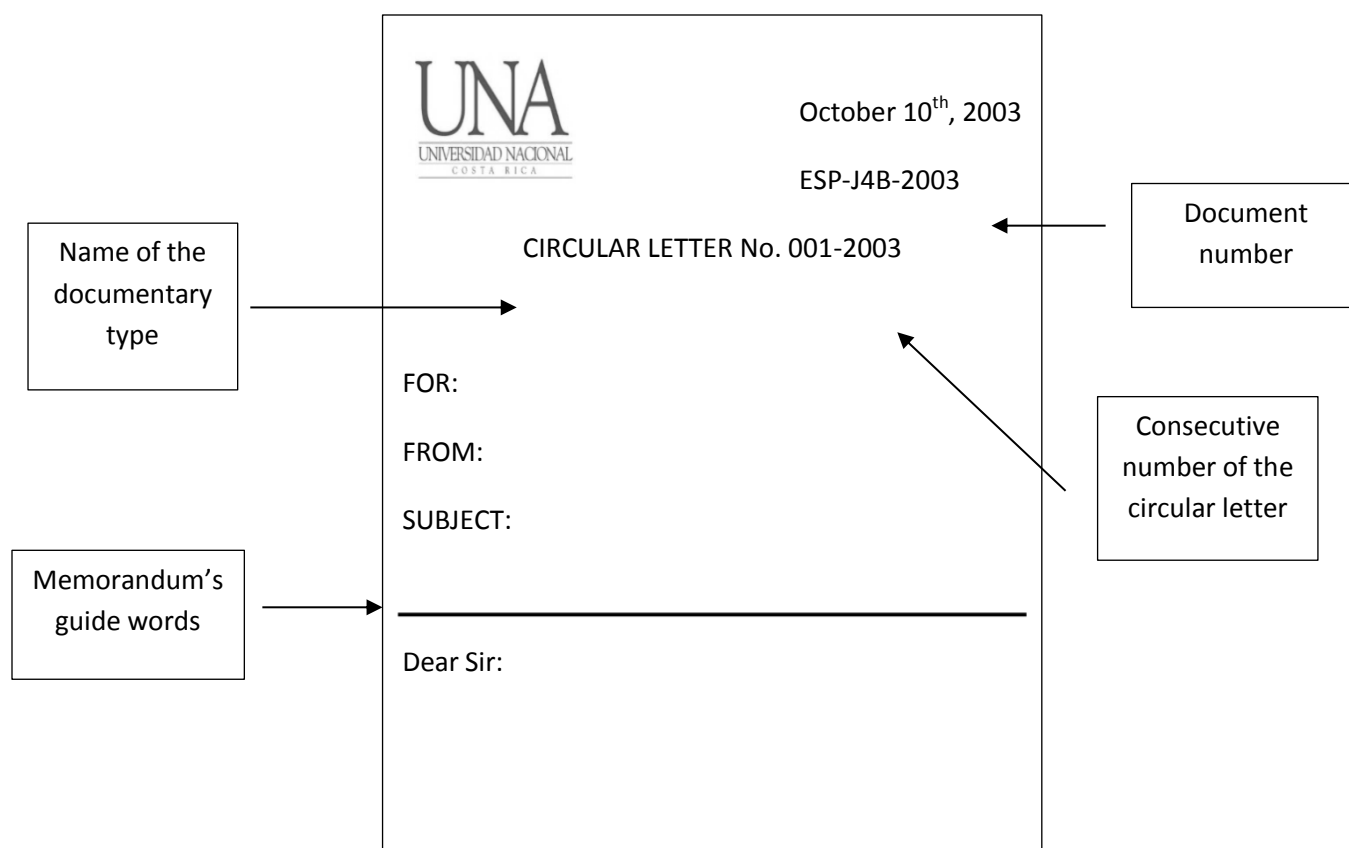
Features of a Circular Letter

1. The information is usually addressed to a group of people; therefore, the greeting must be written in plural.
2. It is an internal communication that takes place among employees of the same office or institution, sent by a superior to a subordinate. Other times, it is an external communication to people that are not related to the institution on a topic that must be of general knowledge.
3. The message or information of the text must be exactly the same for all the addressees, either internal or external.

The circular letter, as a memo, has been used incorrectly, since it is used to send transcription of agreements, to arrange for a meeting, to process provisions, and this is wrong, as each one of these documentary types has its own format.

Other problem that appears is that sometimes, an incorrect combination of a memo with a circular letter is made, and then it is said that it is a circular letter; in other words, the expression CIRCULAR LETTER N.º is written on it, the guide words of a memo are used, a greeting is added, and finally the farewell. The use of this format has been applied indiscriminately and the problem is that it is done with the certainty that it is correct.

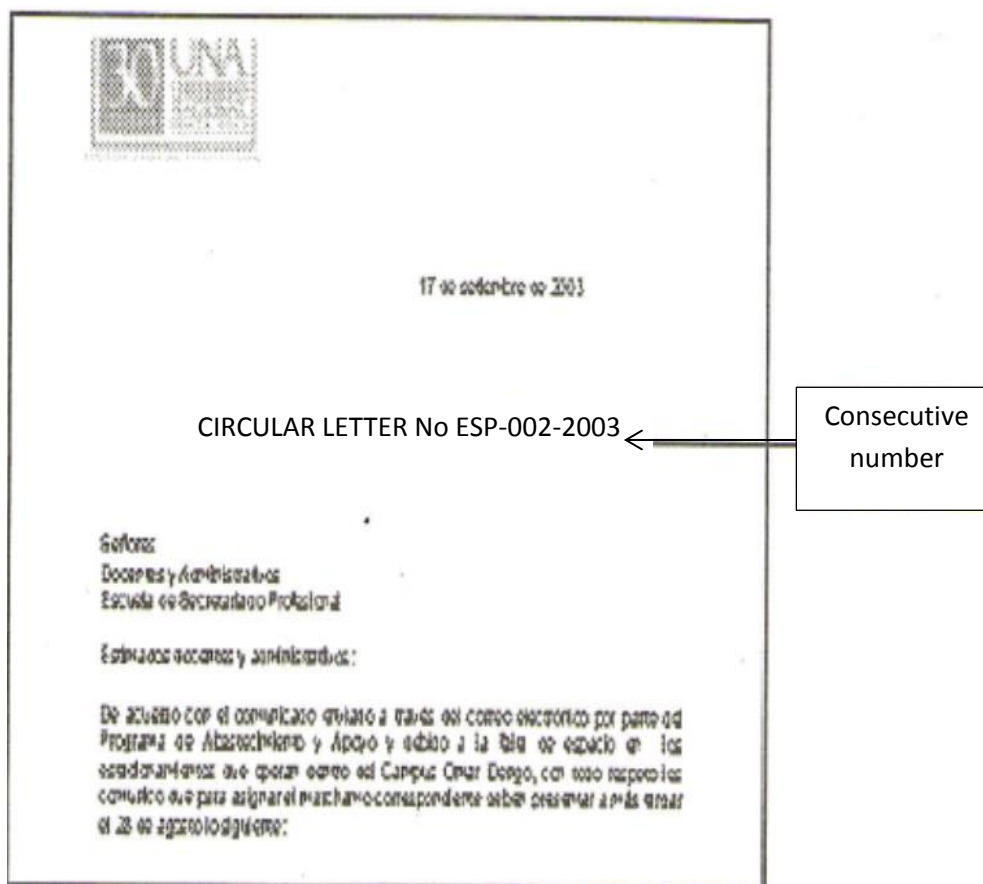
In addition, it is customary to assign two consecutive numbers to the circular letter; under the date, it is written the document number used in traditional letters, and the other number next to the word circular letter. The latter one corresponds to the consecutive numbers that circular letters have. This not correct either, any documentary type can have two numbers, so it can be chosen one or the other. In the following example, it can be seen the mixture between the two formats and the incorrect use of the two numbers.



Offices can only have one control to assign the consecutive number to all the documentary types and other one to each documentary type. It is better to use a different numbering for the letters, another for memos, and other for circular letters, because it helps to establish the consecutive order when filing, searching, and finding each documentary type. Regardless of the way of numbering used in the circular letters, the consecutive number is important due to the following reasons:

- In case that an answer must be given to the circular letter, a reference to its number and to its year is made.
- It allows ordering them in chronological and consecutive way to file them.
- It is easier to search and find a circular letter if it has a consecutive number.

The best way of placing a consecutive number to each circular letter, is represented in the following example:



For the office staff, it is very important to know the correct format for each documentary type; and above all, to bare in mind that the legal and administrative value is determined according to the documentary typology, and thus, the files residence time depends on it.

Parts of the Circular Letter

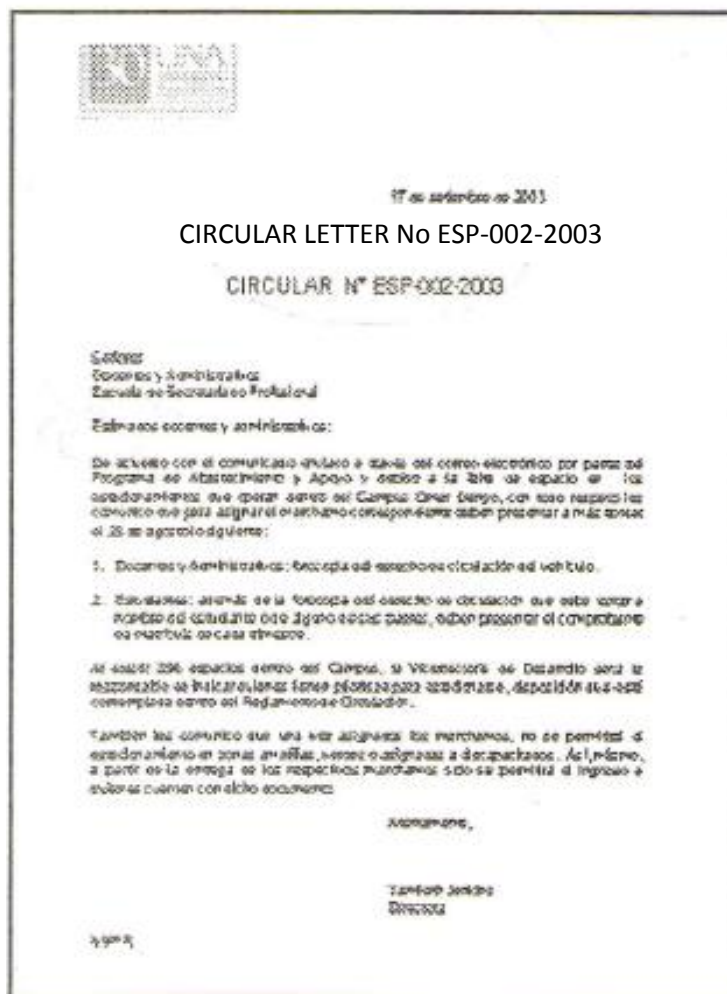
The circular letter is a letter as any other that has main parts and additional parts. The main parts are: the letterhead, the date, the name of the documentary type stated by the expression CIRCULAR LETTER N^o..., the name of the addressee, the position, the address, the salutation, the body of the letter, the farewell, the name of the sender typed, the position, the signature, the stamp, and the initials. Among the additional parts, there are: the subject, the name of the company, the enclosures, the copies, and the approval, if necessary.

However, the circular letter has some features that differentiate it from the traditional letter:

1. The expression CIRCULAR LETTER is written next to the number's abbreviation (N.^o), the corresponding consecutive number, and the year. It must be centered, in upper case, in bold, and with letter size 14 or 16 to stand out. The expression CIRCULAR LETTER N^o. is placed three or four lines after the date.

2. It is addressed to a group of people and, therefore, the greeting is plural.

Following there is an example that shows the correct way to present a circular letter.



Circular letters should not be typed in a full block format because the expression CIRCULAR LETTER N°. must be written centered at the top of the sheet, and, in this type of letter, all the parts without exception, should begin in the left margin.

The block style or semi block are the ones that better match the characteristics of this documentary type, because circular letters, besides carrying the name of the documentary type centered, in many cases, the text has noted paragraphs, numbered paragraphs, or information organized in lists, rows, and columns, that are shown better if these styles are used.

Regarding the margins, the chart in page 30 can be checked. It shows how to determine the margins for a short, medium, or large letter and a letter of more than two pages. It must be remembered that the circular letter no matter if it is small, needs more space, because the name of the documentary type has to be written and it has to be left from three to four vertical spaces after the date and three or four spaces before the addressee approximately; and this causes an increase in size. In addition, the font size should be considered to establish the margins. Therefore, it is advisable to use the preview image to take the final decision.

Moreover, regarding the quality of the paper, and the type and font size, the same criteria explained to the creation of traditional letters is applied.

Types of Circular Letters

Circular letters can be classified in internal and external.

Internal Circular Letters

Internal circular letters are the ones that superiors address to their subordinates. They are sent without an envelope and can be made in different ways.

External Circular Letters

External circular letters are used to inform several people not related to an institution, about a notification or information of general interest. They can be sent with or without an envelope, and the same formats of the internal circular letter can be used.

Marta Virginia Müller indicates that external circular letters are used to:

“Communicate subjects of general interest as the change of address or telephone number, expansion of a business, the opening of a branch, the extension of services, the alteration of prices or sale conditions, the opening of an establishment, or the announcement of a new product” (p.115).

Circular letter's Addressees

The way of writing the name and the address of the addressee, depends on the fact if the circular letter is internal or external.

Internal Circular Letters

Internal circular letters are used by the headships to communicate any important subject of general interest to their subordinates. In this letter, the name of the addressee is not stated, but it is sent taking into account the position of all the addressees. The information of the addressee would be organized in the following way:

Format 1

Courtesy Salutation in plural.
 Abbreviations are not used
 Position
 Name of the department, section, unit, office
 Name of the institution, in case it does not appear in the letterhead

Example:

Sirs
 Teaching and Administrative Staff
 Colegio Universitario de Alajuela
 Villa Bonita, Alajuela

Format 2

In this format, it is used only an expression that involves all the members of a group, for example:

TO THE TEACHING STAFF
 TO THE ADMINISTRATIVE STAFF
 TO THE SECURITY STAFF

When writing the addressee in this way, it is not necessary to use the salutation because it is a direct and very general communication. Moreover, this kind of format is used as a notification to be placed in strategic places, so in that way the people who are interested can read it.

External Circular Letters

External circular letter can also be typed using the two formats of internal circular letter, as it can be seen in the following examples:

Format 1

- Writing the name of the addressee in general; that is, the letter is addressed to all the members of a determined group.

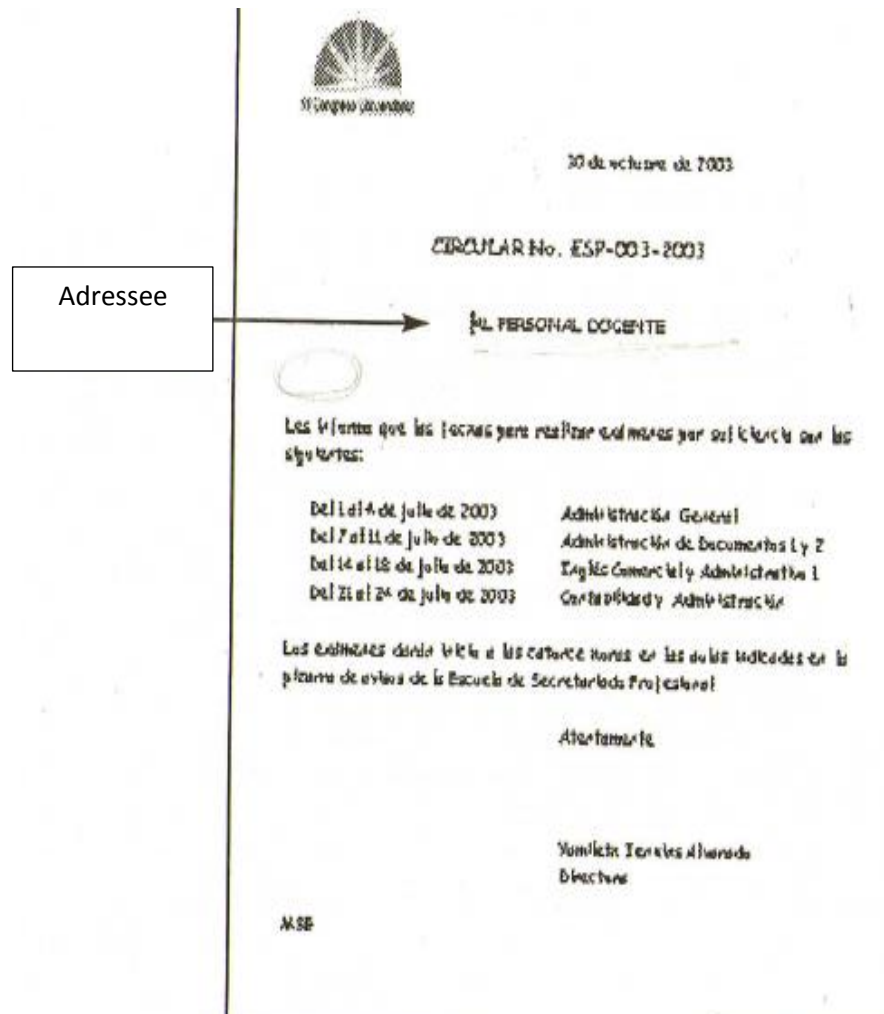
Sirs Members of the Sports Committee San Pablo, Heredia

Format 2

- To use only one expression that involves all the members of a group.

TO ALL OUR CUSTOMERS TO PARENTS
--

In the following example, it is shown a circular letter created with format No.2. In it, the salutation is omitted; however, it keeps the other features.



Reproduction of circular letters

Some factors have to be considered to reproduce a circular letter:

- Amount of copies needed
- Equipment
- Budget

When circular letters should be sent to several people, it is accustomed to make only one copy, which the person in charge signs, then it is photocopied as necessary, and after, it is sent to the addressees. However, the computer allows having the signature of the sender

registered in digital form; in that way, the documents can be copied directly from the computer with the signature added.

Even though many institutions use it, in Costa Rica there is not a judicial framework that allows the use of the digital signature, yet. There is a bill to establish the digital signature in public institutions with the purpose of offering security to the users.

“The digital signature is software program and, at the same time, it is a safe way to sign an electronic document, either a contract or a letter. It is not a handwritten signature, but it is similar to the conventional signature and in due case, it would have same evidential value in a trial... The digital signature ensures both, the authorship and the identity of each person, so that it can be attested the authenticity of the electronic documents” (Ponencia Desarrollo Archivístico, 2001).

Even though, it is not commonly used currently, another way of writing this type of letter is to use a stencil to get the necessary number of circular letters. The traditional stencil is written with a manual, electric, or electronic machine by using a template and a stiletto, the person in charge signs directly the stencil, and the necessary copies are duplicated through the polygraph or mimeograph. This system is more unexpensive; nevertheless, its quality is not good. However, if the quality of the copies needs to be improved, it can be used an electronic stencil. The procedure is different, because it uses an original document already signed and through a rip procedure it is obtained a greater number of copies with better quality.

Circular Letters with Two or More Pages

Many times, circular letters have two or more pages; from the second page on, all they need is a heading.

The information of the heading is organized horizontally, as follows:

Letterhead

2 or 3 blank lines depending on the size of the letterhead

TO TEACHING STAFF

2

January 31st, 2003

CIRCULAR LETTER No.

2 blank lines

The exams will begin at the fourteen hours in the class 302 of the Economy School. Punctual attendance is begged; otherwise, you will not be allowed to make the test.

Differences between the Circular Letter and the Traditional Letter

It is important to differentiate a circular letter from a traditional one. Among the differences, the following can be listed:

- The majority of times, the circular letter is used to send the same information to a group of people, inside or outside of an institution. The traditional letter is sent to a specific person and, therefore, the information does not circulate. If the sender wants other people to find out the subject, he has to send copies to them.
- The circular letter has a smaller administrative and legal value than the traditional one.
- The circular letter is used to send communications inside the country, while the traditional letter can be sent inside and outside the country.
- In the circular letter, the expression CIRCULAR LETTER N^o.... is written to identify this documentary type; whereas in the traditional letter, it is not necessary to write any expression as it can be recognized by its format.
- The circular letter is, usually sent by the headship to the subordinates, whereas the traditional letter can be sent by people of high or low hierarchical level.

- In the circular letter, the salutation is written in plural.

Unit IV

Memorandum

Frequently, short written communications are used in offices, because they are necessary, easy to elaborate, and save supplies and time. The message should be concise, clear, and mainly, brief.

The memorandum is an internal and direct communication. It is used in offices of the same company or institution. It is less formal than the letter, but it does not mean that is an informal document, because informal means: “Not formal, bit serious, or unexact. That does not adjust to the circumstances that are formal” (Larousse, 1994, p.331). Therefore, the meaning of informal does not correspond to a memorandum, as despite that fact it is an internal and short document, it usually has important information with legal and evidential validity. This documentary type is very common in internal communications in offices and is not bit serious or unexact.

The word memorandum comes from the Latin memorandum, which means what it should be remembered.

Some definitions are provided as follows:

The Spanish Royal Academy of Language defines the word as:

1. A thing that should be remembered. Diplomatic communication, less formal than the memory and the note, it is commonly not signed, in which facts and reasons are recapitulated to they can be kept in mind in a serious issue.
2. A report in which something that has to be taken into account for a certain action or matter is exposed.
3. Small book or notebook in which there are written down the things to be remembered.

4. Chile. Bank receipt. 5. Chile. Handwritten note sent to a person from the same office or institution” (2001, p.1484).

On the other hand, the Larousse dictionary gives the following definition:

“Notebook. Diplomatic communication to briefly explain the situation of a matter” (1994, p.407).

As it can be seen, the Dictionary of the Spanish Royal Academy and the Larousse Dictionary, also refer to a memorandum as a diplomatic communication. This type of memorandum is completely different to the traditional memorandum, and it is called memorandum of understanding. The latter does not have the format or the parts of the traditional or administrative memorandum.

The definition of memorandum of understanding is the following:

“It presents agreements among two or more states or subjects of international law and signed among these. In them, there are established good will agreements and declarations. The states promise to meet the treated subjects. Likewise, such agreements are not as relevant to be approved by the Congress of a country” (Garbanzo, September 9th, 2003).

The definition given by the Dictionary of the Spanish Royal Academy of Language, tells us that the traditional memorandum is not usually signed; however, in Costa Rica a document without a signature does not have validity. Álvaro Mora, lawyer at the National University, says that, “Any official communication should be signed because this action has an implied commitment, even though it is only a reminder of a meeting” (March 3rd, 2003). Therefore, even though the memorandum deals with a brief and internal communication, it should be signed.

In the same definition in which it is stated that “Communication... in which facts and reasons are recapitulated to keep them in mind in a serious issue.” This can be understood in two senses, because in a memorandum, important and delicate matters can be treated; in fact, it is done, but by our legislation, it should not be like this, since the legal and administrative value of a memorandum is different to the other documentary types.

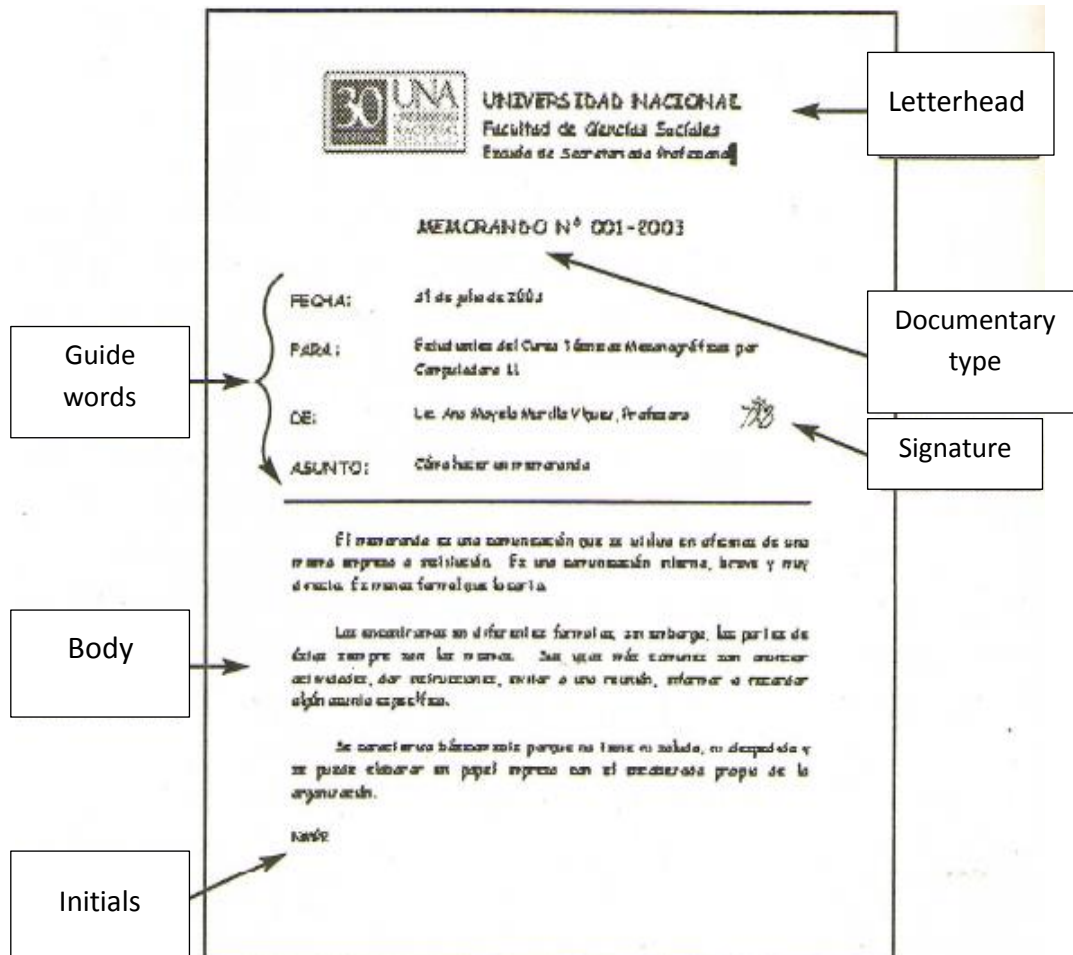
In our country, the staff of an office has difficulty distinguishing which type of information should be sent in the memorandum. It is frequently used in every kind of notification: procedure, information, meetings, transcription of agreements, among others; which is a problem because there exists specific styles to make the transcription of agreements, calls, reports, letters, circular letters; and each one has their own characteristics. Maybe, the most important aspect is that each one of these documentary types has a different legal and administrative value. Usually, a memorandum is kept in the management file less time than the other documentary types; this shows that important issues should not be treated with this format, because there is a risk that the information will be deleted before time.

Memorandums can be made in paper with a letterhead, letter size 8 ½ x 11 inches, or 8½ x 5 ½ inches; that is, half of a sheet. It is not necessary to use paper of excellent quality, because as it was said, memorandums will not be kept for a long time in the cabinet. It is advisable to use 16 or 20 pounds bond paper.

Regarding the font size, it can be used a medium size font, it can be 10 or 12; it depends on the type of the font. Regarding the font type, it should be simple as Times New Roman, Arial or other that can be appropriate to create office documents.

Memorandums do not have a salutation or a farewell, as they are direct communications.

Memorandum's model



Parts of the Memorandum

1. Letterhead
2. Name of the documentary type (Memorandum)
3. Guide words FOR: FROM: DATE: SUBJECT:
4. Body (text)
5. Signature and stamp
6. ID Initials
7. Attachments

Letterhead

Memorandums should be typed in paper with a letterhead; in case that there is not a letterhead, it is advisable to type it.

Name of the Documentary Type

The name of the documentary type consists on writing the word MEMORANDUM at the top of the sheet, centered, upper case, bold, and the font size bigger than the text; it can be 18 or 20. The word memorandum should be accompanied by the abbreviation number (N^o.), and the corresponding consecutive number and the year, as it appears in the following example:

MEMORANDUM N.º 001-2003

To assign a number to each memorandum is necessary to:

- Order them in chronological and consecutive form for file effects
- Make easier the work when tables of periods of conservation of documents are created.
- Simplify the search and location in physical files

To have the control of the consecutive number that is assigned to each memorandum, a chart with consecutive numbers is created; as the one was created with letters, and as the number is assigned to each one, it is crossed out the chart.

Translation from English into Spanish

Prefacio

Una teoría o técnica puede aprenderse de un texto y luego ser repetida y aplicada, pero una experiencia no. Una experiencia solo puede ser vivida, ya que forma parte de uno mismo; por lo tanto, solo puede comunicarse y compartirse.

Este texto forma parte de una experiencia y, por lo tanto, no puede leerse como un manual, un resumen de instrucciones por seguir; debido a que leerlo como si fuera un manual afectará la naturaleza de la propuesta, la cual es como tal, la comunicación de alguien atraído e involucrado en la aventura de un encuentro que puede cambiar nuestra vida.

Esta experiencia tiene su origen y continua provocación en la figura de un gran maestro, Luigi Giussani; la cual comparten muchas personas de diferentes países y tradiciones, quienes han sido y son sorprendidas, fascinadas y transformadas por su encuentro con él; debido a su incansable compartir de sí mismo, su propia manera de afrontar la realidad y su compromiso con las grandes y universales preguntas de la vida.

El propósito de este texto es describir el riesgo de los programas de capacitación, con base en un curso que se da en Uganda a partir del 2002 dentro de los proyectos de AVSI.

El equipo que coordina y lleva a cabo esta actividad estaba formado al principio por dos voluntarios italianos de AVSI y un profesor ugandés; sin embargo, se ha enriquecido progresivamente con ocho personas más, quienes después de participar en la formación se han involucrado con entusiasmo en el trabajo como una hipótesis para cambiar su profesión y su vida.

La capacitación desarrolla los temas del libro de Giussani “El Riesgo de la Educación (The Risk of Education),” con una referencia especial al primer capítulo “Dinámicas y factores del evento educacional,” al que referimos a los lectores.

De hecho no pretendemos reescribir el libro de Luigi Giussani o utilizar sus enseñanzas solo como inspiración para la propuesta de algo distinto creado por nosotros; simplemente queremos ofrecerle a otros la posibilidad de encontrarlo y comunicar lo que su experiencia ha producido en nosotros y, por lo tanto, utilizar a nuestras personas como medio para relanzar su propuesta.

En estos años la capacitación “El Riesgo de la educación” se llevó a cabo para 847 profesores, trabajadores sociales, padres de familia, oficiales correccionales y guardias. La capacitación siempre ha obtenido una respuesta muy positiva y ha provocado que los participantes soliciten una mayor profundización del contenido, un seguimiento en su trabajo diario y la inclusión de los compañeros en su entorno para realizar una propuesta educativa común.

Esto confirma que la educación es un hecho que promueve la libertad de los demás, solo con la fuerza de la energía que proviene de la admiración, la estima y la devoción de los profesores por algo que les haya sucedido y los haya tocado.

Esta es exactamente nuestra experiencia en el encuentro con Luigi Giussani y, por lo tanto, el fruto de nuestro trabajo le pertenece solamente a él.

La propuesta de la capacitación “El Riesgo de la Educación”

Origen de la iniciativa

La posibilidad de traducir algunos temas del libro “El Riesgo de la Educación” en una capacitación para profesores y personas involucradas en educación surgió en el 2002 en Kampala, dentro de un proyecto de la AVSI, el cual incluía algunas actividades formativas y era respaldado por el Pontificium Consilium “Cor Unum”. El primer paso era el estudio sistemático del texto de Giussani que fue realizado por un grupo pequeño de tres personas.

El concepto de educación propuesto en el “Riesgo de la Educación” se centra en nuestros orígenes como seres humanos y se desarrolla como la experiencia de la relación con el profesor, quien acompaña a los estudiantes en su despertar a la realidad, despierta su conciencia al desear la belleza total, la verdad, la justicia y la felicidad, así como mantiene su búsqueda por el significado unitario y exhaustivo de la vida. La lectura del libro y la discusión de su contenido fueron un verdadero acontecimiento educativo: la naturaleza de la propuesta de Luigi Giussani nos puso en juego a nosotros mismos y nos incitó a utilizar su comprensión del dinamismo original de nuestra naturaleza como estándar para una nueva "lectura" de nuestras propias experiencias y facilitó compartirlas libremente, creando en nosotros un profundo lazo de gran amistad y estima.

Otro factor que fue inmediatamente evidente y desafiante, incluso con referencia a nuestra situación en Uganda, fue el concepto de naturaleza humana de Giussani, y en consecuencia, el de la educación, que cuestiona la idea común de que la escolarización como tal es un factor que crea desarrollo. La posibilidad de tener acceso al sistema escolar, como lo ha permitido la política ugandés de Educación Primaria Universal, no es suficiente si la educación formal no es concebida y vivida como introducción a un sentido total de la realidad. De hecho, solo esa experiencia constituye una personalidad consciente de sus necesidades más profundas, libres, unitarias y, por lo tanto, capaces de vivir, crear y pasar a través del cambio. La concienciación y la intensidad de la incitación recibida nos hacen percibir la urgencia y la responsabilidad de compartir la propuesta de Luigi Giussani, la cual nos pide trabajar en la posibilidad de comunicarlo por medio de talleres y seminarios, de modo que lo que nos interesó pueda ser de ayuda para otros.

Propósito y pretensión de la capacitación sobre “El Riesgo de la Educación”

La capacitación pretendía e intenta introducir, en un ambiente educativo y pedagógico, una propuesta que respete plenamente los antecedentes tradicionales de nuestro pueblo, pero que al mismo tiempo sea innovadora.

De hecho, creemos que el énfasis que Luigi Giussani le dio al valor de las tradiciones como punto de partida para la apertura de la realidad y, al mismo tiempo, a la necesidad de una educación en la crítica, corresponde verdaderamente a las urgencias de la sociedad ugandesa y su cultura.

Existen diferentes factores que han empobrecido la estructura tradicional de la sociedad y su capacidad de educar a las nuevas generaciones, como por ejemplo, la alta propagación del SIDA, el desmoronamiento de la familia, la interferencia de la cultura occidental, la urbanización y el desplazamiento masivo de personas en el norte del país.

Las consecuencias en la concienciación de los individuos y comunidades son enormes: las personas actúan dentro de un sistema de valores, reglas y hábitos, que a menudo es heterogéneo e incluso conflictivo; pero viven en un contexto social y cultural, el cual es pobre en referencias y reduce la educación a la homogeneidad, como mera repetición de comportamientos y conocimientos socialmente reconocidos. Por lo tanto, los ugandeses, especialmente los jóvenes, viven una seria crisis de identidad. Ellos reproducen diferentes roles, costumbres y creencias de acuerdo con las solicitudes y expectativas de los diferentes contextos. Esto demuestra la ausencia de personalidades que puedan mantener el significado de la realidad y dar razones por sus elecciones y creencias.

Por esta razón, pensamos que aún en este contexto, como en todas partes, es de mera urgencia contar con maestros capaces de ayudar a las personas y verificar personalmente qué es lo que se les enseña, comparar las diferentes tradiciones e ideales y desarrollar la capacidad de tomar decisiones para encontrar soluciones creativas y personales.

Tratamos de responder a esta urgencia con nuestro trabajo, porque pensamos que es posible contribuir al desarrollo efectivo y verdadero del país a través de la educación de personas que están conscientes de sí mismas y del valor de la realidad, cuyas personalidades son unitarias dado que están críticamente ligadas a sus tradiciones y son capaces de vivir y pasar por el cambio, mientras expresan su conciencia de la realidad y no repiten esquemas definidos.

El valor del método

De acuerdo con la etimología de la palabra, método significa una manera, un camino. Durante las capacitaciones queremos promover un diálogo efectivo, porque siempre, en especial en el campo de la educación, lo primero y más importante es la persona; solo la persona es quien comunica el entusiasmo por un descubrimiento y el entendimiento de la realidad, la fascinación de actuar en ella, la apertura a la aventura de la confirmación personal y la creatividad.

Asimismo, nuestras capacitaciones están estructuradas y organizadas como un ejemplo de una manera de enseñar, la cual apunta a un trabajo común de verificación, comparación y evaluación de una propuesta que es interesante y fascinante para nosotros. El resultado siempre es la experiencia de encontrar nuevas personas, hacer nuevos descubrimientos, recibir insumos importantes y crear nuevos vínculos.

El valor del método radica en el hecho de que el contenido no es una idea o una teoría, sino la experiencia que vivimos y comunicamos en nuestra actividad como facilitadores (la unión entre nosotros, la manera como nos relacionamos con los participantes, manejamos el contenido, nos expresamos, etc.). En otras palabras, en la experiencia que proponemos existe una identidad entre contenido y método. Por lo tanto, para nosotros el método no es una estrategia para dar conocimiento preenvasado o para desarrollar aptitudes y

destrezas que están definidas rígidamente, sino el intercambio verdadero y efectivo de lo que somos, vivimos y miramos.

La selección de los instrumentos

La selección de instrumentos para nuestras capacitaciones es el resultado de la educación recibida de Giussani, abierta a cualquier gran expresión del corazón del ser humano. De hecho, siempre proponemos obras de grandes artistas, escritores, músicos, pensadores y educadores, incluso aquellos que no pertenecen a la cultura africana, para así enfatizar el valor universal de nuestra propuesta y la necesidad de mirar los documentos más significativos de nuestra naturaleza, como lo expresa un genio.

Un genio representa lo que es común para cada hombre y cultura y ayuda a descubrirnos a nosotros mismos, el cual es el principal objetivo de la educación.

Las sugerencias y contribuciones de nuevos aprendices enriquecen continuamente la lista de nuestros instrumentos; algunos de ellos se indican a continuación, como ejemplos del camino que seguimos; sin embargo, estamos conscientes de que se pueden encontrar diferentes medios que sean más útiles para nuestra actividad o más adecuados en otros contextos.

Textos Complementarios

Educación a la totalidad

Señor Bernardo Germain por Albert Camus

Con don Bernardo las lecciones siempre eran interesantes. Él amaba con pasión su trabajo. En el exterior el sol brillaba, el calor podía penetrar el aula a pesar de las cortinas con anchas franjas amarillas y blancas; la lluvia podía caer a baldazos como en Algeria y transformar la calle en un pozo, pero los estudiantes solo se distraían un poquito. Solo las moscas, como una tormenta que se acerca, podían desviar su atención por momentos. Ellos

las atrapaban y las hacían esperar una muerte larga y horrible en los tinteros de color azul oscuro atascados en los hoyos de sus bancos. Sin embargo, el método de don Bernardo consistía en no escatimar esfuerzos en lo que respecta a la disciplina y hacía que su enseñanza fuera siempre atractiva; tomaba el extremo superior por encima de las moscas...

Solo la escuela le ofrecía estas alegrías a Jacques y Pierre. Probablemente, ellos amaban de forma apasionada lo que no podían encontrar en su casa, donde la pobreza y la ignorancia hacían la vida más difícil, oscura y algo cerrada, dado que la miseria es una fortaleza sin puente levadizo.

No; la escuela no solo ofrecía evadir la vida en casa. Al menos en la clase de don Bernardo, se apaciguaba un anhelo mucho más esencial para un chico que para un adulto: el anhelo del descubrimiento. Con certeza, en las otras clases se enseñaban muchas cosas, pero todo era muy rudimentario y monótono. En esas clases los chicos solo hacían lo que se les pedía. Por el contrario, en la clase de don Germain, ellos sentían que existían por primera vez y recibieron la más alta estimación; fueron considerados dignos de descubrir el mundo. El profesor no solo enseñaba lo que debía, sino que les dio la bienvenida a su vida personal con sencillez, la vivió con ellos, él les contó su propia historia y la de otros chicos que él había conocido. Él expuso su punto de vista, en vez de sus ideas. Por ejemplo, aunque era anticlerical como muchos de sus colegas, él nunca dijo nada en su clase en contra de la religión o en contra de cualquier aspecto que pudiera ser objeto de elección o convicción; mientras condenaba fuertemente lo que estaba fuera de discusión como el robo, exhibicionismo, injusticia y deshonestidad.

Niños en conflictos armados

Prólogo al Taller de la ONU por Luigi Giussani

La emergencia principal es la educación

Creo que aquellos que pensaron en una iniciativa que proporcionó el testimonio de los cristianos que dan su vida para ayudar a los jóvenes, las generaciones del futuro; estos jóvenes son la responsabilidad de los adultos, ya que son como un tesoro que debe cultivarse y no masas para usarse como herramientas. Al haber dedicado mi vida a los jóvenes, puedo decir que nuestra principal responsabilidad es darles un sentido de vida y no la seguridad de una existencia sin problemas, ya que esto depende de si las circunstancias son favorables o no, pero sobre todo de la certeza de que la vida es positiva y cada persona nació para un bien.

Esta pasión por educar a jóvenes ilumina el testimonio de Fr. Berton, quien habló en Nueva York sobre los niños soldados de Sierra Leona; él dijo, “La percepción de estos niños sobre el bien y el mal ha sido destruida, ellos necesitan un entorno de paz donde los podamos ayudar”. Por esta razón, él inventó las “casas familiares” para los exniños soldados; las cuales son lugares donde los niños puedan estar y edificó una escuela para reconstruir los rasgos de una humanidad que fue destrozada por la guerra. Esta es la gran condición para el desarrollo, la primera necesidad del hombre, especialmente si está en condición de pobreza e injusticia, es estar seguro de su “yo”. Esta necesidad fundamental se responde con la educación, sin la cual no hay oportunidad de un futuro porque nada puede durar sin un “yo” consciente, ni siquiera la más sincera generosidad. Esto es cierto en el norte y en el sur del mundo ya que el corazón humano es idéntico al de todos, y el corazón es la necesidad de belleza, verdad, justicia y felicidad.

Experiencia básica

por Luigi Giussani

Todas las experiencias de mi humanidad y personalidad se filtran a través de una “experiencia original” primordial, que constituye mi identidad en la forma cómo enfrente las situaciones. Cada hombre tiene el derecho y el deber de aprender que es posible comparar

cada propuesta con dicha “experiencia básica”; por lo que debe convertirse en un hábito.

¿Qué constituye esta experiencia básica y original?

Se puede describir como una gama de necesidades y “evidencias” que nos acompañan cuando enfrentamos todo lo que está a nuestro alrededor. La naturaleza orienta a los seres humanos hacia una comparación universal consigo mismo, con otros, con cosas, y le proporciona una gama de necesidades originales y “evidencias”, las cuales son las herramientas para ese encuentro. Esas necesidades y “evidencias” son tan originales que todo lo que el ser humano hace o dice depende de ellas. Dichas necesidades tienen muchos nombres y se pueden resumir con diferentes expresiones, como por ejemplo: la necesidad de ser felices, la necesidad de la verdad, de la justicia, etc. Son como la chispa que enciende el motor humano. Sin ellas, no hay movimiento o dinamismo humanos. Cualquier afirmación personal, desde la más banal y ordinaria hasta la más reflexionada y rica en consecuencias, puede basarse únicamente en este núcleo de necesidades originales.

Con el infinito en el corazón

por Luigi Giussani

“Toda la vida pide la eternidad”. Esta frase es de una canción que dos estudiantes de secundaria de Milán escribieron hace cuarenta años; la cual mis amigos escogieron como tema para su reunión en Rímimi, documenta el primer impulso que sentí, describe mi experiencia: una pasión por la humanidad. Sin embargo, se debe decir que no a la humanidad como vocablo de una definición para sociólogos o filósofos, sino a la humanidad que mis padres me han transmitido. No hay humanidad excepto en el “yo”, de otra manera sería una abstracción en el nombre, por la cual se pueden cometer las más terribles injusticias. Por lo tanto, se requiere seriedad extrema para anotar y comprender las necesidades y aspiraciones que definen lo que es humano.

La primera línea de la canción de la que estaba hablando dice así, “Pobre la voz de un hombre que no está ahí, nuestra voz si ya no tiene un porqué”. El límite del porqué es la aspiración a un significado que puede explicarlo y cumplirlo todo. Un hombre que descuida esta aspiración no se ama a sí mismo realmente; es como si huyera, como si siempre estuviera alejado de todo. Él llena el silencio con el clamor de sus pensamientos y es incapaz o temeroso de encontrarse cara a cara con la desnudez, la pobreza inherente de las necesidades profundas y las preguntas de las cuales está hecho, por las que su madre lo creó. Él huye en la distracción y normalmente busca refugio en el olvido, o lo que es peor, justificar lo que hace; de esta forma, la ideología domina no solo la sociedad, sino también el pequeño mundo de relaciones privadas, en la familia y entre amigos.

La insatisfacción que yace al final de cada éxito, porque cada éxito después del primer momento de euforia, siempre viene con un nuevo problema, confirma que el hombre está en la búsqueda de su camino. El acontecimiento cristiano es la respuesta a la exigencia del infinito, la cual es el corazón del hombre. Para que el hombre pueda caminar “homo viator”, un hombre que se acerca por el movimiento que puso en él, que ha traído con él el Ministerio que hace todas las obras y del cual él es consciente por el encuentro, el encuentro de la vida.

Cristo impacta nuestro “yo” en su totalidad, y en consecuencia todas nuestras acciones son influidas y determinadas por esta relación. Esta, entre otras, es la razón por la que la Iglesia, como Galli della Loggia escribió en la *Corriere della Sera*, no puede ser dominada por ningún poder en la tierra. En la experiencia católica, la relación con Cristo es una relación entre hombres: introduce las normas, purifica puntos de vista, sostiene la desilusión, sugiere soluciones y sobre todo, no deja lugar a la parcialidad ni a ponerse de un lado, sino que tiende a reconocer y enfrentar todos los factores que conforman la realidad. Sí,

todos los factores en las relaciones, en la sociedad, en la política, deben ser el área donde esta totalidad de factores se toma en consideración; de esta manera, la responsabilidad por conceder la salvación no debe descargarse en la política.

El siglo pasado demostró que esta afirmación de la política para otorgar salvación se convierte en parcialidad, facciosidad, ideología y el ídolo moderno (usura, lujuria y poder), según las palabras de Elías.

Para el cristiano, quien es fiel al Papa y a la tradición, no existe una expresión de vida que no pueda sentir el impacto de la relación con Cristo. En nuestra experiencia, esta relación nos obliga a reconocer una verdad que sin cesar nos hace, frente a todos los problemas que surgen, sin excusas, sin prejuicios, indomablemente abiertos a todo y a todos, humildes y continuamente capaces de cambiar y seguir adelante.

Tratar de vivir según este punto de vista es una forma de lidiar con la realidad, que se me ha dado como una obligación de mi corazón por Aquel que ha amado mi vida.

La Tradición y el presente

La Tradición y la participación en la vida por Luigi Giussani

Cada uno de nosotros nacemos con una tradición inevitable. La naturaleza nos asigna una dinámica de existencia y nos proporciona con un instrumento complejo para así enfrentarnos a nuestro entorno. Cada hombre y mujer se enfrentan a la realidad de su entorno otorgada por la naturaleza con elementos que uno encuentra en sí mismo. La tradición es un legado que la naturaleza nos proporciona.

No tenemos una tradición para no avanzar, sino para desarrollarla, hasta el punto de cambiarla profundamente. Sin embargo, para poder transformarla, primero debemos actuar con aquello que se nos ha dado y debemos usarlo. A través de los valores y la riqueza que recibimos podemos ser, según nuestro propio estilo, creativos, capaces no solo de desarrollar

lo que tenemos en nuestras manos, sino también de cambiar radicalmente tanto su significado como la estructura y perspectiva.

Podemos ver a la tradición como un plan de trabajo, el cual la naturaleza nos da para así continuar esta gran obra de vida e historia. Solo al poner esta hipótesis de trabajo en acción podemos comenzar, no solo a respirar el aire, sino a tener un juicio razonado, proyectos y una perspectiva crítica para impactar nuestro alrededor y, por lo tanto, en ese factor extremadamente interesante que es parte de ese alrededor, nosotros mismos. Por esta razón, es de suma importancia ser leal a la tradición, pues es un requisito para tener una completa participación con la existencia.

Debemos decir que un hombre vive su vida con una tradición en sus manos; supongamos que este la arroja antes de ponerla en práctica con la lealtad que viene desde el interior de su ser, antes de haberla probado realmente. Su rechazo a algo tan inherente a su naturaleza puede traicionar una deslealtad fundamental en otros aspectos de su vida también, en especial el respeto a sí mismo y su propio destino.

Para que esta lealtad a la tradición sea verdaderamente una hipótesis de trabajo activa, uno debe aplicar esta riqueza tradicional al problema de vida a través del principio crítico al que se hace referencia en nuestra primera premisa como experiencia primordial. Cuando se omite este principio crítico, el tema es alienado y fosilizado dentro de la tradición o vendido a la violencia del entorno y el hombre terminará abandonándolo. Este es el caso de muchas personas con respecto de su conciencia religiosa; y esto es todavía más cierto, la violencia de su entorno decide por ellos.

Insisto en este punto, el usar la tradición críticamente no significa dudar de su valor, aún si esto es lo que sugiere la mentalidad actual. En cambio significa usar esta hipótesis de trabajo increíblemente rica para filtrarla a través del principio crítico que nos es inherente, es

decir, la experiencia primordial. Si la tradición se usa de manera crítica, entonces se convierte en una faceta de nuestra personalidad, el material para un rostro específico, una identidad en el mundo. Como Goethe solía decir: “Was du ererbt von deinen Vatern hast, erwirb es, um es zu besitzen” (lo que has heredado de tus padres lo recuperas para poseerlo).

El segundo aspecto del compromiso con sí mismo, el cual es fundamental para descubrir las facetas que lo constituyen, es el valor del presente.

Comenzar desde el presente es inevitable. Con el fin de intensificar nuestra perspectiva del pasado, así sea un pasado cercano o lejano, ¿cuál es el punto de inicio? Bueno, desde el presente. Con el fin de aventurarse en visiones del futuro riesgosas ¿cuál es el punto de partida? El presente.

Primero, este presente apenas perceptible aparece ante nuestros ojos siendo nada, solo un momento, pero cuando lo miramos parece ser completo y lleno con todo lo que nos ha precedido. En la medida en que somos nosotros mismos, estamos llenos de todo lo que nos ha precedido. Tomás de Aquino dijo “Anima est quodammodo omnia” (el espíritu de un hombre de cierta forma está en todas las cosas). Cuanto más humanos seamos, seremos capaces de aceptar y vivir el momento presente, todo lo que ha precedido y rodea ese instante.

El presente siempre es una acción, a pesar de la posible pereza, fatiga y distracción de un individuo. Una de las frases verdaderamente revolucionarias que anuncia los primeros movimientos de los motines de 1968, podía leerse en las paredes de La Sorbona en París, “De la presence, seulement de la presence!” este eslogan francés es una frase que cuando se lee con sinceridad no solo apunta a la mera realidad del momento, sino que la palabra “presencia” sugiere todo el dinamismo que pulsa el momento y deriva su material del pasado y de su iniciativa misteriosa de libertad. De hecho, el presente es un lugar maravilloso y

enigmático de la libertad, la energía que manipula el contenido del pasado y de este modo desata una creatividad responsable.

Como lo dijimos, para entender los factores que lo constituyen, el hombre debe comenzar desde el presente y no desde el pasado. El comenzar desde el pasado con el fin de conocer el presente del hombre sería un grave error en perspectiva. Por ejemplo, antes de investigar mi experiencia religiosa, yo dije “Estudiemos la historia de las religiones, y analicemos las formas de devoción primitivas y luego identifiquemos los factores verdaderos de la experiencia religiosa.” Si yo aseguraba ser capaz de usar el pasado como un punto de partida, no podía evitar construir una imagen presente del pasado mismo y correr el riesgo de identificar el pasado con una idea fabricada en el presente. Solo cuando nos enfrentamos con el conocimiento del presente nos es posible tomar en cuenta la estructura objetiva como ser humano con sus elementos naturales y dinámicos, los cuales también son identificables en el pasado.

Si comprendo los factores de mi experiencia como ser humano, entonces podré proyectarme a mí mismo en el pasado y reconocer los mismos factores perceptibles en las páginas de Homero o entre los filósofos eleáticos como Platón, Virgilio y Dante. Esto confirmará la gran unidad de la familia humana y será realmente para mí una experiencia de una civilización, que crece y se enriquece con el paso del tiempo. Una vez que utilice el presente como punto de partida para descubrir el valor que constituye la experiencia humana en sus elementos primordiales, el estudio del pasado solamente iluminará cada vez más la manera en que me veo a mí mismo. Pero antes de abordar el enigma del pasado debo comprender los factores de mi personalidad actual, los cuales, aunque no estén reflejados, deben ser claramente identificables en la experiencia.

La naturaleza del cambio por John S. Mbiti

Es un cambio radical que afecta todos los ámbitos de la vida. A nivel de la sociedad, este cambio se describe como “destrribalización”. Esto significa que la vida tradicional se ha debilitado profundamente, por lo cual la identidad tribal se está desvaneciendo, dado que otras identidades están ejerciendo presión sobre el individuo y la comunidad.

En la vida tradicional, la familia es el núcleo de la existencia individual y colectiva; el lugar donde una persona experimenta realmente la conciencia personal de sí misma y de los otros miembros de la sociedad. La familia es la parte más afectada de la vida africana; dentro de una familia o un hogar dos mundos totalmente diferentes pueden coexistir: los niños pueden tener estudios universitarios y los padres pueden ser analfabetas y se preocupan solo por cultivar sus campos con palos de madera. En dicha familia existen dos conjuntos de expectativas, estándares económicos, preocupaciones culturales y cosmovisión. Obviamente, algunas familias se ven más afectadas que otras. El nuevo cambio se muestra de manera externa en muchos aspectos como la educación, la ropa, las casas, la comida y el comportamiento moral.

Sin embargo, en el análisis final, el individuo es quien realmente siente, experimenta, acepta o rechaza el cambio, e incluso lo apresura o lo atrasa. El cambio moderno le ha traído a muchos individuos en África situaciones totalmente desconocidas en la vida tradicional o para la cual no se tiene preparación relevante. Algunos son forzados, directa o indirectamente, a trabajar en minas de oro, la industria, en casas y granjas europeas, y así a abandonar sus tierras, hogares y familiares. Este repentino desinterés por las tierras al que los africanos están misteriosamente atados y vivir situaciones donde la existencia colectiva no tiene significado, ha creado individuos deshumanizados en las minas, las industrias y las ciudades. El cambio significa que los individuos son separados de la moral colectiva, las

costumbres y la solidaridad tradicionales. Ellos no vuelven a tener raíces firmes, ya que simplemente son arrancados de raíz, pero no necesariamente transplantados. Ellos flotan por la vida como si fueran una nube y, aunque viven como individuos, están muertos a la humanidad colectiva de sus antepasados.

Para el individuo, el cambio ha llegado muy rápidamente y lo sumergió en una oscuridad para la cual no estaba preparado, lo alejó de las tradiciones de su sociedad y de sus raíces. Paradójicamente, el individuo está involucrado en el cambio, pero está distanciado de él. Por lo tanto, se considera un cuerpo extraño en la vida tradicional y en la nueva vida ocasionada por el cambio moderno. Se encuentra entre dos posiciones, la solidaridad tradicional que le proporciona tierra, costumbres, ética, ritos de paso, derecho consuetudinario, participación religiosa y profundidad histórica; y un estilo de vida moderno para él que no ha adquirido aún ninguna solidaridad. En el mejor de los casos, el cambio le ofrece una esperanza para el futuro, una aspiración y una expectativa. La vida tradicional se está dejando en el pasado y cada vez está más en el olvido. Entonces el individuo es objeto de un proceso dual, uno retrocede en el pasado, el otro está en el futuro y la tensión entre los dos no es ni armoniosa ni creativa para la mayoría de los africanos.

Resistiendo en medio camino por Mabel Imoukhuede

Estamos en pie

Niños pretensiosos

Balance entre dos civilizaciones

Buscando un balance irritante

Esperando a que algo suceda

Hacerlo de una forma u otra

Tanteando en la oscuridad en búsqueda de una mano amiga

Y sin encontrar nada

Estoy cansado, oh Dios, estoy cansado

Estoy cansado de estar en medio del camino

Pero, ¿a dónde puedo ir?

Pertenencias y raíces culturales por Janet Museveni

En nuestro trabajo con huérfanos en los últimos 15 años como parte de la UWESO (Esfuerzo de las Mujeres Ugandeses para salvar Huérfanos), nos dimos cuenta de que no podíamos aislar ni desarraigar a los niños huérfanos de sus comunidades e institucionalizarlos. Asimismo, nos dimos cuenta de que no podíamos acercarnos al niño, sin antes ir a la casa que lo acogió y a la comunidad donde vive. Por eso es que debemos trabajar con las familias y comunidades, para así tratar de sensibilizarlas y empoderarlas y sean realmente las que críen al niño y lo protejan del peligro. Un niño, huérfano o no, es integrante de una familia, un hogar o una comunidad determinados, dado que es ahí donde obtiene su identidad. Cuanto más sea posible, un niño necesita tener un sentido de pertenencia, raíces culturales, lazos de sangre, de un pueblo y de una lengua materna particular que lo conecte con una comunidad en particular; debido a que es importante para que tenga un desarrollo más completo.

El pensamiento de Giussani por Angelo Scola

La tradición es el punto de partida inevitable para alcanzar la experiencia de forma integral. Giussani define tradición como “la estructura completa de valores y significados dentro de los cuales un niño nace” y continúa al decir que, “el adolescente usa la tradición como una especie de hipótesis explicativa”. Cuando se comprende de esta forma, la tradición no tiene nada que ver con la mera transmisión de un sistema de conceptos o doctrinas que, como lastre, une tanto al profesor como al estudiante con el pasado. Más bien es, como

Blondel dijo, un lugar de práctica y experiencia, vividas y propuestas en primera persona por el profesor con la libertad del estudiante, la cual siempre está situada en la historia. Por lo tanto, la tradición, según estos términos, debido a su naturaleza está abierta a todas las preguntas que ensombrecen el presente. Esto garantiza el proceso de generación (la experiencia completa y auténtica de paternidad y filiación) que es una condición inalienable para sacar adelante la civilización.

Mentalidad y personalidad

Newman y Giussani sobre la educación católica escrito por M. Katherine Tillman

La oferta de la tradición

Para Newman y Giussani toda la tradición del occidente, la cual es sagrada y secular, constituye una herencia preciosa, una recopilación de voces que se ofrecen a sí mismas y a su sabiduría para el presente, mediante la transmisión constante por parte de los profesores y de los estudiantes. Giussani escribió que la historia es “algo que perdura”. Es “una permanencia que se mueve a través de nuevas versiones de sí misma” (Riesgo 89). En las palabras de Newman, “los principios antiguos reaparecen bajo nuevas formas” (Dev 40). Para Giussani, la “oferta de la tradición” para los jóvenes comienza con la transmisión de una hipótesis simple acerca de la naturaleza de las cosas y cómo se relacionan entre sí, por parte de los padres.

Los padres llevan a sus hijos a “una cierta manera de ver la vida, una oleada de pensamiento y civilización” (Riesgo 65) y el niño desarrolla “una dependencia inalterable en un sentido total de realidad y algo que antecede y va más allá de su consentimiento” (Riesgo 66).

El nacer en un ambiente o tradición cristiano implica, según Giussani, “que nada puede tratarse independientemente de este hecho” (Riesgo 90). En su único uso del nombre

de Newman en el Riesgo de la Educación, Giussani aplica este sentido de continuidad, permanencia y estabilidad de la tradición a la empresa educativa.

Solo un enfoque educativo que introduce la realidad humana y cósmica a la luz de una hipótesis presentada por una historia o la tradición puede prevenir sistemáticamente que las personas jóvenes tengan un comienzo falso....

Solo a través de la obediencia a este punto de partida que alguien puede reformularlo con la atención y el dinamismo humanos. Cardinal Newman solía decir que las transformaciones no son nada más que un descubrimiento profundo de lo que verdaderamente deseamos. (Riesgo 57)

... La hipótesis original que propone un significado de acuerdo con Giussani, se da como un regalo “aún si es instintivo o confuso” de manera rudimentaria. La tradición dentro de la cual nacimos “debe ser puesta ante nuestros ojos como un hecho y un problema”. La idea original o punto de vista puesto en nuestros corazones inconscientemente, saciado por la leche de nuestras madres, del lenguaje de nuestros padres, y del inventario de ideas y valores de nuestra comunidad y cultura, debe ser evaluado una y otra vez para que sea una verdadera “hipótesis de significado” y acción, para así ganar (o no) gradualmente una devoción explícita como una convicción consciente (Riesgo 67-68). Lo que debe ser calculado y ponderado es qué tan lejos dicha hipótesis sustenta lo que descubrimos, crecemos y profundizamos a través de la experiencia, o bien, cómo no lo hace y en dicho caso, la hipótesis original debe modificarse, adaptarse o rechazarse.

Esta “autenticación” como Giussani la define (o realización, según Newman) es el proyecto de un solo estudiante, a quien el profesor, que se preocupa tanto por él como por la verdad de la hipótesis de significado, insta con seguridad y cuidado Giussani explica que:

El estudiante debe verificar los contenidos tradicionales que se le ofrecen, lo cual solamente lo puede hacer si toma la iniciativa, dado que nadie más puede hacerlo por él. La convicción se forma cuando descubrimos un enlace vital entre la idea que aceptamos o recibimos y nuestros propios dilemas, creemos que son relevantes para nuestras necesidades y proyectos. En este sentido, la convicción es el resultado de probar una idea o una visión original que es la piedra angular para todos los encuentros. (Riesgo 67)

Newman expresa el mismo entendimiento dinámicamente, y en una longitud que debo utilizar debido a su belleza emotiva.

La ampliación consiste no solo en la recepción pasiva de una serie de ideas en la mente que son hasta ahora desconocidas para ella, sino en la acción simultánea y energética de la mente sobre, hacia y entre esas ideas nuevas que se precipitan sobre ella. Es la acción de un poder formativo que da orden y significado al asunto de nuestras facultades, es hacer que los objetos de nuestro conocimiento sean nuestros de manera subjetiva; en otras palabras, es la asimilación de lo que recibimos en la sustancia de nuestro estado de pensamiento previo. Sentimos que nuestras mentes crecen y se expanden, por lo tanto no solo aprendemos, sino que referimos lo que aprendemos a lo que ya sabemos. No es una simple adición a nuestro conocimiento que es la iluminación, sino la locomoción, el movimiento hacia delante de ese centro mental, en el cual gravita lo que sabemos y lo que aprendemos.

La hipótesis de significado como un “hábito filosófico de la mente”

...Filosóficamente, Newman y Giussani son realistas. Esto significa que ellos se aferran a un universo objetivo de seres, objetos y significados que existen fuera de nosotros mismos y son independientes de nuestras propias mentes, como una realidad completa. En

palabras del padre Giussani, “Nosotros no somos los creadores del significado. La conexión que une algo a todo lo demás es un objetivo” (Riesgo 99). Para ambos, estamos metidos en esta realidad externa y estamos inextricablemente unidos a ella como parte de nosotros mismos y dependientes de ello. Por consiguiente, somos dependientes radicales de nuestro Creador.

Según Giussani, “Dios es precisamente el significado unitario, que la estructura orgánica y objetiva de la naturaleza llama a la conciencia humana a reconocer... Dios es la mayor implicación de la experiencia humana” (Riesgo 99-100).

Para Newman, la gran suposición que sustenta todo su punto de vista educativo es que el tema final de conocimiento es el gran conjunto interconectado a la creación de Dios. Solo una mentalidad tan amplia como el universo es suficiente para conocer el universo. La universidad debería ser un centro en el cual todas las ramas interconectadas del círculo completo del conocimiento se enseñen, ya que cada rama de conocimiento es parte integral de esta gran unidad, dado que completa, corrige y balancea las demás partes. Si se excluye alguna provincia del conocimiento, otras pueden distorsionar y usurpar la información faltante.

Giussani escribió sobre “la atracción de una propuesta total” (Riesgo 120) y de una “visión del mundo” unificada (Riesgo 53-54). Esta “hipótesis de trabajo”, cuyo término le gustaría a Newman, da certeza al empeño educativo y al estudiante. De hecho, Giussani dice que “Educar significa introducir al niño a la realidad al aclarar y desarrollar este punto de vista primario u original” (Riesgo 54). Por consiguiente, la hipótesis de significado es “la luz que ilumina nuestras experiencias” (Riesgo 67-68). Newman denomina esta mentalidad como un “hábito filosófico de la mente” que le da luz (es decir, significado) a nuestros pensamientos y acciones. Él explica que es una “iluminación real,” la cual “va a comunicar la

imagen del todo a cada parte por separado, hasta que ese todo llegue a ser como un espíritu, el cual pueda difundir y penetrar todos sus componentes y darles un significado definido”. Incluso, el tener una parte de esta “razón luminosa,” como Newman la llama, es el estado más alto al que la naturaleza puede aspirar en el camino al intelecto. De acuerdo con Newman, el desarrollo de este “hábito filosófico de la mente” es precisamente la meta u objetivo de la educación liberal.

Según Giussani, la “hipótesis explicativa” es “una imagen de cómo nos sentimos y nos entendemos a nosotros mismos, y cómo nos relacionamos con todo,” es una imagen que “trabaja (tanto en adolescentes como en adultos) aún si uno está consciente de ella o no” (Riesgo 118). Giussani dice que esta hipótesis explicativa de la realidad es

... el significado de las cosas, del presente, del pasado, del futuro, de los contenidos del currículo escolar, de nuestra situación familiar propia, de los sucesos y de los acontecimientos actuales... Estos son inmediata e instintivamente identificados por las personas según la teoría explicativa, una idea general anterior del mismo y del mundo; es decir, en la luz de cierto estado de ánimo (Riesgo 118).

En palabras de Newman, se forma “una disposición permanente de la mente,” por medio de la cual el estudiante:

Comprende los grandes esquemas del conocimiento, los principios en los cuales descansa, la escala de sus partes, sus luces y sombras, sus puntos altos y bajos... (Para no conocer la disposición relativa de las cosas es el estado de los esclavos o los niños; (mientras que) trazar el universo es la presunción, o al menos, la ambición de la filosofía.

Giussani lo describe concisamente de esta manera, “comprender el significado de algo es descubrir su enlace con todo lo demás” (Riesgo 99).

Newman compara la educación en ausencia de esta unidad formativa, con la exposición pasiva de marineros que navegan de un borde de la Tierra al otro, sin importarles las grandes ciudades del mundo y los puntos de referencia por los que están pasando.

La variedad de objetos externos que han encontrado, formas asimétricas e imágenes consistentes en su imaginación, ven el tapiz de la vida humana como si estuviera en el lado equivocado y no cuentan ninguna historia... nada que los conozca los llevará hacia adelante o hacia atrás, hacia ninguna idea más allá de sí mismos. Nada tiene un rumbo o relación, nada tiene una historia o promesa. Todo está por sí solo, viene y va a su tiempo, como las escenas cambiantes de un espectáculo, las cuales dejan al público donde estaba.

Ahora escuchemos la metáfora acertada que Giussani emplea para presentar el entendimiento mismo del significado que se deriva de una mentalidad más amplia que comprende el todo:

El estudiante es como un niño que encuentra un gran reloj en el cuarto. Inteligente y curioso recoge el reloj y lentamente lo desarma. Al final, tiene cincuenta o cien piezas delante de él. Fue muy ingenioso, pero ahora se siente perdido y comienza a llorar, el reloj está allí, pero realmente no lo está; al niño le falta la idea unificadora que le va a permitir colocarlo todo junto de nuevo. (Riesgo 58-59)

Lo que Newman haría para que el estudiante creciera es visualizar todo el conocimiento según sus grandes trazos e interrelaciones:

Análogo al conocimiento que encontramos en los detalles del paisaje, después de seleccionar el punto de vista correcto y de aprender a situar al alumno de nuestros ojos en un enfoque variado que es necesario para verlos; nos hemos acostumbrado al resplandor de la luz, hemos agrupado o singularizado mentalmente las líneas y las

sombras y les hemos dado su debido significado y hemos dominado la perspectiva del todo.

Mientras que la meta declarada de la educación liberal de Newman es simplemente, en sus propias palabras, “el cultivo del intelecto”, la meta de la educación liberal católica, de acuerdo con Newman, debe ser la colocación de una persona laica católica en el mundo, para que así tenga una mente, un corazón y un alma desarrollados y agrandados para acoger la realidad completa en el viaje de la vida en Cristo hacia Dios.

Giussani no considera el cultivo del intelecto separado de la formación de toda la persona. Él explica que: “El propósito de la educación es crear a un ser humano nuevo” (Riesgo 80). Es decir, “ayudar al alma humana a entrar en la totalidad de lo real” (Riesgo 105) o en otras palabras “ayudar a alguien a entender los elementos de la realidad en su productiva multiplicación hacia una totalidad que es siempre el verdadero horizonte de nuestras acciones” (Riesgo 106).

Newman y Giussani afirman que la educación dentro de la mentalidad secular, con su currículo excesivamente analítico y fragmentado, deja a los estudiantes a merced del bombardeo por una infinidad de “hechos” no relacionados y soluciones contradictorias, lo cual provoca que se sientan desconcertados, inseguros, e incluso, vacíos (Riesgo 58-59). Giussani enfatiza que los simpatizantes de la educación secular o supuestamente neutral piensan que “la libertad del estudiante requiere que este desarrolle un concepto unitario de la vida por sí mismo”. Según ellos, la condición para esta “autogeneración de conciencia unificada” es la exposición a todos los tipos de teorías estudiadas de manera imprevista e indiscriminada, de acuerdo con todos los distintos enfoques ideológicos de los diferentes profesores. Pero en efecto, es todo lo contrario; Giussani dice que para “una confrontación prematura con ideas fundamentales conflictivas sobre cómo interpretar la vida puede

desorientar al estudiante y no así dirigirlo. El escepticismo no es un rito de iniciación” (Riesgo 60-61).

Newman explica que la posesión de este conocimiento superficial y fragmentado es una perspectiva especulativa y la contrasta con el desarrollo genuino de un “punto de vista” universal o un “hábito de la mente” o una “mentalidad.” Giussani habla de esto como “un cierto estado mental” (Riesgo 118) y “una hipótesis de trabajo” (Riesgo 53). Para él, la hipótesis de significado “es una explicación completa de todo, como el máximo significado de la vida, del mundo y de la historia” (Riesgo 79). Y para citar a Newman: “Esto es solo una verdadera ampliación de la mente, la cual es el poder de ver muchas situaciones a la vez como un todo.”

La tradición y el talento individual escrito por Thomas Eliot

Uno de los hechos que podría salir a la luz es nuestra tendencia a insistir, cuando elogiamos a un poeta, sobre aquellos aspectos de su trabajo en los que se parece poco a otros. En estos aspectos o partes de su trabajo pretendemos encontrar lo individual, la esencia peculiar del hombre. Vivimos con satisfacción sobre la diferencia del poeta con sus antecesores, especialmente con los inmediatos e intentamos encontrar algo que pueda estar aislado con el fin de disfrutarlo. Si por el contrario, nos acercamos a un poeta sin este prejuicio, a menudo vamos a encontrar que no solo las mejores, sino que también las partes más individuales de su trabajo pueden ser aquellas en las que los poetas fallecidos, sus ancestros, reafirmaron su inmortalidad más enérgicamente. Y no me refiero al impresionante período de adolescencia, sino al período de madurez plena.

Además si la única forma de tradición consistía en seguir los caminos de la generación inmediata delante de nosotros en una fidelidad ciega o tímida a sus éxitos, “la tradición” debe disuadirse positivamente. Hemos visto muchas corrientes simples que se

perdieron pronto en la arena y la innovación es mejor que la repetición. La tradición es más compleja, ya que no puede ser heredada y, si queremos, debemos obtenerla con gran trabajo. Esta involucra, en primer lugar, el sentido histórico, el cual podemos decir es casi indispensable para que cualquier persona que continúe siendo un poeta más allá de su vigésimo quinto año; y el sentido histórico implica una percepción, no solo del pasado sino también de su presente. El sentido histórico obliga al hombre a escribir no solo a su propia generación en sus huesos, sino también con un sentimiento de que el todo de la literatura europea de Homero y el todo de la literatura de su propio país, tienen una existencia simultánea y componen un orden simultáneo.

Chapter V

Data Analysis

In this chapter the researcher is going to apply the three data collection instruments mentioned in Chapter III to the documents *Basic Training on the Risk of Education*, “Información La Cometa,” “El Riesgo Educativo como Creación de la Personalidad y de la Historia,” and “Elaboración de Tipos Documentales de Uso Frecuente.”

5.1 Analysis and Interpretation of the Results

The application of these instruments, which are the text analysis, the color-coding, and the glossaries, will help the translator to know the kind of texts she is dealing with, which procedures should be used in the translations and the meaning of the unknown words for her. The application of the data collection instruments is important in order to achieve the objectives of the research project.

5.1.1 Text Analysis

Newmark (1988) states that an analysis of the text is the essential step that goes before translating. To start with, the analysis the translator must carry out a general reading, which is to understand the main idea of the text and to determine the best translation method that should be used; and a close reading, which is to analyze the text from the translator’s point of view and to identify the recurrent problems. Then, after the readings, the translator should start with the analysis of the following aspects; the intention of the text, the intention of the translator, the text style, the text function, and the stylistic scales.

The intention of the text can be to inform, persuade, entertain, or express, and as it is the most important objective of the translation, the translator must have the same intention in the translated version and must be sure that the translation is accurate, that it sounds natural, and communicative. The text styles can be narrative, descriptive, argumentative, and dialogue. The text function can be to express, to inform, or to call the audience into action. Finally, the stylistic scales which are the scale of formality, the scale of generality or difficulty, and the scale of emotional tone.

The analysis of the text is important and useful to the translator because it lets him/her know which kind of text it is, for whom it is written, the type of market it is aimed at, and the context of the text.

Text analysis	<i>Basic Training on the Risk of Education</i>	“El Riesgo Educativo, como Creación de la Personalidad y de la Historia”	“Información La Cometa”	“Elaboración de Tipos Documentales de Uso Frecuente”
Intention of the text and the translator	Inform	Inform	Inform	Inform
Text style	Narrative/ Descriptive	Argumentative	Narrative	Descriptive
Text function	Informative	Informative	Informative	Informative
Stylistic Scales				
Formality	Neutral	Official	Formal	Formal
Generality or difficulty	Neutral	Educated	Neutral	Neutral
Emotional tone	Warm	Understatement	Factual	Factual
Type of translation	Communicative	Communicative	Communicative	Communicative

*Table 1 shows the aspects to be considered in the text analysis.
Source: Researcher’s own creation*

5.1.2 Color-coding

The color coding is a strategy used by the translator to identify and classify the different translation procedures applied in a text. It consists on selecting one different color for each of the procedures that will be analyzed in the project, which are transposition, modulation, omission, amplification, explicitation, and literal translation. As stated before, the idea is to use the color to

identify them in specific paragraphs of the translated texts. It is important because it lets the translator identify in an easier way each procedure applied and classify them in the correct group or category. In addition, with this strategy, the translator can check if the procedures are well-applied or not. For the correct application of this strategy, in this research project it is important to take into account some aspects such as, the chronological order of the chosen paragraphs and the number of words they should have which is between 100 and 150 words each.

Transposition
Modulation
Explicitation
Amplification
Omission
Literal translation

Table 2 shows color-coding system that will be used to analyze the text.

Source: Researcher's own creation

Translation from English into Spanish

Basic Training on the Risk of Education

Paragraph 1

English

We don't aim, in fact, at "re-writing" the book of Luigi Giussani, or **at** using his teaching only as **an** inspiration for the proposal of something different, created by us; **we** simply want to offer others the possibility to encounter him, communicating what his experience has produced in us and therefore using our persons as means for re-launching his proposal.

In these years The Risk of Education Training has been held for 847 teachers, educators, social workers, parents, correctional officers and wards. The training has always obtained a very positive response and provoked in participants the request for further deepening of the content, being followed-up in their daily work and involving colleagues in order to realize in their environment a common educative proposal.

Spanish

De hecho no pretendemos reescribir el libro de Luigi Giussani o utilizar sus enseñanzas solo como inspiración para la propuesta de algo distinto creado por nosotros; simplemente queremos ofrecerle a otros la posibilidad de encontrarlo y comunicar lo que su experiencia ha producido en nosotros y, por lo tanto, utilizar a nuestras personas como medio para relanzar su propuesta.

En estos años la capacitación “El Riesgo de la educación” se llevó a cabo para 847 profesores, trabajadores sociales, padres de familia, oficiales correccionales y guardias. La capacitación siempre ha obtenido una respuesta muy positiva y ha provocado que los participantes soliciten una mayor profundización del contenido, un seguimiento en su trabajo diario y la inclusión de los compañeros en su entorno para realizar una propuesta educativa común.

Paragraph 2

English

The concept of education proposed in The Risk of Education is focused on what is at our origins as human beings and develops as the experience of the relationship with a master who accompanies the learners in their original opening to reality, awakes the awareness of themselves as desiring total beauty, truth, justice and happiness and sustains their research for a unitary and exhaustive meaning in life. The reading of the book and the discussion of its

content were a true educational event: the nature of the proposal of Luigi Giussani put at play our very selves, provoked us to use his understanding of the original dynamism of our nature as a standard for a new “reading” of our own **different** experiences and made it easy to share them freely, creating among us a deep link of great friendship and esteem.

Spanish

El concepto de educación propuesto en el “Riesgo de la Educación” se centra en nuestros orígenes como seres humanos y se desarrolla como la experiencia de la relación con el **profesor**, quien acompaña a los estudiantes en su **despertar a la** realidad, **despierta su** conciencia al **desear la belleza total**, **la** verdad, **la** justicia y **la** felicidad, **así como mantiene** su búsqueda por el **significado unitario y exhaustivo de la** vida. La lectura del libro y la discusión de su contenido fueron un **verdadero acontecimiento educativo**: la naturaleza de la propuesta de Luigi Giussani nos **puso en juego** a nosotros mismos y nos incitó a utilizar su comprensión del **dinamismo original** de nuestra naturaleza como estándar para una nueva “lectura” de nuestras propias experiencias y facilitó compartirlas libremente, creando en nosotros un profundo **lazo** de gran amistad y estima.

Paragraph 3

English

The consequences on the awareness of individuals and communities are enormous: persons act within a system of values, rules and habits that are often heterogeneous and even conflicting, but live in a social and cultural context that is poor of references and **that** reduces education to homogeneity as mere repetition of behaviors and knowledge **that are** socially recognized. Therefore Ugandans, especially the youth, live a serious crisis of identity: they reproduce different roles, customs and creeds according to the requests and expectations of

different contexts; this testifies the absence of personalities that can, “holding” the meaning of reality, give reasons of their choices and beliefs.

Spanish

Las consecuencias en la concienciación de los individuos y comunidades son enormes: las personas actúan dentro de un sistema de valores, reglas y hábitos, que a menudo es heterogéneo e incluso conflictivo; pero viven en un contexto social y cultural, el cual es pobre en referencias y reduce la educación a la homogeneidad, como mera repetición de comportamientos y conocimientos socialmente reconocidos. Por lo tanto, los ugandeses, especialmente los jóvenes, viven una seria crisis de identidad. Ellos reproducen diferentes roles, costumbres y creencias de acuerdo con las solicitudes y expectativas de los diferentes contextos. Esto demuestra la ausencia de personalidades que puedan mantener el significado de la realidad y dar razones por sus elecciones y creencias.

Paragraph 4

English

The value of the method lies in the fact that the content is not an idea or a theory, but the experience we live and communicate in the act itself of our activity as facilitators (the unity among us, the way we relate to the participants, handle the content, express ourselves etc). In other words, in the experience we propose there is an identity between content and method. Therefore, for us the method is not a strategy for delivering pre-packaged knowledge or developing competences and skills that are rigidly defined, but the true and effective sharing of what we are, live and look at.

Spanish

El valor del método radica en el hecho de que el contenido no es una idea o una teoría, sino la experiencia que vivimos y comunicamos en nuestra actividad como facilitadores (la unión

entre nosotros, la manera como nos relacionamos con los participantes, manejamos el contenido, nos expresamos, etc.). En otras palabras, en la experiencia que proponemos **existe** una identidad entre contenido y método. Por lo tanto, para nosotros el método no es una estrategia para **dar conocimiento preenvasado** o para **desarrollar** aptitudes y destrezas que están **definidas rígidamente**, sino el **intercambio** verdadero y efectivo de lo que somos, vivimos y miramos.

Paragraph 5

English

With Mr Bernard lessons were always interesting. He loved his work with passion. Outside the sun **could be** scorching **the reddish walls**, the heat could penetrate the classroom in spite of the curtains with their wide yellow and white bands. The rain could pour as **it does** in Algeria, transforming the street into a **dark and wet** well; but pupils were only distracted a wee bit. Only the flies, as a storm drew near, might deviate their attention at times. They were caught, and went to wait for long and horrible death in the dark blue-mudded inkpots stuck in their holes on **the** benches. Yet, Mr Bernard's method, consisting in leaving no stone unturned as far as discipline was concerned, **while** making his teaching always appealing, took the upper end over the flies...

Spanish

Con don Bernardo **las** lecciones siempre eran interesantes. Él amaba con pasión su trabajo. En el exterior el sol **brillaba**, el calor podía penetrar el aula a pesar de las cortinas con anchas franjas amarillas y blancas; la lluvia podía **caer a baldazos** como en Algeria **y transformar la calle en un pozo**, pero **los estudiantes** solo se distraían un poquito. Solo las moscas, como una tormenta que se acerca, podían desviar su atención **por momentos**. **Ellos las atrapaban y las hacían esperar una muerte larga y horrible** en los **tinteros de color azul oscuro** atascados en

los hoyos de sus bancos. Sin embargo, el método de don Bernardo consistía en no escatimar esfuerzos en lo que respecta a la disciplina y hacía que su enseñanza fuera siempre atractiva; tomaba el extremo superior por encima de las moscas...

Paragraph 6

English

... I think those who thought of an initiative that has offered the witness of Christians who give their life to come to the aid of young people – the future mankind – these young people who are entrusted to the responsibility of adults as a treasure to be cultivated and not as masses to be used as tools. Having spent my life with young people, I say that our primary responsibility is to communicate to them a meaning of life. Not the security of an untroubled existence – because this ultimately depends on circumstances, whether favorable – but above all the certitude that life is positive and that each person is born for a good.

Spanish

Creo que aquellos que pensaron en una iniciativa que proporcionó el testimonio de los cristianos que dan su vida para ayudar a los jóvenes, las generaciones del futuro; estos jóvenes son la responsabilidad de los adultos, ya que son como un tesoro que debe cultivarse y no masas para usarse como herramientas. Al haber dedicado mi vida a los jóvenes, puedo decir que nuestra principal responsabilidad es darles un sentido de vida y no la seguridad de una existencia sin problemas, ya que esto depende de si las circunstancias son favorables o no, pero sobre todo de la certeza de que la vida es positiva y cada persona nació para un bien.

Paragraph 7

English

It can be described as a complex of needs and “evidences” which accompany us as we come face to face with all that exists. Nature thrusts man into a universal comparison with himself,

with others, with things, and furnishes him with a complex of original needs and “evidences” which are the tools for that encounter. So original are these needs or **these** “evidences” that everything man does or says depends on them. These needs can be given many names. **They** can be summarized with different expressions (for example, the need for happiness, the need for truth, for justice, etc.). They are like a spark igniting the human motor. Prior to them, there is no movement or human dynamism. Any personal affirmation, from the most banal and ordinary to the most reflected **upon** and rich in consequences can be based solely on this nucleus of original needs.

Spanish

Se puede describir como una **gama** de necesidades y “evidencias” que nos acompañan cuando **enfrentamos** todo **lo que está a nuestro alrededor**. La naturaleza **orienta** a los **seres humanos** hacia una **comparación universal** consigo mismo, con otros, con cosas, y le **proporciona** una **gama** de **necesidades originales** y “evidencias”, las cuales son las herramientas para ese encuentro. Esas necesidades y “evidencias” son tan originales que todo lo que el **ser humano** hace o dice depende de ellas. Dichas necesidades tienen muchos nombres **y se pueden resumir** con diferentes expresiones, **como** por ejemplo: la necesidad **de ser felices**, la necesidad **de la** verdad, de **la** justicia, etc. Son como **la chispa** que **enciende** el **motor humano**. **Sin** ellas, **no hay movimiento o dinamismo humano**. Cualquier **afirmación personal**, desde la más banal y ordinaria hasta la más reflexionada y rica en consecuencias, **puede basarse** únicamente en este núcleo de **necesidades originales**.

Paragraph 8

English

“All **of** life asks for eternity.” This phrase from a song written forty years ago by two high school students in Milan—which my friends chose as **the** theme for their gathering in Rimini—

documents the first impulse **which** I feel describes my experience: a passion for humanity. Not humanity as **the** term of a definition for sociologists or philosophers, but the humanity that my father and mother have passed on to me. There is no humanity except in the “I,” otherwise it would be an abstraction in the name of which the most terrible injustices can be committed. Therefore, extreme seriousness is required for noting and grasping the needs and aspirations that define what is human.

Spanish

“Toda **la vida pide la eternidad**”. Esta frase **es de una canción que dos estudiantes de secundaria de Milán escribieron hace cuarenta años y mis amigos escogieron como tema para su reunión en Rímíni; documenta el primer impulso que sentí, describe mi experiencia: una pasión por la humanidad. Sin embargo, se debe decir que no a la humanidad como vocablo de una definición para sociólogos o filósofos, sino a la humanidad que mis padres me han transmitido. No hay humanidad excepto en el “yo”, de otra manera sería una abstracción en el nombre, por la cual se pueden cometer las más terribles injusticias. Por lo tanto, se requiere seriedad extrema para anotar y comprender las necesidades y aspiraciones que definen lo que es humano.**

Paragraph 9

English

Christ impacts our “I” in its totality, and thus all our actions are influenced and determined by this relationship. This, among others, is the reason why the Church, as Galli della Loggia wrote in the Corriere della Sera, “cannot be subjugated” to any power on earth. In the Catholic experience, the relationship with Christ is a relationship among men: **it** introduces criteria, purifies points of view, sustains in disappointment, suggests solutions, and above all **it** does not permit partiality or taking sides but tends to the recognition and facing **of** all the

factors that make up reality. Yes, all the factors in relationships, in society, in politics, **which** should be the area where this totality of factors is taken into consideration. In this way, the responsibility for granting salvation would not be unloaded onto politics.

Spanish

Cristo impacta nuestro “yo” en su totalidad, y **en consecuencia** todas nuestras acciones **son influidas y determinadas** por esta relación. Esta, entre otras, es la razón por la que la Iglesia, como Galli della Loggia escribió en la Corriere della Sera, no puede ser **dominada por** ningún poder en la tierra. En la **experiencia católica**, la relación con Cristo es una relación entre hombres: introduce **las normas**, purifica puntos de vista, sostiene la desilusión, sugiere soluciones y sobre todo, **no deja lugar a la parcialidad ni a ponerse** de un lado, sino que tiende a **reconocer y enfrentar** todos los factores que **conforman la** realidad. Sí, todos los factores en **las relaciones, en la sociedad, en la política**, deben ser el área donde esta totalidad de factores **se toma en consideración**; de esta manera, la responsabilidad por **conceder la** salvación no debe descargarse en la política.

Paragraph 10

English

I insist **then** upon this point: using tradition critically does not mean doubting its value - even if this is what is suggested by the current mentality. Rather **it** means using this incredibly rich working hypothesis by filtering it through this critical principle which is inherent within us: elementary experience. If tradition is critically used in such a manner, then it becomes a facet of our personality, the material for a specific face, **an identity**, an identity in the world. Goethe used to say: “Was du ererbst von deinen Vatern hast, erwirb es, um es zu besitzen” (what you have inherited from your fathers win back **in order** to possess it)!

Spanish

Insisto en este punto, el usar la tradición críticamente no significa dudar de su valor, aún si esto es lo que sugiere la mentalidad actual. En cambio significa usar esta hipótesis de trabajo increíblemente rica para filtrarla a través del principio crítico que nos es inherente, es decir, la experiencia primordial. Si la tradición se usa de manera crítica, entonces se convierte en una faceta de nuestra personalidad, el material para un rostro específico, una identidad en el mundo. Como Goethe solía decir: “Was du ererbt von deinen Vatern hast, erwirb es, um es zu besitzen” (lo que has heredado de tus padres lo recuperas para poseerlo).

Paragraph 11English

The present is always an action, despite an individual’s possible indolence, fatigue and distraction. One of the truly revolutionary phrases, which announced the first stirrings of the 1968 riots, could be read on the walls of the Sorbonne in Paris: De la presence, seulement de la presence!” This French slogan is a phrase which, when read truthfully, does not just point to the mere actuality of the instant. Rather, this word “presence” suggests all the dynamism which pulses in the instant and which derives its material from the past and its mysterious initiative of freedom. The present is, in fact, the place, both splendid and enigmatic, of freedom, the energy which manipulates the content of the past, thereby unleashing a responsible creativity.

Spanish

El presente siempre es una acción, a pesar de la posible pereza, fatiga y distracción de un individuo. Una de las frases verdaderamente revolucionarias que anuncia los primeros movimientos de los motines de 1968, podía leerse en las paredes de La Sorbona en París, “De la presence, seulement de la presence!” este eslogan francés es una frase que cuando se lee

con sinceridad no solo apunta a la mera realidad del momento, sino que la palabra “presencia” sugiere todo el dinamismo que pulsa el momento y deriva su material del pasado y de su iniciativa misteriosa de libertad. De hecho, el presente es un lugar maravilloso y enigmático de la libertad, la energía que manipula el contenido del pasado y de este modo desata una creatividad responsable.

Paragraph 12

English

If I grasp now the factors of my experience as a human being, then I can project myself into the past and recognize the same perceptible factors in the pages of Homer, or among the Eleatic philosophers, or Plato, Virgil or Dante. This will confirm the great unity of the human family and will really become for me an experience of civilization which grows and is enriched as time passes. Once I have used the present as a starting point to discover the value that constitute the human experience in its essential elements, then the study of the past will only illuminate ever more the way I look upon myself. But before I approach the enigma of the past, I must grasp the factors of my present personality which although unreflected upon must be clearly identifiable in experience.

Spanish

Si comprendo los factores de mi experiencia como ser humano, entonces podré proyectarme a mí mismo en el pasado y reconocer los mismos factores perceptibles en las páginas de Homero o entre los filósofos eleáticos como Platón, Virgilio y Dante. Esto confirmará la gran unidad de la familia humana y será realmente para mí una experiencia de una civilización, que crece y se enriquece con el paso del tiempo. Una vez que utilice el presente como punto de partida para descubrir el valor que constituye la experiencia humana en sus elementos primordiales, el estudio del pasado solamente iluminará cada vez más la manera en que me

veo a mí mismo. Pero antes de abordar el enigma del pasado debo comprender los factores de mi personalidad actual, los cuales, aunque no estén reflejados, deben ser claramente identificables en la experiencia.

Paragraph 13

English

In traditional life the family is the nucleus of individual and corporate existence, the area where a person really experiences personal consciousness of himself and of other members of society. Now the family is the most severely affected part of African life. Within one family or household may be found two totally different worlds coexisting: the children may be attending university studies, while the parents are illiterate and concerned mainly with cultivating their fields with wooden sticks. In such a family, there are two sets of expectations, economic standards, cultural concerns and worldview. Some families are obviously more affected than others. The new change shows itself outwardly in many ways such as education, clothing, houses, food and moral behavior.

Spanish

En la vida tradicional, la familia es el núcleo de la existencia individual y colectiva; el lugar donde una persona experimenta realmente la conciencia personal de sí misma y de los otros miembros de la sociedad. La familia es la parte más afectada de la vida africana; dentro de una familia o un hogar dos mundos totalmente diferentes pueden coexistir: los niños pueden tener estudios universitarios y los padres pueden ser analfabetas y se preocupan solo por cultivar sus campos con palos de madera. En dicha familia existen dos conjuntos de expectativas, estándares económicos, preocupaciones culturales y cosmovisión. Obviamente, algunas familias se ven más afectadas que otras. El nuevo cambio se muestra de manera

externa en muchos aspectos como la educación, la ropa, las casas, la comida y el comportamiento moral.

Paragraph 14

English

For **both** Newman and Giussani, the whole tradition of the West, sacred and secular, constitutes a precious inheritance, an assemblage of **rich** voices offering themselves and their wisdom to the present by means of continual transmission by educators and **ever-fresh appropriation by** students. History is “something that endures,” writes Giussani. It is “a permanence that moves through ever new versions of itself” (Risk 89). In Newman’s words: “old principles reappear under new forms” (Dev 40).

... For Giussani, the “offer of tradition” to the young begins with the transmission by parents of a rudimentary hypothesis about the nature of things and how they **lie in** relation to one another.

Spanish

Para Newman y Giussani toda la tradición del occidente, la cual es sagrada y secular, constituye una herencia preciosa, una recopilación de voces que se ofrecen a sí mismas y a su sabiduría para el presente, mediante la transmisión constante por parte de los profesores y de los estudiantes. Giussani escribió que la historia es “algo que perdura”. Es “una permanencia que se mueve a través de nuevas versiones de sí misma” (Riesgo 89). En las palabras de Newman, “los principios antiguos reaparecen bajo nuevas formas” (Dev 40). Para Giussani, la “oferta de la tradición” para los jóvenes comienza con la transmisión de una hipótesis simple acerca de la naturaleza de las cosas y cómo se relacionan entre sí, por parte de los padres.

Paragraph 15

English

One of the facts that might come to light... is our tendency to insist, when we praise a poet, upon those aspects of his work in which he least resembles anyone else. In these aspects or parts of his work we pretend to find what is individual, what is the peculiar essence of the man. We dwell with satisfaction upon the poet's difference from his predecessors, especially his immediate predecessors; we endeavour to find something that can be isolated in order to be enjoyed. Whereas if we approach a poet without this prejudice we shall often find that not only the best, but the most individual parts of his work may be those in which the dead poets, his ancestors, assert their immortality most vigorously. And I do not mean the impressionable period of adolescence, but the period of full maturity.

Spanish

Uno de los hechos que podría salir a la luz es nuestra tendencia a insistir, cuando elogiamos a un poeta, sobre aquellos aspectos de su trabajo en los que se parece poco a otros. En estos aspectos o partes de su trabajo pretendemos encontrar lo individual, la esencia peculiar del hombre. Vivimos con satisfacción sobre la diferencia del poeta con sus antecesores, especialmente con los inmediatos e intentamos encontrar algo que pueda estar aislado con el fin de disfrutarlo. Si por el contrario, nos acercamos a un poeta sin este prejuicio, a menudo vamos a encontrar que no solo las mejores, sino que también las partes más individuales de su trabajo pueden ser aquellas en las que los poetas fallecidos, sus ancestros, reafirmaron su inmortalidad más enérgicamente. Y no me refiero al impresionante período de la adolescencia, sino al período de madurez plena.

Translation from Spanish into English

“El Riesgo Educativo como Creación de la Personalidad y de la Historia,” “Información La Cometa,” and “Elaboración de Tipos Documentales de Uso Frecuente”

Paragraph 1

Spanish

El centro comienza a funcionar con los programas de Apoyo al Estudio y Cursos Libres, después **de** seis meses **de** su apertura, comienza a tener un promedio de 1100 visitas al mes, y se da inicio al programa de Formación Integral de Técnicos y se suman algunos cursos artísticos. Además los servicios de Biblioteca y Préstamo de Computadoras arrancan con participación muy constante de jóvenes de secundaria. Así poco a poco se establecen vínculos con la comunidad y se da inicio con un programa más intensivo de liderazgo y voluntariado, recibiendo a su vez profesionales en formación **en** programas de Trabajo Comunal y Prácticas Profesionales, así como colaboración de otras asociaciones e instituciones.

English

The center began to function with the programs of Study Support and Free Courses. **Six** months after its opening, it began to have an average of 1100 visits per month, and **with that** it started the program of Technicians Integral Training and some artistic courses were added. Moreover, the library services and **the** loan of computers had a very regular participation of adolescents from high school. Thus, little by little **ties are established** with the community and a more intensive program of leadership and volunteering began, receiving in turn professionals in training programmes on community work and professional practices, as well as collaboration of other associations and institutions.

Paragraph 2

Spanish

Los datos de condición educativa **vista** a la luz de la **situación de** pobreza **que se vive en el distrito de** Tirrases, que según la Encuesta de Hogares, bajo el Método Integrado de evaluación de la pobreza, aproximadamente **un** 39% de los encuestados **se encuentra** viviendo en pobreza, se suman a otras condiciones que afectan negativamente el desarrollo humano local y que se asocian entre sí para disminuir las posibilidades de salir de una situación **de** riesgo que afecta de forma estructural **a** las familias de la zona.

Frente a esto y según múltiples estudios realizados por la Unicef y otras instancias, el acceso a la educación integral es un indicador de mejores posibilidades de desarrollo humano.

English

The data on **the educational status** in the light of the poverty **that people live in** Tirrases, that according to the **Household Survey**, under the **Integrated Poverty Assessment Method**, approximately 39% of the **respondents live** in poverty. **Besides**, this is added to other conditions that **negatively affect** the **local human development**, and that **are associated** among themselves to reduce the possibilities of **escaping** from a **risk situation** that affects in a **structural way** the families **in** the area.

In the light of this and according **to** multiple studies performed by the UNICEF and other instances, **the access to integral education** is an indicator of better possibilities for **human development**.

Paragraph 3

Spanish

“Si hubiera una educación del pueblo todos estarían mejor” (Luigi Giussani).

La razón fundamental **de que** exista una educación dirigida a los jóvenes es el hecho **de que** a través de ellos se reconstruye una sociedad; por esto, es un gran problema de **la** sociedad, **ante todo**, educar a los jóvenes (lo contrario de lo que en este momento ocurre).

Está sucediendo algo que nunca antes había sucedido: está en crisis la capacidad **de una generación** de adultos de educar a sus propios hijos.

Durante años, desde los nuevos púlpitos –colegios y universidades, periódicos y televisiones– se ha predicado que **la** libertad es ausencia de vínculos y **de** historia, que se puede crecer sin pertenecer a nada y a nadie, siguiendo simplemente el propio gusto o placer.

English

“**If the people were educated**, everyone would be better” (Luigi Giussani).

The essential reason for the existence of an education directed towards young people is the fact that through them society can be rebuilt; for such reason, it is a huge issue of society, to educate young people (the opposite to what is happening in this moment). Something that had never happened before is happening; the ability of the adults to educate their own children is in crisis.

For years, from the new pulpits- high schools, universities, newspapers and televisions- **it has been preached** that freedom is the lack of **ties** and history, that **people** can grow up without belonging to anything and anyone, **just by following one's** own likes and pleasures.

Paragraph 4

Spanish

Se ha convertido **en** algo normal el pensar que todo es lo mismo, que en el fondo nada tiene valor excepto el dinero, el poder y la posición social. Se vive como si la verdad no existiera, como si el deseo **de** felicidad, del que el corazón del hombre está hecho, estuviera destinado a permanecer sin respuesta.

Se niega la realidad, la esperanza de un significado positivo de la vida, y por esto se corre el riesgo de sacar adelante una generación de jóvenes que se sienten huérfanos, sin padres y sin maestros, obligados a caminar como sobre arenas movedizas, paralizados frente a la vida, aburridos y a veces violentos, en cualquier modo, a la merced de las modas y del poder.

English

It has become something normal to think that everything is the same; that in the end, nothing but money, power, and social class are valuable. People live as if the truth does not exist, as if the desire to be happy, that the man's heart is made, was destined to remain without an answer.

Reality is denied, hope of a positive meaning of life, and thus it is ran the risk of encouraging a generation of young people that feel orphaned, without parents and teachers, forced to walk on quicksand, paralyzed when facing life, bored and sometimes violent; at the expense of fashion and power.

Paragraph 5

Spanish

El tema principal de todo nuestro planteamiento como movimiento es la educación: cómo educarnos, en qué consiste y cómo se desarrolla la educación; una educación que sea verdadera, es decir, que corresponda a lo humano. Educación, por lo tanto, de lo humano, de lo que es original en nosotros, que en cada uno se declina de manera distinta, aunque substancialmente el corazón sea siempre el mismo. De hecho, dentro de la diversidad de expresiones culturales y costumbres, el corazón del hombre es sólo uno: mi corazón es igual que tu corazón, y es el mismo corazón de quien vive lejos de nosotros, en otros países o continentes.

English

The **main topic** of our **proposal** as movement is the education; how to educate **ourselves**, what it is about, and how education **is developed**; a true education. **In other words**, **one that matches to the human**. Education, therefore, of the human, of what is original in us that **is** different in each individual; even though, the heart is **always substantially** the same. In fact, within the diversity of **cultural expressions** and traditions, the heart of the man is only one; my heart is the same as yours, and it is the same as of those who live far away from us in other countries or continents.

Paragraph 6Spanish

La realidad total o esta realidad **con la que** el sujeto se topa, ¿con qué ojos, con qué criterios, es decir, con qué hipótesis de significado será afrontada? Si no **existiese** una hipótesis de significado, **si no existiese** un punto de vista precedente, todo tendría mucho menos valor. Un padre -identificando **justamente** al padre como el educador por excelencia, por naturaleza- ¿con base en qué términos introducirá **a** su hijo en **la** relación con **la** realidad? Sin propuesta, la relación con **la** realidad es puramente reactiva **y es** como si empezase siempre desde cero, pura reactividad, instintiva o de opinión, pero no sería nunca **un** conocimiento en el sentido pleno del término.

English

The **total reality** or **the** reality the person **faces**, with what eyes, what criteria, that is, with what hypothesis of meaning will be confronted? If there is not a hypothesis of meaning, a **previous point of view**, everything would **be worthless**. A father, identified as the teacher by excellence **and** by nature, based on what grounds will introduce his son in relation with reality? Without **a** proposal, the relationship with reality is purely reactive, as if it **always**

starts from zero, **just** reactivity, instinctive or of opinion, but it would never be a knowledge in the full sense of the term.

Paragraph 7

Spanish

Una propuesta coherente es una cuestión grave que afecta **a** la salud y **a** la intensidad de rendimiento de una personalidad. De forma paradójica, sólo si un joven es ayudado a comprobar **hasta el fondo** una hipótesis coherente **ante la vida**, será **también** capaz por lealtad, **gracias a** los valores reales adquiridos, de abandonar ese camino y de emprender otro. Pero afrontar la existencia o permitir **que se afronte** la existencia sin ser sobre todo leales con aquello en lo que se nace, es decir, **con la** tradición atenta y críticamente asumida, significa hacer **de nuevo de** la propia reactividad el criterio para vivir: tengo ganas, no tengo ganas, me gusta, no me gusta, me parece o no me parece.

English

A coherent proposal is a serious issue that affects the health and the intensity of a personality's performance. In paradoxical way, only if a **young person** is helped to prove a coherent hypothesis, he will be capable, **through** loyalty **and** the real values acquired, to abandon such way and **set out on** other one. However, to **handle** the existence or allow existence without being loyal **mainly** with what we born with, that is, **an** attentive and critically assumed tradition, means to make reactivity itself a criterion to live; I feel like, I do not feel like, I like it, I do not like it, it seems to me, it does not seem to me.

Paragraph 8

Spanish

Hasta los diez años de edad (**ahora quizá antes**), el niño puede seguir repitiendo: “Lo ha dicho la profesora, lo ha dicho mamá”. ¿Por qué? Porque, por naturaleza, el que ama al niño pone

en su mochila, a sus espaldas, lo mejor de **todo** lo que ha vivido en su vida, lo mejor **de lo** que ha elegido en su vida. Pero, llegado un cierto momento, **la** naturaleza provoca en el niño, en quien fue niño, el instinto de coger la mochila y ponerla ante sus ojos (en griego se dice pro-ballo, de donde deriva la palabra española “problema”). Es decir, ¡lo que se nos ha dicho tiene que convertirse en problema! Si no se vuelve un problema, nunca adquirirá madurez y será abandonado irracionalmente o se mantendrá **irracionalmente**.

English

At the age of ten years old a child can keep repeating, “The teacher said it, mom said it.”

Why? Because, by nature, the one who loves the child **places** in his backpack in his shoulders, the best of what he has lived in his life, the best that it has chosen in his life.

However, in at certain moment, nature provokes in the child, **the one** who was a child, the instinct of grabbing the backpack and putting it before his eyes (in Greek it is said pro-ballo, which **is derived** from the Spanish word “problem”). That is, what we **have been told should turn** into a problem! If it does not become a problem, he will never be **mature** and will be **irrationally abandoned** or held.

Paragraph 9

Spanish

Nuestra insistencia se centra en una educación crítica: el joven se alimenta del pasado, a través de una vivencia del presente **con la que se encuentra** y que le propone ese pasado dándole sus razones; pero él debe coger este pasado y estas razones, ponerlo todo delante de sus ojos, confrontarlo con su propio corazón y decir: “es verdad”, “no es verdad”, o “lo dudo”. Y así, con la ayuda de una compañía (pues sin esta compañía el hombre está **demasiado** a merced de las tempestades de su corazón, en el sentido instintivo, no bueno del término), puede decir: “sí”, o “no”. Y, al hacer esto, adquiere su fisonomía de hombre.

English

Our **perseverance is focused on a critical education**: the young person feeds on the past, through **lived experience** of the present and that such past proposes him by giving its reasons. **However**, he has to take this past and those reasons **and** put everything in front of his eyes, confront it with his own heart, and say “it is true,” “it is not true,” or “I doubt it.” **Therefore**, **with the help of someone** (since alone the man is at the mercy of the **struggles** of his heart; in the **instinctive sense**, not the good **sense** of the word), he can say yes or no. When doing this, he acquires his **man physiognomy**.

Paragraph 10Spanish

La duda es el resultado (provisional o no, no lo sé) de una investigación, pero el problema es una invitación a comprender lo que tengo delante, a descubrir en ello un bien nuevo, una verdad nueva, es decir, a obtener **de ello** una satisfacción más completa y madura.

Si falla alguno de estos tres factores: tradición, vivencia presente que propone y da sus razones, y crítica, el joven es una hoja frágil, lejos de su propia rama (“¿Adónde vas?”, decía Leopardi), víctima de la opinión pública general que crea el poder real: ¡Cómo agradezco a mi padre el haberme acostumbrado a preguntar las razones **de cada cosa, cuando**, todas las noches antes de dormir, me repetía: “Debes preguntarte el porqué. Pregúntate el porqué” (¡y él lo decía por motivos **bien** distintos!).

English

Doubt is the result (temporal or not, I do not know) of an investigation, but the problem is an invitation to comprehend what is **in front of me**, to discover a **new good in it, a new truth**; that is, to get a **more complete and mature satisfaction**.

If one of these three factors fails: the tradition, the current life lessons that are proposed and give their reasons and criticism; the young person is a fragile leaf far from his own branch (Where do you go? said Leopardi) victim of the general public opinion that creates a real power. How can I thank my Father for being used to ask the reasons why, every night before going to sleep, I said to myself “You must ask why. Ask why” (and he said it for very different reasons.)

Paragraph 11

Spanish

El hombre, y por tanto también el propio joven, es relación libre con el destino, con el infinito, con Dios, con la verdad y con el bien. Es una relación libre y por tanto son misteriosos los derroteros por los que andará su búsqueda del destino. Esto jamás debe detener nuestra atención, ni agotar nuestra propuesta y nuestra ayuda. A un abúllico puedes hacerle hacer lo que quieras, pero no puedes educarle más allá de un cierto límite.

“Ellos tratan constantemente de escapar de las tinieblas de fuera y de dentro a fuerza de soñar sistemas tan perfectos que nadie necesitará ser bueno” (Eliot).

English

The man, and therefore the youth person himself, has a free relation with destiny, with the infinite, with God, with the truth and with good. It is a free relation; so, the paths in which he will walk in search for his destiny are mysterious. This never should stop our attention, nor exhaust our proposal and our help. You can make an apathetic person what you want him to do, but you cannot educate him beyond certain limits. “They constantly try to escape from darkness just by dreaming so perfect systems that no one would need to be good” (Eliot).

Paragraph 12

Spanish

Los factores fundamentales de todo el proceso educativo son estos: en primer lugar, el valor de **la** tradición, el primer factor perseguido y censurado allí donde de alguna forma domina un poder **en la** sociedad, en la sociedad familiar, en **la** sociedad civil o en la sociedad religiosa, **paradójicamente**. En segundo lugar, la figura del educador, que es el lugar en el que la tradición, que se ha hecho consciente, se vuelve propuesta. Pero una propuesta que debe acompañar en el impacto, por tanto en la comparación, mostrar **en la comparación** las razones de la propuesta misma. Pero esto –tercer factor, es decir, la verificación- no es matemática como resultado, no es lógico, se detiene, como he dicho antes, en el umbral de **la** libertad. Aquí reside **todo** el drama del riesgo de educar.

English

The **fundamental factors** of all the **educative process** are these: in first place, the value of tradition, the first factor pursued and **condemned** where in some way has a power over society, in the **familiar society**, in **civil society**, or in **the religious society**. In second place, the **teacher's figure**, which is the place where the tradition, that has become **aware**, it is **set**. However, a proposal that should **go along** with the impact, **as** in the comparison to show the reasons of the proposal itself. **Nonetheless**, this – third factor, that is, verification- is not mathematics as a result, it is not logic, **and** it stops, as I said, before the threshold of freedom. Here lives the drama of the risk of **educating**.

Paragraph 13

Spanish

La carta circular, igual que el memorando, se ha utilizado incorrectamente, porque se usa para enviar transcripciones de acuerdos, para convocar reuniones, para tramitar

disposiciones, lo cual no debe ser, porque cada uno de estos tipos documentales tiene su formato.

Otro problema que se presenta es que, a veces, se hace una combinación incorrecta del memorando con la carta circular y se dice que es una circular, es decir, se coloca la expresión CIRCULAR NO, se utilizan las palabras guías del memorando, se le agrega saludo y, finalmente, la despedida. El uso de este formato **se ha generalizado** y, el problema es que se hace con la convicción de que es correcto.

English

The **circular letter**, as a memo, **has been used incorrectly**, since it is used to send transcriptions of agreements, to **arrange for a meeting**, to **process** provisions, and this is wrong, as each one of these **documentary types** has its **own** format.

Another problem that appears is that sometimes, an **incorrect combination of a memo with a circular letter** is made, and then it is said that it is a circular **letter**; in other words, the expression CIRCULAR LETTER N.o is written on it, the **guide words** of a memo are used, a **greeting is added**, and finally the farewell. The use of this format **has been applied indiscriminately** and the problem is that it is done with the **certainty** that it is correct.

Paragraph 14

Spanish

En cuanto a los márgenes, se puede consultar la tabla de la página 30, **que** indica cómo determinarlos para una carta pequeña, mediana, grande y de más de dos páginas. Se debe recordar que la carta circular aunque sea pequeña, necesita más espacio, pues hay que escribir el nombre del tipo documental y dejar, aproximadamente, de tres a cuatro espacios verticales después de la fecha y tres o cuatro espacios antes del destinatario, lo que provoca

aumento del tamaño. También hay que considerar el tamaño **de la letra y la fuente** para fijar los márgenes. Es recomendable utilizar la vista previa para tomar la decisión final.

En cuanto a la calidad del papel, el tipo y el tamaño de la letra, se aplican los mismos criterios explicados para la confección de las cartas tradicionales.

English

Regarding the margins, the chart in page 30 **can be checked**. It shows how to determine the margins **for a short, medium, or large letter** and a letter of more than two pages. **It must be remembered** that the **circular letter no matter if it is small**, needs more space, because the name of the **documentary type has to be written** and it has to be left from three to four vertical spaces after the date and three or four spaces before the addressee, approximately; **and this causes an increase in size**. In addition, the **font size should be considered** to establish the margins. **Therefore**, it is advisable to use the **preview image** to take the **final decision**. **Moreover**, regarding the quality of the paper, **and the type and font size**, the same criteria explained to the creation of **traditional letters is applied**.

Paragraph 15

Spanish

Aunque, no muy utilizada actualmente, otra manera de escribir este tipo de carta es usar el estarcido para obtener la cantidad de cartas circulares necesarias. El estarcido tradicional (**esténcil**) se escribe con una máquina manual, eléctrica o electrónica **y** utilizando una plantilla y un estilete el responsable firma directamente el estarcido, se reproducen por medio del polígrafo o mimeógrafo las copias necesarias. Este sistema es más económico, aunque no se logra buena calidad, pero si se quiere mejorar la calidad de las copias, se puede utilizar un estarcido electrónico; el procedimiento es diferente porque se utiliza un original firmado y

mediante un procedimiento de quemado, se logra mayor cantidad de ejemplares y con mejor calidad.

English

Even though, it is not commonly used currently, another way of writing this type of letter is to use a stencil to get the necessary number of circular letters. The traditional stencil is written with a manual, electric, or electronic machine by using a template and a stiletto, the person in charge signs directly the stencil, and the necessary copies are duplicated through the polygraph or mimeograph. This system is more inexpensive; nevertheless, its quality is not good. However, if the quality of the copies needs to be improved, it can be used an electronic stencil. The procedure is different, because it uses an original document already signed and through a rip procedure it is obtained a greater number of copies with better quality.

5.1.3 Glossary

The glossary is the last data collection instrument of this research project, its function is to gather all the difficult or unknown words for the translator and to find out about their meaning and equivalent in the target language. In this research project, there are two glossaries; one from English into Spanish and the other one from Spanish into English. Each glossary must contain at least, 25 words and the aspects to be included in the glossaries are the word, its equivalent, its definition, its grammatical category, and one or two synonyms. These glossaries are very important in this research project because they will allow the translator to understand the unknown words and; therefore, to understand the text correctly.

Glossary from English into Spanish
Basic Training on the Risk of Education

English Term	Spanish Term	Definition	Grammatical Category	Synonyms
wards	guardias	The action of guarding. A body of guards	noun	guard
exhaustive	exhaustivo	Very thorough, comprehensive and complete	adjective	comprehensive, complete
schooling	escolarización	The process of being taught in a school	noun	education, tutoring
conceived	concebida	To form a notion or idea of	verb	conceptualize, formulate
crumbling	desmoronamiento	To disintegrate gradually; collapse	noun	disintegrating, breaking up
impoverished	empobrecido	Reduced to poverty	verb/past participle	poor, ruined
creeds	creencias	An accepted system of religious or other belief	noun	doctrine, beliefs
scorching	brillaba/abrasaba	Burning; very hot	verb/past tense	burning, hot
reddish	rojizo	Somewhat red; tending to red	adjective	somewhat red
wee bit	un poco	Little, very small	adverb	slight, little
appeased	apaciguaba	To bring to a state of calm	verb/past tense	pacify, tranquilize
thirst	anhelo	An eager desire for something	noun	desire

deemed	considerados	To judge or consider	verb/past tense	consider, believe
witness	testimonio	Declaration in which something is affirmed or assured	noun	statement, disclosure
sieve	colador	An utensil used for separating larger pieces from smaller ones	noun	colander
spark	chispa	The light produced by a sudden discharge of electricity through air	noun	fire
igniting	enciende	To (cause to) catch fire	verb	set on fire
giddiness	euforia	Lighthearted	noun	happy
lust	lujuria	Intense sexual desire or appetite	noun	passion, carnal desire
endowment	legado	The property, or funds, with which an institution or person is endowed	noun	benefit, inheritance
brimming	lleno	To be full to the brim or to the top edge	adjective	full
unleashing	desata	To free from restraint or control	verb	release
detrribalisation	destribalización	To cause (members of a tribe) to lose their characteristic customs or social, religious, or other organizational features	noun	disunion
detachment	desinterés	Aloofness or indifference	noun	lack of emotion, carelessness

irksome	irritante	Annoying; irritating; tiresome	adjective	tedious, disturbing
tweaked	modificarse	To make a minor or major adjustment to	verb	transformation, change
hitherto	hasta ahora	Up to this time; until now	adverb	up till now, previously
endeavour	empeño	A strong effort	noun	effort
succinctly	concisamente	Expressed well in few words	adverb	briefly
dwell	vivimos	To live or stay as a permanent resident	verb	live, reside

Glossary from Spanish into English

“Información La Cometa,” “El Riesgo Educativo como Creación de la Personalidad y de la Historia,” and “Elaboración de Tipos Documentales de Uso Frecuente”

Spanish Term	English Term	Definition	Grammatical Category	Synonyms
gestionar	manage	Hacer los trámites o diligencias necesarios para resolver un asunto	verb	tramitar, negociar
incidir	to have a direct impact	Causar un efecto una cosa en otra, repercutir	verb	afectar a
despóticamente	despotically	Perteneciente o relativo al déspota (Persona que abusa de su poder o autoridad)	adverb	autoritariamente, autocráticamente
cónclave	conclave	En la Iglesia católica, reunión de los cardenales y lugar donde se juntan y encierran para elegir un nuevo Papa	noun	asamblea, reunión

púlpitos	pulpits	Tribuna elevada desde donde se predica, se canta o se realizan otros oficios.	noun	plataforma, estrado
incertidumbre	doubt	Inseguridad, duda, perplejidad	noun	vacilación, indecisión
declinar	decrease	Decaer, menguar las facultades	verb	debilitarse
sustancialmente	substantially	Esencial, fundamental	adverb	primordial, básico
abstracto	abstract	De difícil comprensión	adjective	impreciso, inexacto
escéptico	skeptic	Que duda o no cree en ciertas cosas	adjective	incrédulo, receloso
reactividad	reactivity	El estímulo sensorial o inusual interés en aspectos del entorno	noun	reacción
despojada	stripped	Desposeerse voluntariamente de una cosa	adjective	desprenderse, quitar
dote	dowry	Cantidad de bienes o dinero que la mujer aporta al matrimonio o que entrega al ingresar en un convento o institución religiosa	noun	asignación, regalo
mediador	intermediary	Que interviene en una discusión o enfrentamiento para encontrar una solución	noun	conciliador, intercesor
conmoción	commotion	Agitación o inquietud del ánimo	noun	emoción
suscitar	provoke	Causar, promover o provocar	verb	ocasionar, producir
aval	guarantee	Firma al pie de un escrito por la que una persona responde de otra	noun	garantía, fianza

nociones	ideas	Conocimiento o concepto que se tiene de algo	noun	noticia, conocimiento
paradójico	paradoxical	Que incluye paradoja o que usa de ella (Contradicción, al menos aparente, entre dos cosas o ideas)	adjective	contradictorio, disparatado
irracionalmente	irrationally	Opuesto a la razón o fuera de ella	adverb	absurdo, ilógico
alienados	alienated	Loco, afectado de alienación mental	adjective	desequilibrado, perturbado
fisonomía	physiognomy	Aspecto particular del rostro de una persona	noun	cara, semblante
homologación	standardization	Verificación del cumplimiento de ciertas especificaciones o características por una autoridad oficial	noun	igualamiento
racionalidad	rationality	Existencia o posesión de la razón	noun	cordura, sensatez
abúlico	apathetic	Que padece abulia, que no tiene voluntad o energía	adjective	desganado, insensible

Chapter VI

Conclusions and Recommendations

6.1 Purpose of the Conclusion

Not only the introduction, but also the conclusion is an important part of a research project. Every investigation project should have an introduction and a conclusion. In the introduction the researcher tells the audience what the project is about, the specific topics and subtopics that are going to be discussed, and if the paper is only theoretical or also applies instruments to discover something; on the other hand, in the conclusion the researcher makes a summary containing all the points treated in the investigation, it is general and only includes the main ideas of each paragraph because it only wants to remind the audience about the content of the investigation project.

The conclusion of a research project must summarize the content and purpose of the investigation, it should be natural and written in a way that attracts the reader and makes him feel interested in continuing with the reading; that is, the conclusion should be interesting for the audience and appropriate to show the results gotten by the researcher in the research project. The purpose of the conclusion in every investigation project is to give a brief report of what has been investigated in the project and to give the audience the results obtained from the theoretical information about the topic and the application of the data collection instruments (Bennette, 2014). In this research project, the purpose of the conclusion is to make sure that the researcher can successfully achieve the objectives that have been established at the very beginning. To make that possible, in this chapter the specific objectives are stated separately to make the conclusions individually and to see which recommendations the researcher offers.

6.2 Conclusions

6.2.1 To translate the documents Basic Training on the Risk of Education from English into Spanish for La Cometa and El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa and Elaboración de Tipos Documentales de Uso Frecuente from Spanish into English for La Cometa and COVAO High School

To achieve an accurate translation the first thing the translator must do is to read the whole text. In this research project, the researcher applied first the general reading because she needs to understand what the texts are about before translating them, and then, after this general reading, the translator carries out a close reading with the objective of analyzing the texts from the translator's point of view. All this is very helpful for the translator because in this way, she can get familiar with the documents better, and the processes of understanding and translation become easier.

Then, the translator should carry out a deep analysis of the text which is very useful because it lets the translator know the kind of text she is dealing with. The analysis of the text is important to guarantee that the translation will be accurate, it will reproduce as exactly as possible the meaning of the original text, it will also be natural, using the vocabulary and language appropriate to the kind of text and finally, that the translation will be communicative, that is, it expresses all the aspects in an understandable way to the audience. To make an effective analysis of the text the translator should take into account the intention of the text which can be to inform, to persuade, to express, or to entertain; the intention of the translator which should be the same of the text in order to provide a translation with the accuracy, naturalness, and communicativeness mentioned before; the text style, which can be narrative a dynamic sequence of events with emphasis on verbs, descriptive which is static, discussion that highlights the abstract names and mental activities, and dialogue which makes

emphasis on colloquialism. Also, there are the stylistic scales which are divided in scale of formality, scale of generality or difficulty and scale of emotional tone; then, the text function which can be expressive, informative, and vocative and finally; the type of translation which can be semantic or communicative. This analysis is very important in order to translate a text correctly, and in this project it was essential to determine the characteristics of each text.

Thanks to this technique, the translator found that all the texts were informative, and that they had some different characteristics and some others alike; also throughout this analysis it was easier for the translator to make the translation following the real intention of the original text. Therefore, the researcher achieved successfully the translation of the texts after applying correctly the analysis of the text and the different translation procedures.

6.2.2 To apply various translation procedures to the documents in order to achieve communicative texts

The color coding technique was important for the translator of this project because she needed to find six different translation procedures in thirty different short paragraphs from both translations. The procedures applied were, in the first place, transposition, which is the change in grammar; the second one is modulation, which is the change of viewpoint in the translation; the third one is omission which is the elimination of particles or words because they are unnecessary in the target language; then, amplification, which occurs when some words should be added in order to get naturalness in the text. Next, there is explicitation, which is used when there is a word that has no translation and it is transferred to the target language; however, not everybody will be able to understand it, so the translator has to add an explanation of what the word means and if possible, give examples of it too. Finally, the last procedure to be analyzed is literal translation, it occurs when there are two

sentences, one in the source language and the other one in the target language and there is an accurate connection of structure and meaning between them.

The application of all these translations procedures is of great importance as they help translators guarantee an acceptable translation that any person who knows the target language can read and understand thoroughly without major evidence of the translation process. This happens because the translation procedures allow the translator to render texts that are communicative, natural, and accurate.

In this research project the translator found, that in the translated texts which are mainly informative most of the translation procedures applied were transpositions and literal translations. She also found some modulations, omissions, and amplifications, but those translation procedures were not in all the thirty texts and it was more difficult to find them than to find the first two mentioned. Finally, in those texts there were around seven or less explicitations, but no more than ten. At the end, the translator could achieve the objective successfully and was able to find every single procedure in the selected texts.

6.2.3 To analyze the effect of the translation techniques applied on the documents

The translation techniques had a great impact in this research project as they helped the translator to achieve a deep analysis of the texts and be able to translate them accurately, to find all the translation procedures applied in the translations and original documents by the color coding, and to understand the texts completely without guessing the meaning of words because in the glossaries, the translator included all the unknown words for her. When the color coding technique was applied it was very useful to find and classify easily with different colors all the translation procedures that appear in the texts.

Another aspect that is important to mention is that when the translation is from English into Spanish the translator will find more amplifications than omissions and, on the

other hand, if the translation is from Spanish into English, there will be more omissions than amplifications so, it also happened in this research project.

6.2.4 To design a glossary with the most relevant terminology found in both texts

The glossary was the last data collection instrument applied to the translated texts. Special emphasis has been put multiple times along this research in the importance of creating an appropriate glossary, before and during the translation process. This powerful tool was created for both translated texts and it was possible to get a better understanding of the author's original ideas by looking up the meaning of some words, their synonyms and grammatical function of the different complex words found in the original texts.

The glossary consisted on choosing the most relevant terminology; including technical terminology, difficult words, new words, or uncommon words. In this case, the translator chose the unknown words for her because the documents did not have technical vocabulary, but there were many words that she did not know.

So, when the translator had already chosen the words to be included, she also had to add some other necessary information such as, the equivalent of the words in the target language, their definitions, their grammatical categories and one or two synonyms; from those aspects the ones which were a must were the equivalents, definitions and grammatical categories. Synonyms, were a plus that the translator wanted to add, as well as other aspects such as, antonyms, examples, pictures, or the transcription of the words .

The importance of this data collection instrument is that it will help the translator to understand the whole text without having to guess the meaning of unknown words because they already have been organized in a chart. Also, it is important because if the translator guesses the meaning of a word, she is more likely to change the sense of the text without

realizing it, just because she did not know the real meaning within the context. This objective was successfully achieved by the researcher too.

6.3 Restatement of the Research Question

Every single research project must have a research question which will be the center of all the aspects treated in the project. In this project, the research question is: What is the effect of the procedures and methods used to translate *Basic Training on the Risk of Education* from English into Spanish for La Cometa and “El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa, and Elaboración de Tipos Documentales de Uso Frecuente” from Spanish into English for La Cometa and COVAO High School?

The instruments used to translate those documents were the analysis of the text, the color coding, and the glossaries. The analysis of the text was very useful and necessary because it let the translator knew the kind of text she was dealing with. The color coding was successfully applied throughout it and let the translator knew that there were some procedures more common than others due to the intention and function of the texts. The glossaries were the most important instruments because with them, the translator was able to know the meaning of the unknown words for her and be sure that the translation has the same intention as the original text. Finally, the procedures applied to the translation of these documents were also successful because the translator was able to explain the procedures she had applied throughout the translation process.

6.4 Unexpected Results

In the case of the unexpected results, the researcher has to mention that she had thought that she would have found more modulations in those texts, at least the same number of transcriptions, but there were not so many modulations. Also, there were not many

omissions and amplifications as she had imagined she was going to find in the selected paragraphs. Finally, the original texts from *La Cometa* had a lot of mistakes in grammar, word order, and punctuation marks, and the translator had to fix them before translating. As a consequence she had to read those texts many times in order to understand them all the information written with or without mistakes.

6.5 Recommendations

The translator recommends that it is important to provide certain guidelines which will help in the progress of a research project and save time to be able to work on other relevant aspects. First, it is essential to have a good command of the vocabulary of different fields. Not all the translations are the same or related to the same topic; therefore, it is important to get as much general vocabulary as possible, as well as synonyms, antonyms, and all type of linguistic elements in order to apply them during the translation process.

Before starting to translate, it is important to take the time to read the texts carefully and several times. This will provide a better understanding of the intentions of the author while writing the text, making the translator familiar with any unknown terms or definitions, which will be used later in the translation. This has special relevance when the text to be translated has technical style and becomes a challenge for a translator who is not familiar with the vocabulary, for instance, medical or judicial documents.

The glossary must not be omitted because it is a greatly useful tool, which will save time during the translation process. It must be compiled with words at any stage of the translation process; especially before and during the translation, but it is possible that some new words come up in the final revisions of the text.

Finally, it is important to distribute the available time correctly. A graduation project demands time to develop complete and professional results. Students may consider the

limitations, the necessary organization in the translation process, the deadlines established by the University and, of course, the time available to develop the thesis itself. Doing a translation requires quality time invested to obtain reliable and elaborated texts, so it is important to focus on preparing a good document where the theory is applied in a practical and defined way.

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Attachments

Información La Cometa

Biblioteca Virtual de Tirrases

La Cometa

Historia

Desde el año 2006 la Municipalidad de Curridabat comenzó a gestionar la adquisición de un terreno que permitiera abordar el distrito de Tirrases de forma cercana, incidiendo directamente en el territorio con acciones locales. En el 2008 se efectuó la compra de lo que era anteriormente el Leprosario de las Mercedes y posteriormente el Centro de Rehabilitación para el Adicto (ACERPA), un área de 45 km² ubicado en el centro de Tirrases Arriba que alojaría un año después al Colegio Técnico Profesional Uladislao Gámez Solano por donación del municipio al Ministerio de Educación Pública.

En la Sesión Extraordinaria # 044 - 2012, del 22 de febrero de 2012 de la Municipalidad de Curridabat celebrada en el salón “José Figueres Ferrer” se dio a conocer en el seno del Concejo Municipal el Proyecto La Cometa, este se proponía inicialmente bajo un convenio de cooperación entre la Universidad Católica y la Municipalidad de Curridabat. Después de algunos meses para la conclusión del planteamiento y los arreglos del inmueble, el 12 de Diciembre del 2012 se inaugura oficialmente el centro ubicado también en el terreno de Las Mercedes.

El centro comienza a funcionar con los programas de Apoyo al Estudio y Cursos Libres, después de seis meses de su apertura, comienza a tener un promedio de 1100 visitas al mes, y se da inicio al programa de Formación Integral de Técnicos y se suman algunos cursos artísticos. Además los servicios de Biblioteca y Préstamo de Computadoras arrancan con participación muy constante de jóvenes de secundaria. Así poco a poco se establecen

vínculos con la comunidad y se da inicio con un programa más intensivo de liderazgo y voluntariado, recibiendo a su vez profesionales en formación en programas de Trabajo Comunal y Prácticas Profesionales, así como colaboración de otras asociaciones e instituciones. En Mayo del 2014 finaliza el convenio con la Universidad Católica y a partir de ahí la Municipalidad asume la administración a tiempo completo del centro, generando otros convenios con el Ministerio de Educación Pública para el programa de Educación Abierta y con la Asociación Incubadora Parque Tec para el programa de acompañamiento de emprendedores.

Descripción de la población y sus necesidades.

Según el Censo Nacional 2011, Tirrases cuenta con un total de 16.247 personas, de los cuáles un 43% se encuentra entre los 12 y 34 años de edad, población joven según la Ley de la Persona Joven. Bajo el estudio realizado por el Sistema de Información Estadística en Derechos de la Niñez y Adolescencia basado en dicho Censo, un 35% de las personas menores de edad del distrito no están estudiando. En la Encuesta de Hogares 2012 realizada para la Municipalidad de Curridabat se encuentra que en Tirrases, un 37% de las personas mayores de 15 años tienen Educación Primaria Incompleta o menos, al preguntar las razones por las cuáles las personas entre 5 y 17 años del cantón no asisten a un Centro Educativo, el 43% no da razón alguna, el 23% indica que les gusta y el otro 44% brinda razones varias como falta de dinero, salud, trabajo, bajo rendimiento, entre otros.

Los datos de condición educativa vista a la luz de la situación de pobreza que se vive en el distrito de Tirrases, que según la Encuesta de Hogares, bajo el Método Integrado de evaluación de la pobreza, aproximadamente un 39% de los encuestados se encuentra viviendo en pobreza, se suman a otras condiciones que afectan negativamente el desarrollo

humano local y que se asocian entre sí para disminuir las posibilidades de salir de una situación de riesgo que afecta de forma estructural a las familias de la zona.

Frente a esto y según múltiples estudios realizados por la Unicef y otras instancias, el acceso a la educación integral es un indicador de mejores posibilidades de desarrollo humano. Es por esto que la Municipalidad de Curridabat se propone generar un programa de mejoramiento integral de la educación, en concordancia con las Políticas Públicas aprobadas en el año 2011 por el Concejo Municipal llamadas Cantón Emprendedor y Aprovisionamiento de Infraestructura y Equipamiento de Bibliotecas y relacionado con la urgente necesidad de intervenir en las necesidades educativas del cantón y que el Oficio OJ-4-2013 de la Procuraduría General de la República esclarece la potestad de las municipalidades de incidir en la educación del cantón y lo vincula a la responsabilidad del desarrollo humano local; siendo más específico el artículo 4 de la Ley 4574 del 4 de mayo de 1970 (anterior Código Municipal) que dice en su punto 2 “Impulsar enérgicamente la educación general y vocacional de los habitantes del cantón, coordinando su actividad con los organismos nacionales o particulares dedicados a dirigir o ejecutar labores educativas de todo orden”; y retomándose de forma más genérica en el punto h del Artículo 4 de Código Municipal que dice “Promover un desarrollo local participativo e inclusivo, que contemple la diversidad de las necesidades y los intereses de la población”. El oficio establece que aunque no se haya incluido la redacción tan específica indicada anteriormente en el Código vigente, las atribuciones municipales responden en este caso a un modelo más amplio escogido por el legislador que asocia a la Municipalidad a la labor de promover la educación como una necesidad propia del ser humano

La Cometa.

Misión

La Cometa es un centro de desarrollo humano que ofrece a la comunidad un espacio de encuentro y formación mediante procesos educativos, culturales y de acompañamiento que propicien el crecimiento integral de la persona.

Visión

Ser un centro de educación para la libertad, reconocido por la comunidad que genera personas conscientes de su dignidad humana, capaces de contribuir con la transformación responsable, de su entorno.

Programas

Con el fin de cubrir las diversas áreas de educación que fortalecen el desarrollo de la persona se plantean seis programas que se describen a continuación:

Apoyo al estudio: se busca acompañar y apoyar a estudiantes de secundaria y de educación abierta en sus procesos de aprendizaje mediante tutorías individuales y grupales, orientación vocacional, apoyo en tareas y trabajos, estudio individual y espacios de arte y promoción cultural.

Cursos Libres: se brinda a la comunidad cursos de participación y de aprovechamiento (reconocidos por Servicio Civil), con el fin de fomentar el aprendizaje de habilidades y aptitudes en áreas que les permita capacitarse para laborar y crecer de forma integral. Entre ellos se ofrecen cursos como: Computación, Inglés, Acercamiento a otros Idiomas (Portugués, Francés y Alemán), Secretariado, Técnica de Uñas, Peluquería, Globoflexia, Manualidades, entre otros.

Cursos Artísticos: con el fin de ofrecer espacios de belleza y disciplina, se ofrecen varios programas de arte y cultura para la población de diferentes edades, entre ellos se brinda Ballet, Teatro, Música, Pintura, Bailes Populares, entre otros.

Educación Abierta: en convenio con el Ministerio de Educación Pública se imparten tutorías semanales y apoyo al estudio para la preparación de exámenes de educación abierta para aquellas personas que no hayan terminado sus estudios en primaria o secundaria o necesiten aprender a leer y escribir.

Incubadora de Empresas: se ofrece también el espacio de acompañamiento para emprendedores o personas con ideas productivas que deseen formar su propia empresa, se brindan talleres y acompañamiento individual y se ofrece a su vez un espacio mensual en la Feria Familiar del Tirrá para vender sus productos.

Biblioteca: la comunidad puede acceder a la biblioteca para el préstamo de libros de literatura, poesía, ciencia, arte, historia, libros académicos, biografías, inglés, entre otros, también puede tener espacio de lectura en La Cometa y acceso a la biblioteca

Además de esto ofrecemos otra diversidad de espacios, entre ellos: Uso tutelado de la computadora, actividades culturales, recreativas y artísticas (pintura, dibujo, cineforos, recitales, grupos de lectura, rally, ferias, espacios de recreación, etc.), formación continua (talleres, grupos asociativos, capacitaciones, ferias y otras formaciones), ferias comunitarias (recreación familiar, feria de la salud, feria de emprendedores, entre otros).

El Riesgo Educativo como Creación de la Personalidad y de la Historia

Diálogos de la Catedral

EL RIESGO EDUCATIVO, COMO CREACIÓN DE PERSONALIDAD Y DE HISTORIA

Por: Pbro. Marco Valera

Introducción

1. El contexto actual

“Jamás ha tenido a su disposición el ambiente, entendido como mentalidad y modo de vida, tales instrumentos como ahora para invadir despóticamente las conciencias. Hoy más que nunca el educador, o más bien el “deseducador” soberano, es el ambiente, con todas sus formas expresivas” (*L. Giussani, Llevar la esperanza*).

“Cuántos vientos de doctrina hemos conocido en estas últimas décadas, cuántas corrientes ideológicas, cuántas modas del pensamiento... La pequeña barca del pensamiento de muchos cristianos con frecuencia ha quedado agitada por las olas, zarandeada de un extremo al otro: del marxismo al liberalismo, hasta el libertinismo; del colectivismo al individualismo radical; del ateísmo a un vago misticismo religioso; del agnosticismo al sincretismo, etc. Cada día nacen nuevas sectas y se realiza lo que dice san Pablo sobre el engaño de los hombres, sobre la astucia que tiende a inducir en el error (Cf. Efesios 4, 14). Tener una fe clara, según el Credo de la Iglesia, es etiquetado con frecuencia como fundamentalismo. Mientras que el relativismo, es decir, el dejarse llevar «zarandear por cualquier viento de doctrina», parece ser la única actitud que está de moda. Se va constituyendo una dictadura del relativismo que no reconoce nada como definitivo y que sólo deja como última medida el propio yo y sus ganas” (Homilía del cardenal Ratzinger en la misa por la elección del Papa, celebrada en el Vaticano antes de comenzar el cónclave).

“Si hubiera una educación del pueblo todos estarían mejor” (Luigi Giussani).

La razón fundamental de que exista una educación dirigida a los jóvenes es el hecho de que a través de ellos se reconstruye una sociedad; por esto, es un gran problema de la sociedad, ante todo, educar a los jóvenes (lo contrario de lo que en este momento ocurre).

Está sucediendo algo que nunca antes había sucedido: está en crisis la capacidad de una generación de adultos de educar a sus propios hijos.

Durante años, desde los nuevos púlpitos –colegios y universidades, periódicos y televisiones– se ha predicado que la libertad es ausencia de vínculos y de historia, que se puede crecer sin pertenecer a nada y a nadie, siguiendo simplemente el propio gusto o placer.

Se ha convertido en algo normal el pensar que todo es lo mismo, que en el fondo nada tiene valor excepto el dinero, el poder y la posición social. Se vive como si la verdad no existiera, como si el deseo de felicidad, del que el corazón del hombre está hecho, estuviera destinado a permanecer sin respuesta.

Se niega la realidad, la esperanza de un significado positivo de la vida, y por esto se corre el riesgo de sacar adelante una generación de jóvenes que se sienten huérfanos, sin padres y sin maestros, obligados a caminar como sobre arenas movedizas, paralizados frente a la vida, aburridos y a veces violentos, en cualquier modo, a la merced de las modas y del poder.

Pero su aburrimiento es hijo del nuestro, su incertidumbre es hija de una cultura que sistemáticamente ha demolido las condiciones y los lugares propios de la educación: la familia, la escuela, la Iglesia.

2. ¿Qué es educación?

2.1. Educación es educación de la persona (la finalidad de la educación es que el hombre se realice como hombre)

El tema principal de todo nuestro planteamiento como movimiento es la educación: cómo educarnos, en qué consiste y cómo se desarrolla la educación; una *educación* que sea *verdadera*, es decir, que corresponda a lo humano. *Educación*, por lo tanto, *de lo humano*, de lo que es original en nosotros, que en cada uno se declina de manera distinta, aunque substancialmente el corazón sea siempre el mismo. De hecho, dentro de la diversidad de expresiones culturales y costumbres, el corazón del hombre es sólo *uno*: mi corazón es igual que tu corazón, y es el mismo corazón de quien vive lejos de nosotros, en otros países o continentes.

La primera preocupación de una educación auténtica y adecuada es *educar el corazón del hombre tal como Dios lo ha hecho*. La moral no es otra cosa que continuar con la actitud en la que Dios crea al hombre frente a todas las cosas, y en la relación original con ellas.

2.2. Educación es introducción a la realidad total en su significado unitario

Un gran teólogo austriaco (J.A.Jungmann) me ha ofrecido la que considero la mejor definición de educación que he encontrado hasta ahora. Dice que la educación es la introducción en la realidad total. Pero, ¿por qué debe ser introducido el hombre en la realidad total? Porque, observaba constantemente el papa Juan Pablo II, cuando hablaba de educación o de cultura, que es lo mismo –porque la educación es el instrumento principal de la cultura y en último término las dos palabras tienen raíces que se entrelazan– el hombre debe ser educado para llegar a ser más él mismo, para realizarse. El hombre, en efecto, no se realiza sino a través del encuentro con el otro: el hombre se desarrolla en virtud de una relación, por el contacto con el otro; el otro es originalmente necesario para que el hombre exista, y también para que llegue a ser él mismo, para que sea cada vez más él mismo. Por eso el hombre está destinado, para que se realice su cumplimiento, al horizonte total.

De todo lo que se debe decir sobre la educación, nos importa subrayar, sobre todo, estos puntos:

2.2.1. La lealtad con la “tradición”, fuente de la capacidad de certeza

Para educar es necesario *proponer adecuadamente el pasado*. Sin esta propuesta del pasado, del conocimiento del pasado, de la tradición, el joven, al crecer, se vuelve abstracto y complicado, o escéptico. Si no hay nada que le proponga una hipótesis de trabajo prioritaria, el joven se la inventa arbitrariamente dándole vueltas, o, mucho más cómodamente, volviéndose escéptico, porque así no tiene ni siquiera que hacer el esfuerzo de ser coherente con la hipótesis que se ha trazado.

“Es la tradición, conscientemente abrazada, lo que ofrece una mirada global sobre la realidad, una hipótesis de lo que significa, una imagen del destino”. Uno entra en el mundo con una imagen del destino, con una hipótesis del significado de todo que no está desarrollada todavía por la lectura de los libros: es el corazón originario, como decíamos antes. “La tradición, en efecto, es como una hipótesis de trabajo con la que la naturaleza lanza al hombre a comparar todas las cosas” (*Luigi Giussani, Los jóvenes y el ideal*).

La realidad total o esta realidad con la que el sujeto se topa, ¿con qué ojos, con qué criterios, es decir, con qué hipótesis de significado será afrontada? Si no existiese una hipótesis de significado, si no existiese un punto de vista precedente, todo tendría mucho menos valor. Un padre -identificando justamente al padre como el educador por excelencia, por naturaleza- ¿con base en qué términos introducirá a su hijo en la relación con la realidad? Sin propuesta, la relación con la realidad es puramente reactiva y es como si empezase siempre desde cero, pura reactividad, instintiva o de opinión, pero no sería nunca un conocimiento en el sentido pleno del término.

Debemos insistir con los jóvenes en el uso de la expresión, de la fórmula científica “hipótesis de trabajo”, porque un hombre conoce sólo con base en una hipótesis de trabajo. La genialidad del hombre está en hallar una hipótesis de trabajo más adecuada. Yo digo que la hipótesis de trabajo a partir de la cual un padre introduce en la realidad a su hijo se llama “pasado”. Es el pasado. El fenómeno educativo se juega en el instante, en el presente. Pero, ¿qué es el presente? Un instante. El instante presente es nada. Su densidad, su riqueza consiste en la herencia del pasado, incluido el instante precedente. En el instante presente sólo entra en juego ese factor misterioso que se llama libertad, que manipula de alguna forma lo que llega desde lo precedente, desde el pasado. La primera condición o el primer factor fundamental de una educación es la riqueza de una tradición. Sin esto no existe posibilidad de educar, o la educación disminuye, se aplana. Es como un encefalograma que puede llegar a estar plano. Esta es la gran hipótesis, más o menos rica, el punto de vista con el que la naturaleza asiste a la nueva criatura en el impacto con la realidad. La existencia arroja a la nueva criatura a una aventura que está llena de dones, no está despojada, desnuda, no es neutra.

Esta dote se llama pasado, y un régimen, en el sentido malo del término, un poder que quiera ejercer su influencia sobre el pueblo, debe cortar en primer lugar las relaciones del pueblo con el pasado, porque un pueblo que no corta con el pasado, un pueblo al que no se le vacía ni anula la memoria, tiene una potencialidad de juicio, y por tanto de crítica y de rebelión, muy grande. De forma inversa, cuanto mayor es la riqueza de una tradición propuesta, tanto más el educando vive con paz la relación con el que es más grande, padre y madre. El cuidado de la tradición. Esto significa que el actor, el mediador de la oferta debe ser lo más consciente posible de lo que pasa. No se puede identificar por completo la conciencia con la riqueza de la tradición porque la mayor parte de la riqueza puede ser comunicada incluso sin

conciencia crítica, pero cuanto más consciente sea de forma crítica, tanto más poderosa será la fascinación que la tradición ejerce. La seguridad, la estabilidad o el equilibrio psicológico de una persona están estrechamente ligados a la positividad de una propuesta que le ofrezca el pasado y la tradición para su nueva vida, que empieza a agitarse. Un sentido para la vida, un significado para la vida no puede no ser identificado sobre todo en algo del pasado o a través de un pasado que se propone.

Pues la palabra tradición no significa simplemente un almacén de noticias, de datos, de costumbres o de comportamientos, sino que significa sobre todo un sentido. Por eso una educación depende y es proporcional a la devoción, a la fidelidad y a la conciencia con respecto al pasado que tiene el educador.

2.2.2. La autoridad: el carácter existencial de una propuesta

El pasado sólo puede proponerse a los jóvenes si se presenta *dentro de la vivencia de un presente* que subraye su correspondencia con las exigencias últimas del corazón. Es decir, dentro de una vivencia del presente que sepa dar razón de sí. Sólo esta vivencia puede proponer y tiene el derecho y el deber de proponer la tradición, el pasado.

La tradición como propuesta se realiza en la figura del educador. No creo que exista una afirmación más carente de sentido que la que dice que un padre no debe dar a su hijo ideas, sentimientos o valores; que el hijo, al crecer, tendría que elegir por sí mismo. No existe nada más insensato y antinatural, porque un padre y una madre son tales no sólo porque den leche primero y después arroz a su hijo según va creciendo, sino porque se dan a sí mismos. De otra forma el ideal sería tener un padre descuidado y una madre tonta.

Evidentemente, si con el paso de los años nuestra vida adquiere estima y devoción, conmoción en la memoria y un agradecimiento cada vez mayor hacia nuestros padres, es porque, según pasa el tiempo, nos damos cada vez más cuenta de lo que fueron, y

descubrimos riquezas en ellos, en sus palabras y actitudes a las que no habíamos hecho caso, ni antes ni después, durante mucho tiempo. Entonces, ¡qué riqueza de conciencia y de contenidos tiene el sujeto educador, su palabra y su actitud!

La cuestión principal en la actitud del educador no está tanto en su coherencia desde el punto de vista ético, porque el chaval en su desarrollo, y superado una cierta etapa de la adolescencia, comprende muy bien que su padre es un hombre como todos los demás, al igual que su madre. La incoherencia en la vida concreta y práctica suscita sentimientos variados entre los que se encuentran la rabia, si conviene, o casi una cierta alegría como aval de nuestras propias limitaciones. Pero hay una cosa que el joven tiene necesidad de ver, y es la coherencia ideal del educador. Cuando los padres insisten en ciertos valores y después, al valorar los casos concretos de la vida, su atención, sus sugerencias para el futuro no tienen en cuenta para nada esos valores en los que insisten, esto genera un escándalo, una herida que raramente llega a curar, que es insanable. Y esto porque el joven tiene sobre todo una exigencia lógica y racional fortísima. Si insistes en este ideal y después todos tus juicios no tienen que ver con él, esto crea un desafecto.

El sujeto educativo debe ser lo más consciente posible y mantener una actitud hacia lo que propone que es sobre todo una actitud de coherencia intelectual, de juicio y por tanto de sugerencia y de valoración adecuada de aquello en lo que insiste. ¡Qué destructivo es que el sujeto que propone incurra en una contradicción a la hora de elegir a sus colaboradores, es decir, que los padres hagan una propuesta de ciertos valores últimos de los significados y el profesor en el colegio o las compañías con las que se permite tranquilamente al hijo ir, tengan una propuesta distinta! No sería nocivo o destructivo si todo se afrontase consciente y críticamente. Entonces sería un aspecto de la introducción del educando en toda la realidad. Pero las razones deben salir a la luz. Todo lo que se censura provoca un malestar y un

fermento inconsciente pero muy activo en el fondo del corazón, haciendo que se asimilen nociones contradictorias, dejando al alma desamparada ante la necesidad moral y ética.

Por eso, además de ser consciente de la tradición, el sujeto educador debe identificar a sus colaboradores según la línea de la preocupación que ha sido o que es fundamental en la relación con los propios hijos. Creo que en este punto debe hacerse cualquier sacrificio, porque no existe un atentado mayor que la incoherencia en la línea que se propone a los jóvenes.

Una propuesta coherente es una cuestión grave que afecta a la salud y a la intensidad de rendimiento de una personalidad. De forma paradójica, sólo si un joven es ayudado a comprobar hasta el fondo una hipótesis coherente ante la vida, será también capaz por lealtad, gracias a los valores reales adquiridos, de abandonar ese camino y de emprender otro. Pero afrontar la existencia o permitir que se afronte la existencia sin ser sobre todo leales con aquello en lo que se nace, es decir, con la tradición atenta y críticamente asumida, significa hacer de nuevo de la propia reactividad el criterio para vivir: tengo ganas, no tengo ganas, me gusta, no me gusta, me parece o no me parece.

2.2.3. La verdadera educación tiene que ser *una educación en la crítica*

Hasta los diez años de edad (ahora quizá antes), el niño puede seguir repitiendo: “Lo ha dicho la profesora, lo ha dicho mamá”. ¿Por qué? Porque, por naturaleza, el que ama al niño pone en su mochila, a sus espaldas, lo mejor de todo lo que ha vivido en su vida, lo mejor de lo que ha elegido en su vida. Pero, llegado un cierto momento, la naturaleza provoca en el niño, en quien fue niño, el instinto de coger la mochila y ponerla ante sus ojos (en griego se dice *pro-ballo*, de donde deriva la palabra española “problema”). Es decir, ¡lo que se nos ha dicho tiene que convertirse en *problema*! Si no se vuelve un problema, nunca adquirirá madurez y será abandonado irracionalmente o se mantendrá irracionalmente.

Una vez puesta la mochila delante de los ojos, se escudriña dentro. Siempre en griego, este “escudriñar dentro” se dice *krinein*, *krísis*, de donde deriva la palabra “crítica”.

La crítica, por tanto, consiste en dar razones de las cosas y no tiene necesariamente un sentido negativo.

Así pues, el joven escudriña dentro de su mochila, y mediante la crítica compara lo que ve dentro, es decir, aquello que le ha puesto en sus espaldas la tradición, con los deseos de su corazón: porque el criterio último para juzgar, en efecto, está dentro de nosotros; de otro modo, estaríamos alienados. Y el criterio último, que hay en cada uno de nosotros, es idéntico: es la exigencia de verdad, de belleza, de bondad... A través de todas las diferencias posibles e imaginables bajo las que la fantasía puede jugar con esas exigencias, éstas permanecen fundamentalmente idénticas en sus motivos, aunque varíen por las diversas connotaciones de las circunstancias que rodean a la experiencia.

Nuestra insistencia se centra en una *educación crítica*: el joven se alimenta del pasado, a través de una vivencia del presente con la que se encuentra y que le propone ese pasado dándole sus razones; pero él debe coger este pasado y estas razones, ponerlo todo delante de sus ojos, confrontarlo con su propio corazón y decir: “es verdad”, “no es verdad”, o “lo dudo”. Y así, con la ayuda de una compañía (pues sin esta compañía el hombre está demasiado a merced de las tempestades de su corazón, en el sentido instintivo, no bueno del término), puede decir: “sí”, o “no”. Y, al hacer esto, adquiere su fisonomía de hombre.

Realmente hemos tenido demasiado miedo de esta crítica, verdaderamente. O bien, quienes no han tenido miedo, no la han aplicado bien. La crítica se ha reducido a negatividad, por el simple hecho de que uno hace problema de lo que se le dice. Si yo te digo algo, plantearse un interrogante sobre ello, preguntarse si es verdad, se considera lo mismo que dudar. La identificación entre problema y duda es un desastre para la conciencia de la juventud.

La duda es el resultado (provisional o no, no lo sé) de una investigación, pero el problema es una invitación a comprender lo que tengo delante, a descubrir en ello un bien nuevo, una verdad nueva, es decir, a obtener de ello una satisfacción más completa y madura.

Si falla alguno de estos tres factores: *tradición*, *vivencia presente* que propone y da sus razones, y *crítica*, el joven es una hoja frágil, lejos de su propia rama (“¿Adónde vas?”, decía Leopardi), víctima de la opinión pública general que crea el poder real: ¡Cómo agradezco a mi padre el haberme acostumbrado a preguntar las razones de cada cosa, cuando, todas las noches antes de dormir, me repetía: “Debes preguntarte el porqué. Pregúntate el porqué” (¡y él lo decía por motivos bien distintos!).

Queremos –éste es nuestro objetivo– liberar a los jóvenes: liberar a los jóvenes de la esclavitud mental, de la homologación que nos vuelve esclavos mentalmente de los demás. Pero sin acostumbrarse a este trabajo, sin realizar un esfuerzo por habituarse a este trabajo, el educando crece reactivamente, asume la reactividad como último criterio, ya sea psíquica o mental. Si el adulto, de una forma u otra, no ha realizado este proceso, o si, con ocasión de su hijo, no aprende él a realizarlo, ¿cómo podrá ayudar a su hijo? En este sentido la libertad entra en juego sobre todo en la figura del educador. La libertad entra verdaderamente en juego en la actitud que el educador asume frente al pasado. ¡Qué triste sería una sociedad en la que nadie se empeñase en defender la posibilidad de comunicar la herencia a las nuevas generaciones! Porque desde los periódicos a la televisión o la escuela, todo puede crear un telón y un filtro aislante que impida el contacto vivo con los valores del pasado. Conocemos poco la Historia de la Iglesia. Un cristiano hijo de la Iglesia que no conoce la historia de su propia casa, ¿cómo puede percibir la profundidad de los valores que se le proponen? Es imposible. Por otra parte, la nobleza de la sangre, del corazón o del alma de una familia se ve precisamente, sobre todo, por la sensibilidad hacia la historia familiar.

Por este tercer factor que entra en juego en el proceso educativo decimos que el hecho educativo es un “riesgo”.

Es el aspecto más dramático. Creo que muchas veces, es más, normalmente, pocas cosas crean tanta desilusión o dolor en los padres como lo que se deriva de este punto del discurso. Ya lo he dicho con otras palabras. Lo que se quiere proponer no se puede proponer sin más. La educación no consiste en proponer y ya está. Es necesario de alguna forma entrenar, en la medida de lo posible, a la propia criatura a comparar lo que se le ha dado con la problemática a la que le abre el desarrollo de la vida. La experiencia que realiza el hijo al crecer, la experiencia, es decir, el impacto de la realidad con un sujeto es una presencia provocadora que tiene la misma raíz que la palabra cristiana “vocación”. De hecho, la vocación pasa a través de las provocaciones determinadas por este impacto. Estas provocaciones plantean preguntas a las que el joven debe responder, ante las cuales debe ejercer su responsabilidad, su capacidad de respuesta. La educación debe implicar una ayuda para ejemplificar estas respuestas, que en el fondo es lo que hemos dicho antes hablando de crítica.

Es necesario saber dar razones de lo que les damos a ellos. Dar razones no es nunca un fenómeno abstracto. Quiere decir mostrar cómo lo que yo te doy es capaz de hacerte afrontar el interrogante más o menos dramático, más o menos apasionado, de forma inteligente y cordial, como hombre, y que esto funciona mejor que lo que te dice tu compañero o tu profesor en clase, que lo que has visto en una película o que has leído en el artículo del periódico. La educación consiste sobre todo en este término técnico –que además es científico– que se llama “verificación”. La verificación de la hipótesis. Ahora bien, en esta verificación se intensifica el trabajo del adulto, porque es una prueba en primer lugar para él. El adulto es puesto a prueba porque no es automático que consiga persuadir con su intervención verificadora. Y esto porque tanto la propuesta como la acción de ejemplificación

verificadora se detienen en el umbral del misterio de la libertad del corazón del hijo o del educando. Por tanto, propone continuamente esperando en cualquier situación, aprovechando constantemente la ocasión para mostrar la racionalidad de lo que se ha sostenido y de lo que se ha dado, incluso cuando la reactividad parece mostrar lo contrario, incluso cuando parece que el propio hijo o el educando es impermeable, incluso cuando recorra evidentemente caminos distintos. Es necesario continuar con este deber paterno y materno, generador, con este dolor del corazón, con esta amargura tremenda, es necesario superar el abatimiento. El riesgo de educar se juega precisamente en este punto, porque nosotros estamos llamados a amar, es decir, a proponer y acompañar en la verificación, para que la persona a la que se propone pueda advertir las razones que nosotros ya hemos madurado. Esto es el amor. No puede consistir en pretender del otro una obediencia que debería llevarle una persuasión, o una convicción que todavía no tiene.

El hombre, y por tanto también el propio joven, es relación libre con el destino, con el infinito, con Dios, con la verdad y con el bien. Es una relación libre y por tanto son misteriosos los derroteros por los que andará su búsqueda del destino. Esto jamás debe detener nuestra atención, ni agotar nuestra propuesta y nuestra ayuda. A un abúlico puedes hacerle hacer lo que quieras, pero no puedes educarle más allá de un cierto límite.

“Ellos tratan constantemente de escapar de las tinieblas de fuera y de dentro a fuerza de soñar sistemas tan perfectos que nadie necesitará ser bueno” (Eliot).

Cada historia personal es como si comenzase desde el principio. A pesar de la herencia, el verdadero núcleo del drama, el núcleo de la comprensión y por tanto de la decisión –porque para comprender hace falta decidirse a comprender– se plantea siempre como si fuese la primera vez (el drama de Adán y Eva), y la tenacidad, o mejor, la grandeza de espíritu del

educador, es esta infatigable y continua propuesta. Justamente como dice San Pablo: “*In spe contra spem*”, esperando contra toda evidencia.

Los factores fundamentales de todo el proceso educativo son estos: en primer lugar, el valor de la tradición, el primer factor perseguido y censurado allí donde de alguna forma domina un poder en la sociedad, en la sociedad familiar, en la sociedad civil o en la sociedad religiosa, paradójicamente. En segundo lugar, la figura del educador, que es el lugar en el que la tradición, que se ha hecho consciente, se vuelve propuesta. Pero una propuesta que debe acompañar en el impacto, por tanto en la comparación, mostrar en la comparación las razones de la propuesta misma. Pero esto –tercer factor, es decir, la verificación- no es matemática como resultado, no es lógico, se detiene, como he dicho antes, en el umbral de la libertad.

Aquí reside todo el drama del riesgo de educar. Pero sea cual sea el resultado inmediato de la propia pasión amorosa, porque, como dice el Papa, no existe ninguna demostración mayor de amor a la humanidad que el compromiso educativo, debe ser infatigable la propuesta viva, es decir, el yo del educador, de forma que no haya circunstancias de espacio o de tiempo, por tanto de edad, ni situación exterior, ni tipo de respuesta que pueda detenerle.

Elaboración de Tipos Documentales de Uso Frecuente

III Unidad

LA CARTA CIRCULAR

La carta circular se utiliza, con mucha frecuencia, para enviar la misma información a varias personas.

El Diccionario de la Real Academia Española define la carta circular de la manera siguiente:

“Orden que una autoridad superior dirige a todos o gran parte de sus subalternos. Cada una de las cartas o avisos iguales dirigidos a diversas personas para darle conocimiento de algo” (p.558).

De la definición anterior, se deduce que las cartas circulares son enviadas por una autoridad superior a los subalternos o por algún funcionario de una oficina a personas ajenas a la institución, para informarles asuntos importantes que deben ser de conocimiento general. De la misma definición queda claro que se trata de una carta, cuyo texto es igual para todos los miembros de un grupo; por tanto, este tipo documental, debe regirse por los lineamientos dados anteriormente para la confección de cartas; sin embargo, presenta algunas características que la diferencian de una carta común o tradicional.

Características de la carta circular

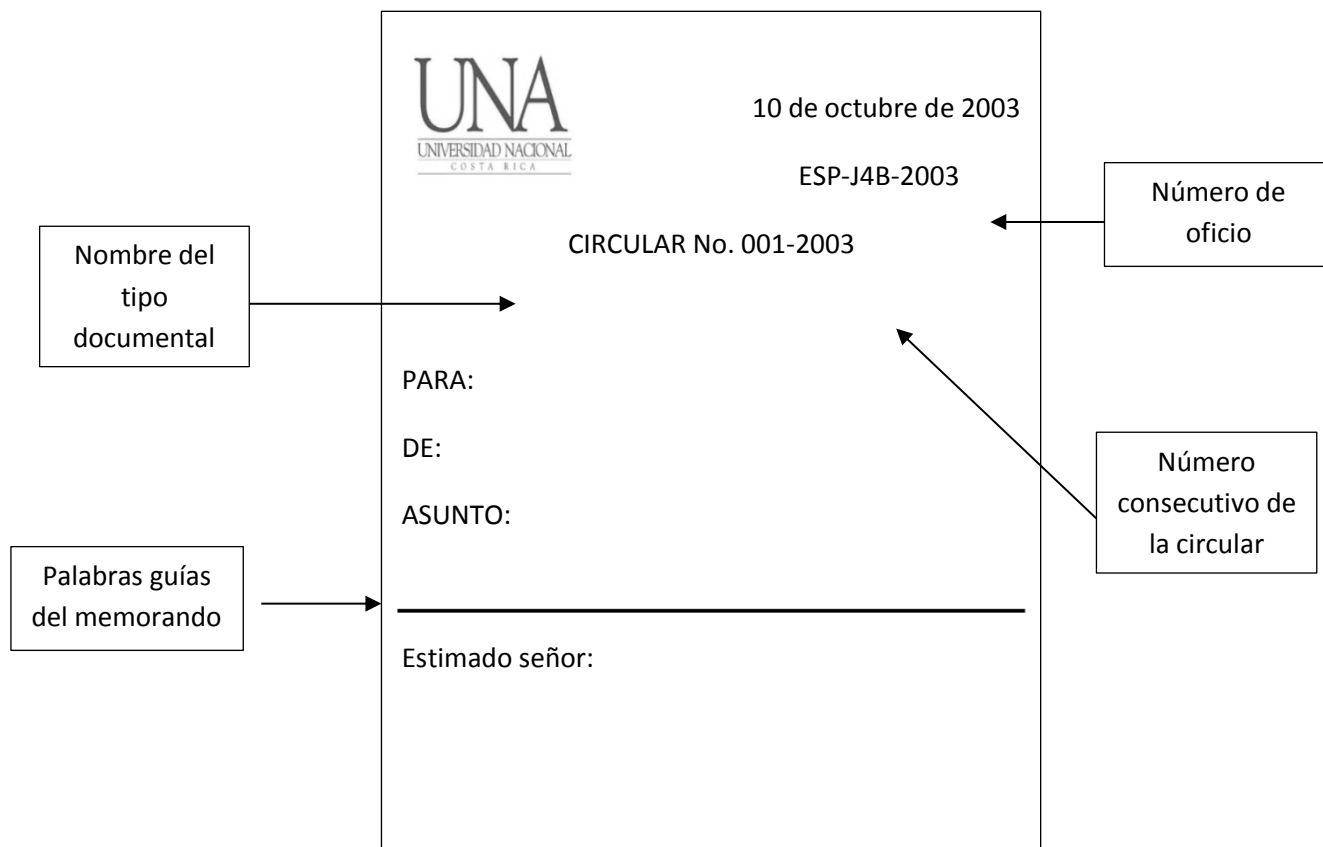
1. La información, casi siempre, va dirigida a un grupo de personas, por tanto, el saludo debe escribirse en plural.
2. Es una comunicación **interna** que se da entre funcionarios de una misma oficina o institución, enviada por un superior a un subalterno. Otras veces, es una comunicación **externa** a personas ajenas a la institución sobre algún asunto que debe ser de conocimiento general.

3. El mensaje o la información del texto debe ser exactamente igual para todos los destinatarios, ya sean internos o externos.

La carta circular, igual que el memorando, se ha utilizado incorrectamente, porque se usa para enviar transcripciones de acuerdos, para convocar a reuniones, para tramitar disposiciones, lo cual no debe ser, porque cada uno de estos tipos documentales tiene su formato.

Otro problema que se presenta es que, a veces, se hace una combinación incorrecta del memorando con la carta circular y se dice que es una circular, es decir, se coloca la expresión **CIRCULAR N.º**, se utilizan las palabras guías del memorando, se le agrega saludo y, finalmente, la despedida. El uso de este formato se ha generalizado y, el problema es que se hace con la convicción de que es correcto.

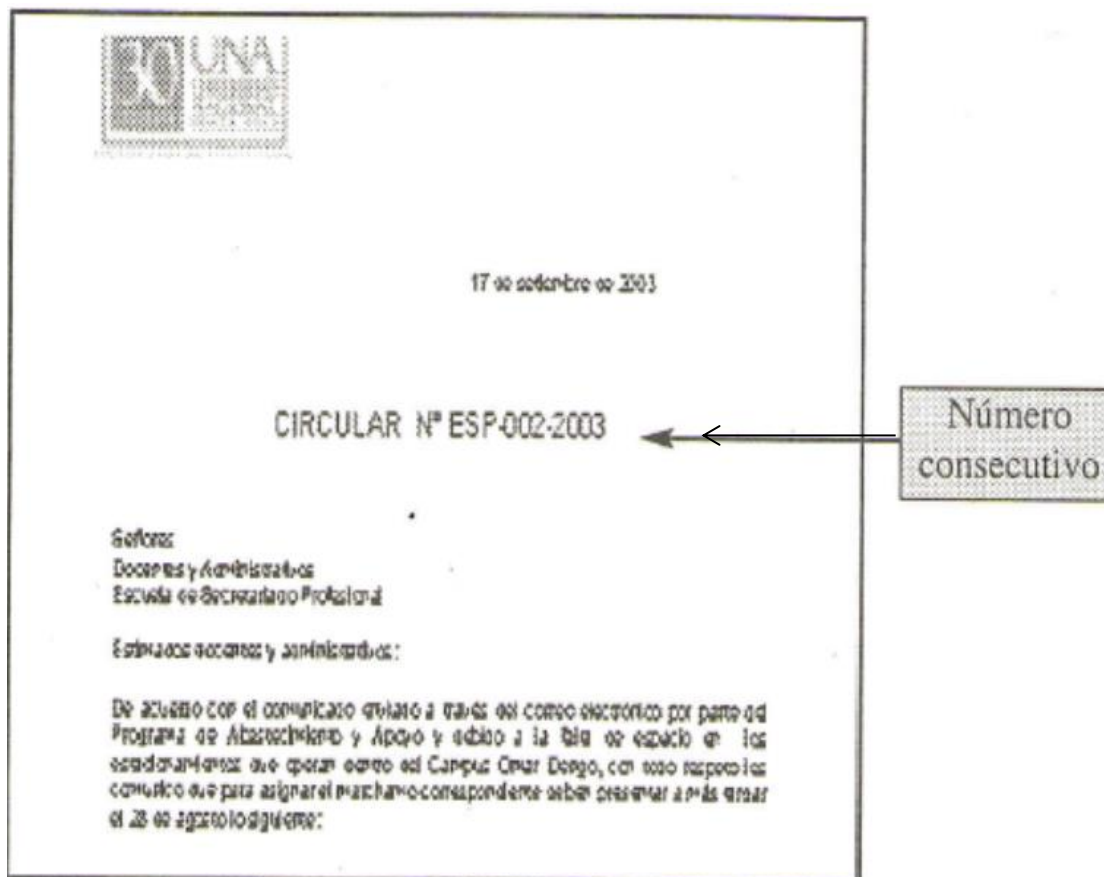
También se acostumbra asignar a la carta circular, dos números consecutivos; debajo de la fecha, se escribe el número de oficio que se lleva para las cartas tradicionales y el otro número junto a la palabra circular, este último corresponde a la numeración consecutiva que se lleva de las circulares. Esto tampoco es correcto, porque ningún tipo documental puede tener dos números, se debe escoger entre uno u otro. En el siguiente ejemplo se puede observar la mezcla que se hace de los dos formatos y el uso incorrecto de las dos numeraciones.



En las oficinas se puede llevar un solo control para asignar el número consecutivo a todos los tipos documentales y otro para cada tipo documental. Es preferible utilizar una numeración aparte para las cartas, otra para los memorandos y otra para las cartas circulares, porque ayuda a establecer el orden consecutivo a la hora de archivar, buscar y localizar cada tipo documental. Independientemente de la forma de numerar que se utilice en las cartas circulares, el número consecutivo es importante por las siguientes razones:

- * En caso de que se tenga que dar respuesta a la circular, se hace referencia a su número y al año.
- * Permite ordenarlas en forma cronológica y consecutiva para archivarlas.
- * Es más fácil buscar y localizar una carta circular si tiene un número consecutivo.

La mejor forma de colocar el número consecutivo a cada carta circular es como se aprecia en el siguiente ejemplo:



Para el personal de oficina es muy importante conocer el formato correcto para elaborar cada tipo documental y, sobre todo, tener presente que el valor legal y administrativo se determina de acuerdo con la tipología documental y de esto depende el tiempo de permanencia en los archivos.

Partes de la carta circular

La carta circular es una carta como cualquier otra que tiene partes básicas y partes adicionales.

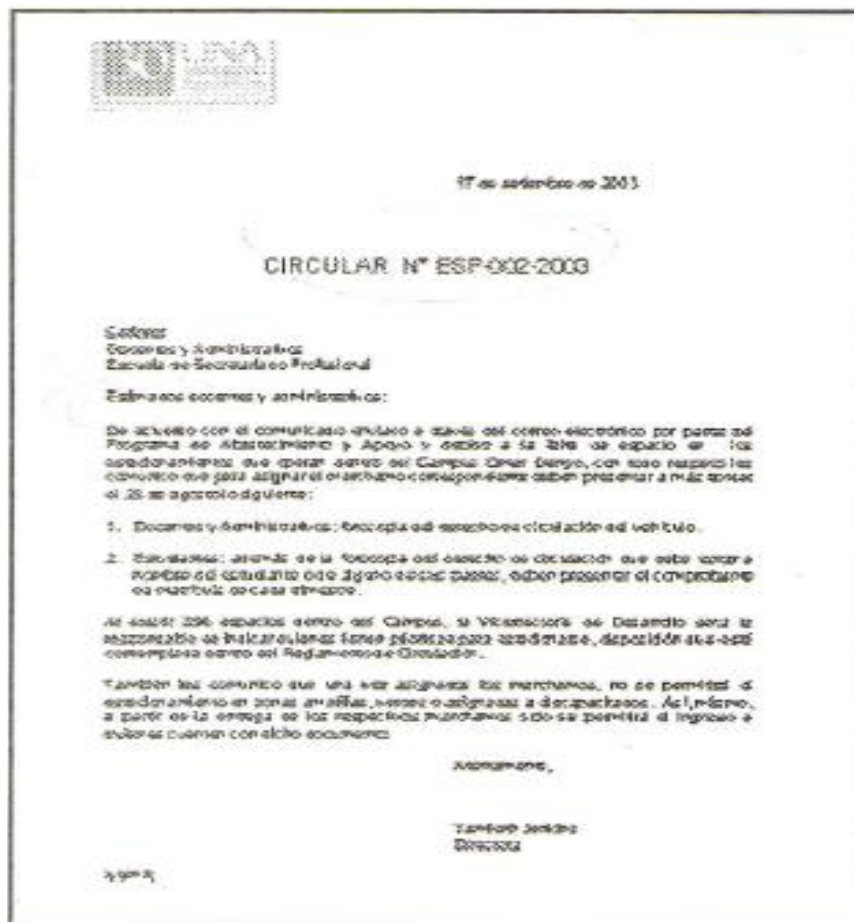
Las partes básicas son: el membrete, la fecha, el nombre del tipo documental indicado mediante la expresión **CIRCULAR No...**, el nombre del destinatario, el cargo, la dirección,

el saludo, el texto, la despedida, el nombre mecanografiado del remitente, el cargo, la firma, el sello y las iniciales de identificación. Entre las partes adicionales están: el asunto, la antefirma, los anexos, las copias y el visto bueno, si fuera necesario.

Sin embargo, la carta circular tiene varias características que la diferencian de la carta tradicional:

1. Lleva escrita la expresión **CIRCULAR**, junto con la abreviatura del número (**N.º**), el número consecutivo correspondiente y el año; se debe escribir centrada, en mayúscula total, en negrita y con letra de tamaño 14 o 16 para que se destaque. La expresión **CIRCULAR N.º** se coloca tres o cuatro líneas después de la fecha.
2. Va dirigida a un grupo de personas y, por tanto, el saludo es plural.

A continuación aparece un ejemplo que muestra la forma correcta de presentar una carta circular.



Las cartas circulares no deben digitarse en estilo bloque extremo porque la expresión **CIRCULAR No.** se escribe centrada en la parte superior de la hoja y, en este estilo de carta, todas las partes, sin excepción, deben iniciar a partir del margen izquierdo.

El estilo bloque o semibloque son los que armonizan mejor con las características de este tipo documental, porque las cartas circulares, además de llevar el nombre del tipo documental centrado en muchas ocasiones, el texto tiene párrafos destacados, párrafos enumerados, o información organizada en listas, en filas y columnas, que se muestran mejor si se utilizan estos estilos.

En cuanto a los márgenes, se puede consultar la tabla de la página 30, que indica como determinarlos para una carta pequeña, mediana, grande y de más de dos páginas. Se debe recordar que la carta circular aunque sea pequeña, necesita más espacio, pues hay que escribir el nombre del tipo documental y dejar, aproximadamente, de tres a cuatro espacios verticales después de la fecha y tres o cuatro espacios antes del destinatario, lo que provoca aumento del tamaño. También hay que considerar el tamaño de la letra y la fuente para fijar los márgenes. Es recomendable utilizar la vista previa para tomar la decisión final.

En cuanto a la calidad del papel, el tipo y el tamaño de la letra, se aplican los mismos criterios explicados para la confección de las cartas tradicionales.

Tipos de circulares

Las cartas circulares se pueden clasificar en internas y externas.

*** Cartas circulares internas**

Las cartas circulares internas son las que dirigen los jefes a los subalternos, se envían sin sobre y se pueden hacer de varias formas.

* **Cartas circulares externas**

Las cartas circulares externas se utilizan para informar a diversas personas, ajenas a una institución, algún aviso o información de interés general. Se pueden enviar con el sobre o sin él, y utilizar los mismos formatos de la carta circular interna.

Marta Virginia Müller indica que las cartas circulares se emplean para:

“Comunicar asuntos de interés general como cambio de dirección o de número telefónico, ampliación de un negocio, apertura de una sucursal, extensión de servicios, alteración de precios o de condiciones de venta, inauguración de un establecimiento o anuncio de un nuevo producto” (p. 115).

Destinatarios de la carta circular

La forma de escribir el nombre y la dirección del destinatario en las cartas circulares, depende de si son internas o externas.

* **Las cartas circulares internas**

Las circulares internas son utilizadas por las jefaturas para hacer del conocimiento de sus subalternos algún asunto importante y de interés general. En esta carta circular, no se indica el nombre del destinatario, sino que se dirige tomando en cuenta el puesto de todos los destinatarios. La información del destinatario se organizaría de la siguiente manera:

Formato 1

- | |
|--|
| <ul style="list-style-type: none">* Tratamiento de cortesía en plural. No se utilizan abreviaturas* Cargo* Nombre del departamento, sección, unidad, oficina.* Nombre de la institución, en caso de que no aparezca en el membrete. |
|--|

Ejemplo:

Señores Personal docente y administrativo Colegio Universitario de Alajuela Villa Bonita, Alajuela

Formato 2

En este formato se utiliza solamente una expresión que involucre a todos los miembros de un grupo, por ejemplo:

AL PERSONAL DOCENTE AL PERSONAL ADMINISTRATIVO AL PERSONAL DE VIGILANCIA
--

Al consignar escribir el destinatario de esta forma, no es necesario utilizar el saludo, porque es una comunicación directa y muy general; además, este tipo de formato se utiliza para colocarlo como un aviso en lugares estratégicos, para que pueda ser leído por las personas interesadas.

* **Carta circular externa**

La carta circular externa también se puede digitar utilizando los dos formatos de la carta circular interna, como se aprecia en los siguientes ejemplos:

Formato 1

* Escribir el nombre del destinatario en general, es decir, se dirige a todos los miembros de un grupo determinado.

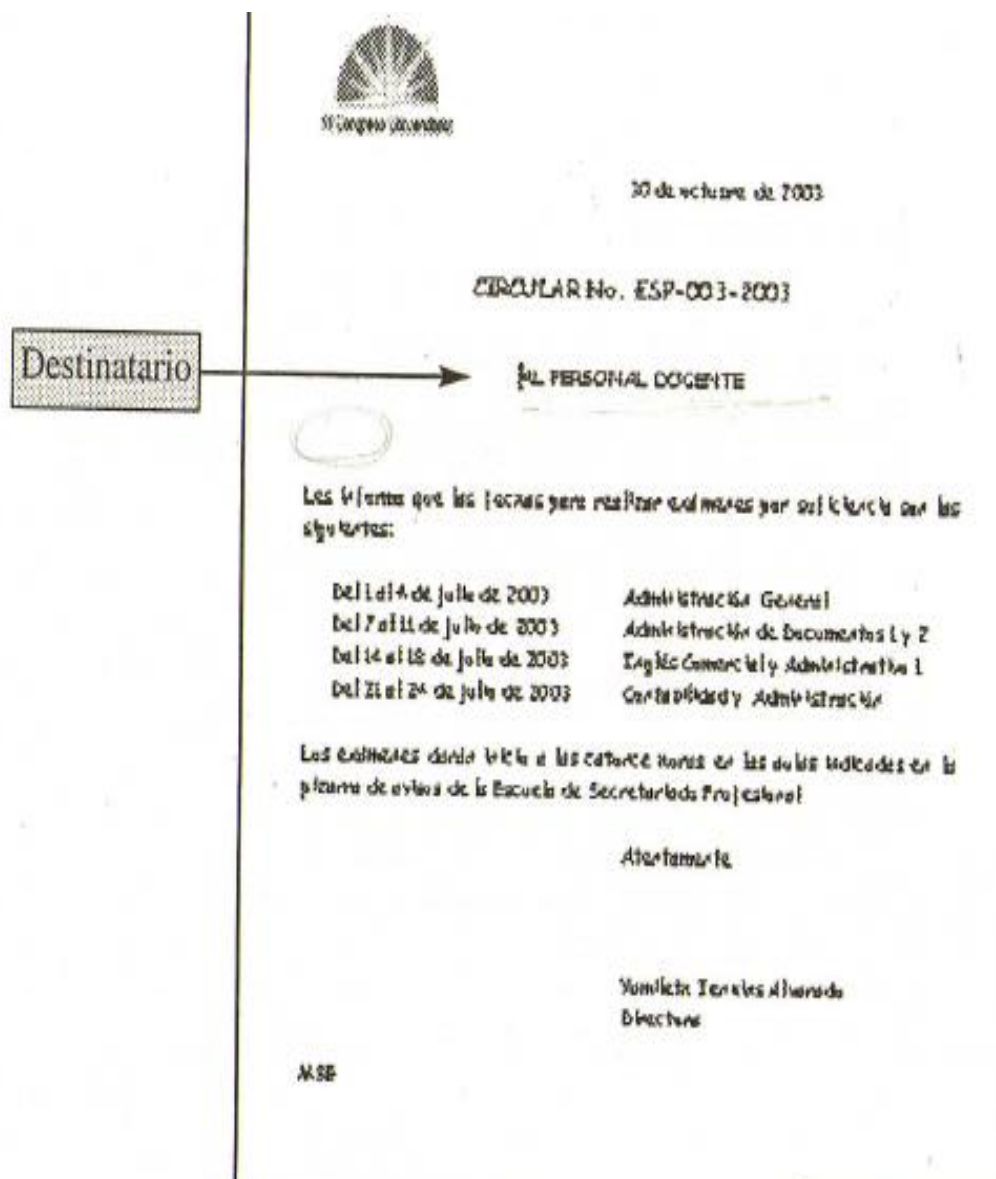
Señores Miembros Comité de Deportes San Pablo, Heredia
--

Formato 2

- * Utilizar una sola expresión que involucre a todos los miembros del grupo.

A TODOS NUESTROS CLIENTES
A PADRES Y MADRES

En el siguiente ejemplo se muestra una carta circular creada con el formato No. 2, donde se omite el saludo, sin embargo, conserva las demás características.



The diagram shows a circular letter template. A box labeled "Destinatario" has an arrow pointing to the recipient address: "AL PERSONAL DOCENTE". The letter content includes a logo for "El Colegio de México", the date "30 de octubre de 2003", and the subject "CIRCULAR No. ESP-003-2003". The body text lists the dates and locations of various events, followed by a signature block and the acronym "MSE".

Destinatario → AL PERSONAL DOCENTE

El Colegio de México
30 de octubre de 2003
CIRCULAR No. ESP-003-2003

Las fechas que las escuelas para realizar actividades por su cuenta son las siguientes:

Del día 4 de julio de 2003	Administración General
Del 7 al 11 de julio de 2003	Administración de Documentos y 2
Del 14 al 18 de julio de 2003	Englès Comercial y Administrativo 1
Del 21 al 24 de julio de 2003	Contabilidad y Administración

Las actividades serán de 8 a las 12 horas en las aulas indicadas en la programación de las Escuelas de Secretariado Profesional.

Atentamente

Yonleth Torres Alvarado
Directora

MSE

Reproducción de cartas circulares

Para reproducir una circular se tienen que considerar varios factores:

- * Cantidad de ejemplares que se necesitan
- * Equipo con el que se trabaja
- * Presupuesto

Cuando la carta circular debe enviarse a gran cantidad de personas, se acostumbra hacer sólo un ejemplar, lo firma el responsable, se reproduce, por medio de la fotocopidora, el número de ejemplares necesarios y, posteriormente, se envía a los destinatarios. Sin embargo, la computadora permite tener registrada la firma del remitente en forma digital, de tal manera que los documentos pueden reproducirse directamente de la computadora con la firma incorporada.

Aunque muchas instituciones la utilizan, en Costa Rica, todavía no existe un marco jurídico que permita utilizar la firma digital. Hay un proyecto de ley para establecer la firma digital en las instituciones públicas, con el propósito de ofrecer seguridad y confianza a los usuarios.

“La firma digital es un programa de software y al mismo tiempo una forma segura de firmar un documento electrónico, ya sea un contrato o una carta. No es una firma manuscrita, pero es asimilable a la firma convencional y, llegado el caso, tendría en un juicio idéntico valor probatorio... La firma digital asegura tanto la autoría como la identidad de cada persona, de manera que se puede dar fe de la autenticidad de los documentos electrónicos” (Ponencia Desarrollo Archivístico, 2001).

Aunque, no muy utilizada actualmente, otra manera de escribir este tipo de carta es usar el estarcido para obtener la cantidad de cartas circulares necesarias. El estarcido

tradicional (esténcil) se escribe con una máquina manual, eléctrica o electrónica y utilizando una plantilla y un estilete el responsable firma directamente el estarcido, se reproducen por medio del polígrafo o mimeógrafo las copias necesarias. Este sistema es más económico, aunque no se logra buena calidad, pero si se quiere mejorar la calidad de las copias, se puede utilizar un estarcido electrónico; el procedimiento es diferente porque se utiliza un original firmado y mediante un procedimiento de quemado, se logra mayor cantidad de ejemplares y con mejor calidad.

Cartas circulares con dos o más páginas

Muchas veces, las cartas circulares tienen dos o más páginas; a partir de la segunda página, todas llevan encabezado.

La información del encabezado se organiza en forma horizontal, de la siguiente manera:

MEMBRETE		
2 o 3 líneas en blanco dependiendo del tamaño del membrete		
AL PERSONAL DOCENTE	2	31 de enero de 2003
		CIRCULAR No.
2 líneas en blanco		
Los exámenes darán inicio a las catorce horas en el aula 302 de la Escuela de Economía. Se le ruega puntual asistencia, porque de lo contrario no podrá realizar la prueba.		

Diferencias entre la carta circular y la carta tradicional

Es importante distinguir una carta circular de la carta tradicional. Entre las diferencias se pueden enumerar las siguientes:

- * La carta circular se utiliza, la mayoría de las veces, para enviar la misma información a un grupo de personas, dentro o fuera de una institución. La carta tradicional se envía a una persona específica y no es para que la información circule. Si se desea que otras personas se enteren de lo tratado se les envía copia.
- * A la carta circular se le podría dar un valor administrativo y legal menor que a la carta tradicional.
- * La carta circular se utiliza para enviar comunicaciones dentro del país, mientras que la carta tradicional puede enviarse dentro y fuera del país.
- * En la carta circular se escribe la expresión CIRCULAR No... para identificar este tipo documental, mientras que en la carta tradicional no es necesario escribir ninguna expresión, se le reconoce por su formato.
- * La carta, casi siempre, es enviada por el jefe a los subalternos, mientras que la carta tradicional puede ser enviada por personas de mayor y menor nivel jerárquico.
- * En la carta circular el saludo se escribe en plural.

IV Unidad

MEMORANDOS

Las comunicaciones escritas cortas se utilizan, con mucha frecuencia, en las oficinas, porque son necesarias, fáciles de elaborar, ahorran materiales y tiempo. El mensaje debe ser preciso, claro y sobre todo, breve.

El memorando es una comunicación interna y directa; se usa en las oficinas de una misma empresa o institución. Es menos formal que la carta, lo cual no quiere decir que sea un documento informal, porque informal significa: “No formal, poco serio, o poco exacto. Que no se ajusta a las circunstancias que le son formales.” Larousse (1994, p. 331). Por tanto, el significado de informal no correspondería al memorando, porque a pesar de ser un

documento interno y pequeño, casi siempre contiene información importante, con validez legal y probatoria. Este tipo documental es muy usado en las comunicaciones internas de las oficinas y no es ni poco serio, ni poco exacto.

La palabra memorando viene del latín *memorando*, que quiere decir lo que debe recordarse.

Algunas definiciones del memorando se presentan a continuación:

La Real Academia Española define la palabra así:

1. “Cosa que debe recordarse. Comunicación diplomática, menos solemne que la memoria y la nota, por lo común no firmada, en que se recapitulan hechos y razones para que se tengan presentes en un asunto grave.
2. Informe en que se expone algo que debe tenerse en cuenta para una acción o determinado asunto.
3. Librito o cuaderno en que se apuntan las cosas que uno tiene que acordarse.
4. Chile. Resguardo bancario.
5. Chile. Nota que se envía a mano a una persona de la misma oficina o institución” (2001, p. 1484).

Por otro lado, el Diccionario Larousse da la siguiente definición:

“Librito de apuntes. Comunicación diplomática para exponer brevemente la situación de un asunto” (1994, p. 407).

Como puede observarse, el Diccionario de la Real Academia y el Diccionario Larousse también se refieren al memorando como una comunicación diplomática. Este tipo de memorando es totalmente diferente al memorando tradicional y se le llama memorando de entendimiento. No tiene el formato ni las partes del memorando tradicional o administrativo.

La definición de memorando de entendimiento es la siguiente:

“Expone compromisos entre dos o más estados o sujetos de derecho internacional y firmados entre estos. En ellos se establecen compromisos o

declaraciones de buena voluntad. Los estados se comprometen a cumplir con los puntos tratados. Asimismo, no son acuerdos tan relevantes, o de peso como para que sean aprobados por el Congreso de un país” (Garbanzo, 8 de setiembre, 2003).

La definición dada por el Diccionario de la Real Academia Española del memorando tradicional da a entender que, por lo común, no se firma, pero, en Costa Rica un documento sin firma no tiene validez. Alvaro Mora, abogado de la Universidad Nacional, dice que: “Cualquier comunicación oficial debe firmarse, porque este acto tiene implícito un compromiso, aunque sea únicamente un recordatorio para una reunión”. (20 de marzo, 2003). Por tanto, aunque el memorando se trate de una comunicación breve e interna, debe firmarse.

En la misma definición en la que se menciona “Comunicación... que se recapitulan hechos y razones para que se tengan presentes en un asunto grave”; realmente, se puede interpretar en dos sentidos, porque se podrían tratar asuntos importantes y delicados en un memorando y de hecho se hace, pero, por nuestra legislación, no debe ser así, pues el valor legal y administrativo de un memorando es diferente al de los otros tipos documentales.

En nuestro país, el personal de oficina tiene dificultad para distinguir qué tipo de información se debe enviar por medio del memorando. Se utiliza con mucha frecuencia para toda clase de comunicado: de trámite, de información, de convocatoria a reuniones, de transcripción acuerdos, entre otros; lo cual es un problema, porque existen estilos específicos para hacer transcripciones de acuerdos, convocatorias, informes, cartas, cartas circulares; y cada uno tiene sus características. Quizás, el aspecto más importante es que cada uno de estos tipos documentales tiene valor legal y administrativo diferente. Casi siempre, un memorando se conserva en el archivo de gestión menos tiempo que los otros tipos

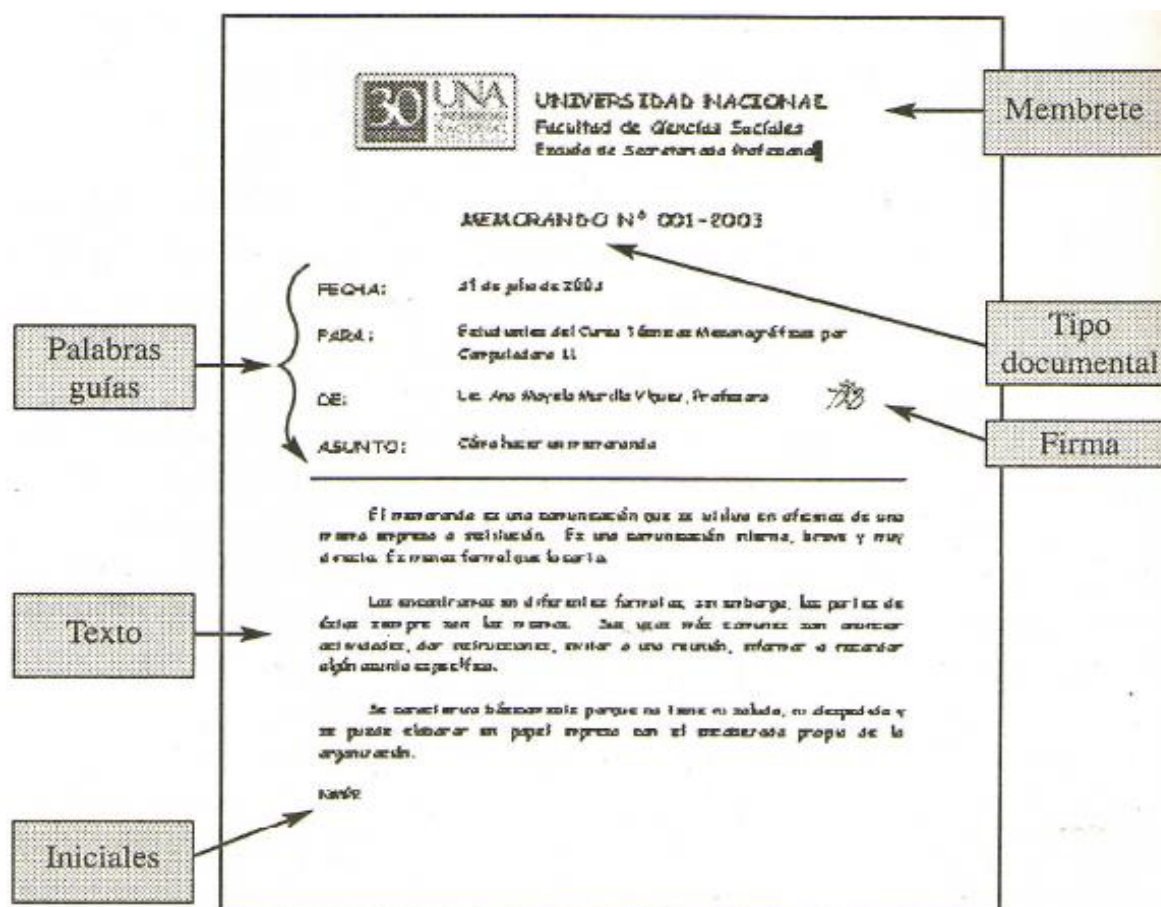
documentales, esto demuestra que no se deberían tratar asuntos importantes con este formato, porque se corre el riesgo de que la información sea eliminada antes de tiempo.

Los memorandos se pueden confeccionar en papel con membrete, tamaño carta de 8 ½ x 11 pulgadas, o bien, 8 ½ x 5 ½ pulgadas, es decir, la mitad de una hoja. No es necesario utilizar papel de excelente calidad, porque, como ya se indicó, los memorandos no se conservaran por mucho tiempo en el archivador. Se recomienda usar papel bond de 16 o 20 libras.

En cuanto al tamaño de la letra, se podría usar una fuente no muy grande ni muy pequeña, puede ser 10 o 12, dependiendo del tipo de fuente. Con respecto al tipo de letra, debe ser sencilla de rasgos simples como la Times New Roman, Arial u otra que sea apropiada para elaborar documentos de oficina.

Los memorandos no llevan saludo, ni despedida, por ser comunicaciones directas.

Modelo del memorando



Partes del memorando

1. Membrete
2. Nombre del tipo documental (MEMORANDO)
3. Palabras guías PARA: DE: FECHA: ASUNTO:
4. Texto
5. Firma y sello
6. Iniciales de identificación
7. Anexos

* **Membrete**

Los memorandos deben digitarse en papel con membrete; en caso de tener que usar un papel que no lo posea, se recomienda digitarlo.

* **Nombre del tipo documental**

El nombre del tipo documental consiste en escribir la palabra **MEMORANDO** en la parte superior de la hoja, centrada, en mayúscula total, con negrita y en tamaño de letra más grande que la del texto; puede ser letra 18 o 20. La palabra memorando debe ir acompañada de la abreviatura número, (**N.o**), el número consecutivo correspondiente y el año, tal como aparece en el siguiente ejemplo:

MEMORANDO N.o 001-2003

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Basic Training on the Risk of Education

Preface

A theory or a technique can be learnt from a text and then repeated and applied. An experience cannot. An experience can only be lived and made part of oneself. In this way only can it also be communicated and shared.

This text is part of an experience and therefore cannot be read as a manual, a sum of instructions to be followed: doing that would affect the nature of the proposal, which is, as such, the communication of oneself attracted and involved in the adventure of an encounter that changes life.

This experience has its origin and continuous provocation in the figure of a great master, Luigi Giussani, and is shared by many people from different countries and traditions, who have been and are surprised, fascinated and changed by the encounter with him, by his tireless sharing of himself, his own way of facing the all reality and commitment to the great and universal questions in life.

The aim of this text is the description of The Risk of Education Training, one of the courses held in Uganda starting from 2002 within AVSI projects.

The team that coordinates and carries out this activity was, at beginning, formed by two Italian AVSI volunteers and a Ugandan teacher, but has progressively been enriched by eight more people who, after participating in the training, have been enthusiastically involved with the work as a hypothesis for changing their profession and also their life.

The training develops the themes of Giussani's book The Risk of Education, with special reference to chapter 1, "Dynamics and Factors of the Educational Event" to which we refer the readers.

We don't aim, in fact, at "re-writing" the book of Luigi Giussani, or at using his teaching only as an inspiration for the proposal of something different, created by us; we simply want to offer others the possibility to encounter him, communicating what his experience has produced in us and therefore using our persons as means for re-launching his proposal.

In these years *The Risk of Education Training* has been held for 847 teachers, educators, social workers, parents, correctional officers and wards. The training has always obtained a very positive response and provoked in participants the request for further deepening of the content, being followed-up in their daily work and involving colleagues in order to realize in their environment a common educative proposal.

This confirms that education is an event that moves the freedom of other people only in force of the energy originating from the wonder, the esteem, the devotion of the educators for something that has happened to them and has touched them.

This is exactly our experience in the encounter with Luigi Giussani and therefore the fruits of our work belong to him and only to him.

The proposal of *The Risk of Education Training*

THE ORIGIN OF THE INITIATIVE

The possibility to translate some themes of the book *The Risk of Education* in a training for teachers and people involved in education emerged in 2002 in Kampala, within an AVSI project, which included some training activities and was supported by the Pontificium Consilium "Cor Unum". The first step was the systematic study of the text of Giussani, which was done by a small group of only three people.

The concept of education proposed in *The Risk of Education* is focussed on what is at our origins as human beings and develops as the experience of the relationship with a master who accompanies the learners in their original opening to reality, awakes the awareness of

themselves as desiring total beauty, truth, justice and happiness and sustains their research for a unitary and exhaustive meaning in life. The reading of the book and the discussion of its content were a true educational event: the nature of the proposal of Luigi Giussani put at play our very selves, provoked us to use his understanding of the original dynamism of our nature as a standard for a new “reading” of our own different experiences and made it easy to share them freely, creating among us a deep link of great friendship and esteem.

Another factor was immediately evident and also challenging, even with reference to our situation in Uganda: Giussani’s concept of human nature and, consequently, of education disputes the common idea that schooling as such is a factor that creates development. The possibility to have access to the school system, as Uganda’s policy of Universal Primary Education has allowed, is not enough if formal education is not conceived and lived as introduction to a total meaning of reality. Only that experience in fact constitutes a personality that is aware of his/her deep needs, free, unitary and, therefore, capable to live, create and go through change. The awareness of this and the intensity of the provocation received made us perceive the urgency and the responsibility to share the proposal of Luigi Giussani, pushing us to work on the possibility to communicate it through workshops and seminars, so that what had interested us might be a help even for others.

THE AIM AND CLAIM OF THE RISK OF EDUCATION TRAINING

The training intended and intends to introduce, in an educational and pedagogical environment, a proposal that is fully respectful of the traditional background of our people, but that is at the same time absolutely innovative.

In fact we think that the emphasis put by Luigi Giussani on the value of tradition as the starting point for the openness to reality and, at the same time, on the need of an education in criticism is truly corresponding to the urgencies of Ugandan society and culture.

Here many different factors (the high spread of HIV/AIDS and the consequent crumbling of family, the interference of western culture, the urbanization and the massive displacement of people in the northern part of the country) have impoverished the traditional structure of the society and its capacity to educate the young generation.

The consequences on the awareness of individuals and communities are enormous: persons act within a system of values, rules and habits that are often heterogeneous and even conflicting, but live in a social and cultural context that is poor of references and that reduces education to homogeneity as mere repetition of behaviours and knowledge that are socially recognized. Therefore Ugandans, especially the youth, live a serious crisis of identity: they reproduce different roles, customs and creeds according to the requests and expectations of different contexts; this testifies the absence of personalities that can, “holding” the meaning of reality, give reasons of their choices and beliefs.

We thought therefore that even in this context, like everywhere else, the first urgency is to have “masters”, capable of helping people personally verify what is taught them, compare different traditions and ideals, develop the capacity to take decisions and to find personal and creative solutions.

We tried to respond to this urgency with our work; we think in fact that it is possible to contribute to the true and effective development of the country through the education of people aware of themselves and of the value of reality, whose personalities are unitary, because they are critically linked to their tradition, and who are capable to live and go through change while expressing their awareness of reality and not repeating defined schemes.

THE VALUE OF THE METHOD

According to the etymology of the word, method means a way, a path.

During the trainings our interest is to promote an effective dialogue, because always, but especially in the field of education, the first and main resource is the person: it is only the person in fact that communicates the enthusiasm for the discovery and the understanding of reality, the fascination of acting on it, the openness to the adventure of personal verification and creativity.

Thus our trainings are structured and organized as an example of a way of teaching that aims at a common work of verification, comparison and evaluation of a proposal that is interesting and fascinating for us. The result is always the experience of “encountering” new people, making new discoveries, receiving important inputs and creating new links.

The value of the method lies in the fact that the content is not an idea or a theory, but the experience we live and communicate in the act itself of our activity as facilitators (the unity among us, the way we relate to the participants, handle the content, express ourselves etc). In other words, in the experience we propose there is an identity between content and method. Therefore, for us the method is not a strategy for delivering pre-packaged knowledge or developing competences and skills that are rigidly defined, but the true and effective sharing of what we are, live and look at.

THE CHOICE OF THE INSTRUMENTS

The choice of the instruments for our training is the result of the education, received from Giussani, to be open to any great expression of the heart of man. In particular, we always propose works of great artists, writers, musicians, thinkers and educators, even those not belonging to the African culture, in order to emphasize the universal value of our proposal and also the need to look at the most significant documents of our nature as expressed by a genius.

A genius in fact represents what is common to each man and culture and helps the discovery of our very selves and this is the main objective of education.

The suggestions and contributions of new trainees continually enrich the list of our instruments; some of them are indicated below as examples of the path we followed, but we are aware that different means may be found as more useful for our activity or more adequate in other contexts.

COMPLEMENTARY TEXTS

Education to totality

MR BERNARD GERMAIN

by Albert Camus

With Mr Bernard lessons were always interesting. He loved his work with passion.

Outside the sun could be scorching the reddish walls, the heat could penetrate the classroom in spite of the curtains with their wide yellow and white bands. The rain could pour as it does in Algeria, transforming the street into a dark and wet well; but pupils were only distracted a wee bit. Only the flies, as a storm drew near, might deviate their attention at times. They were caught, and went to wait for long and horrible death in the dark blue-mudded inkpots stuck in their holes on the benches. Yet, Mr Bernard's method, consisting in leaving no stone unturned as far as discipline was concerned, while making his teaching always appealing, took the upper end over the flies...

Only school offered Jacques and Pierre these joys. They probably loved passionately in it what they would not find at home, where poverty and ignorance made life harder, darker, sort of closed on itself; for misery is a fortress without drawbridge.

No. School did not merely offer evasion from life at home. At least in Mr Bernard's class, it appeared a thirst that is even more essential for a boy than it is for an adult: the thirst for

discovery. Sure, in the other classes too many things were taught, but in the way you stuff down geese. A pre-cooked food was presented and the boys were asked to swallow it. On the contrary, in Mr Germain's class they felt they existed for the first time, and they received the highest consideration: they were deemed worthy to discover the world. The teacher was not only busy teaching that for which he got paid, but welcomed them with simplicity into his personal life, he lived it out with them, he told them his own story and that of other boys he had known. He expounded his points of view, rather than his ideas. For instance, although he was anticlerical as many of his colleagues, he never uttered in class anything against religion, nor against anything else that could be object of choice or conviction; while forcefully condemning what was beyond discussion, like theft, exposure, unfairness and dishonesty.

CHILDREN IN ARMED CONFLICT

(FOREWORD TO UN WORKSHOP)

by Luigi Giussani

The foremost emergency is education.

... I think those who thought of an initiative that has offered the witness of Christians who give their life to come to the aid of young people – the future mankind – these young people who are entrusted to the responsibility of adults as a treasure to be cultivated and not as masses to be used as tools. Having spent my life with young people, I say that our primary responsibility is to communicate to them a meaning of life. Not the security of an untroubled existence – because this ultimately depends on circumstances, whether favourable – but above all the certitude that life is positive and that each person is born for a good.

This passion for the education of young people lights up the testimony of Fr. Berton, who spoke in New York about the child soldiers of Sierra Leone: “These children's perception of good and evil has been destroyed, they need an environment of peace in which they can be

helped". This is why he invented "family homes" for the former child soldiers, places where they could be taken in, and built a school to reconstruct the traits of a humanity that has been devastated by war. This is the great condition for development: the first need man has, especially if he is in a condition of poverty and injustice, is to be aware of his "I". This elementary need is responded to with education, without which there is no chance of a future because nothing can last without an aware "I", not even the most sincere generosity. This is true in the north and in the south of the world, because man's heart is identical in everyone; and the heart is the need for beauty, truth, justice, happiness.

ELEMENTARY EXPERIENCE

by Luigi Giussani

All the experiences of my humanity and of my personality are filtered through the sieve of a primordial "original experience" that constitutes my identity in the way I face everything. Each man has a right and a duty to learn that it is possible to compare every proposal with this "elementary experience". It must also become his habit. What constitutes this original, elementary experience? It can be described as a complex of needs and "evidences" which accompany us as we come face to face with all that exists. Nature thrusts man into a universal comparison with himself, with others, with things, and furnishes him with a complex of original needs and "evidences" which are the tools for that encounter. So original are these needs or these "evidences" that everything man does or says depends on them. These needs can be given many names. They can be summarized with different expressions (for example, the need for happiness, the need for truth, for justice, etc.). They are like a spark igniting the human motor. Prior to them, there is no movement or human dynamism. Any personal affirmation, from the most banal and ordinary to the most reflected upon and rich in consequences, can be based solely on this nucleus of original needs.

WITH THE INFINITE IN THE HEART

by Luigi Giussani

“All of life asks for eternity.” This phrase from a song written forty years ago by two high school students in Milan—which my friends chose as the theme for their gathering in Rimini—documents the first impulse which I feel describes my experience: a passion for humanity. Not humanity as the term of a definition for sociologists or philosophers, but the humanity that my father and mother have passed on to me. There is no humanity except in the “I,” otherwise it would be an abstraction in the name of which the most terrible injustices can be committed. Therefore, extreme seriousness is required for noting and grasping the needs and aspirations that define what is human.

The first line of the song I was just talking about says, “Poor voice of a man who is not there, our voice if it no longer has a why.” The threshold of why is the aspiration to a meaning that can explain and fulfil everything. A man who neglects this aspiration does not truly love himself: it is as though he were running away, as though he were always outside. He fills the silence with the clamour of his thoughts, being incapable or afraid of finding himself face to face with the nakedness, the poverty inherent in the deep needs and questions of which he is made up, for which his mother made him. He flees into distraction and normally seeks refuge in forgetting or, what is worse, in justifying what he does. In this way, ideology dominates not only society but also the little world of private relationships, in the family and between friends.

The dissatisfaction that lies at the end even of every success—because every success, after the first moment of giddiness, always presents a new problem—confirms that man is in search of his path. The Christian event is the answer to the demand for the infinite which is the heart of man. So that man may walk along: “homo viator,” a man who draws near by the movement

that has been put into him, that has been brought forth in him by the Mystery which makes all things and of which he is made aware by the encounter, the encounters of life.

Christ impacts our “I” in its totality, and thus all our actions are influenced and determined by this relationship. This, among others, is the reason why the Church, as Galli della Loggia wrote in the *Corriere della Sera*, “cannot be subjugated” to any power on earth. In the Catholic experience, the relationship with Christ is a relationship among men: it introduces criteria, purifies points of view, sustains in disappointment, suggests solutions, and above all it does not permit partiality or taking sides but tends to the recognition and facing of all the factors that make up reality. Yes, all the factors in relationships, in society, in politics, which should be the area where this totality of factors is taken into consideration. In this way, the responsibility for granting salvation would not be unloaded onto politics. The century just past has shown that this claim of politics to grant salvation turns into partiality, factiousness, ideology, and the modern idol— “usury, lust, and power,” to use Eliot’s words.

For the Christian who is faithful to the Pope and the Tradition, there is no expression of life which cannot feel the impact of awareness of the relationship with Christ. In our experience, this relationship pushes one to recognize a truth that unceasingly renders us, in the face of all the problems that arise, without pretence, without preconceptions, indomitably open to everything and everyone, humble and continuously capable of changing and of picking up again where we left off.

To try to live within this point of view is the approach to reality that has been given to me as my heart’s obligation by the One who has loved my life.

Tradition and present

TRADITION AND INVOLVEMENT WITH LIFE

by Luigi Giussani

Each one of us is born into a certain tradition. Nature casts us into the dynamic of existence, arming us with a complex instrument with which we can confront our surroundings. Every man and woman faces his or her surrounding reality endowed by nature with elements that one finds in oneself as given, already offered. Tradition is that complex endowment with which nature arms us.

We do not possess tradition in order to become fossilized within it, but to develop it, even to the point of profoundly changing it. But in order to transform it, we must first of all act “with” what has been given to us; we must use it. And it is through the values and richness which I have received that I can become, in my own turn, creative, capable not only of developing what I find in my hands, but also changing radically both its meaning, its structure and perspective.

We can visualize tradition as a work plan with which nature equips us as it sets us down into this great construction site of life and history. Only by putting this working hypothesis into action can we begin, not simply to gasp for air, but, with our reasoned judgements, our projects, and our critical outlook to have an impact on our surroundings and therefore on that extremely interesting factor which is part of those surroundings, ourselves. Hence it is urgent to be loyal to tradition: it is a requirement for a complete involvement with existence.

Let us say that a man is launched on life’s path with a tradition in his hands. Suppose he throws it away before putting it to use with a loyalty coming right from the very core of his being, before having really verified it. His refusal of something so inherent to his nature would betray a fundamental disloyalty in other aspects of his life as well, particularly with respect to himself and his own destiny.

In order that this loyalty to tradition become a truly active working hypothesis, one must apply this traditional richness to the problem of life through the critical principle referred to

in our first premise as elementary experience. When this critical principle is omitted, the subject is either alienated by or fossilized within his tradition or, sold into the violence of his environment, he will end up abandoning it. As is the case for most people concerning their religious consciousness, this is all the more true: the violence of their surroundings decides for them.

I insist then upon this point: using tradition critically does not mean doubting its value - even if this is what is suggested by the current mentality. Rather it means using this incredibly rich working hypothesis by filtering it through this critical principle which is inherent within us: elementary experience. If tradition is critically used in such a manner, then it becomes a facet of our personality, the material for a specific face, an identity, an identity in the world.

Goethe used to say: "Was du ererbt von deinen Vatern hast, erwirb es, um es zu besitzen"

(what you have inherited from your fathers win back in order to possess it)!

A second aspect of the commitment of the self, fundamental to discovering the facets which constitute it, is the value of the present.

Starting from the present is inevitable. In order to deepen our outlook of the past - whether it be the near or distant past - from which point do we start? From the present. In order to venture into risky visions of the future, what is the starting point? The present.

At first, this barely perceptible present appears to our eyes to be nothing, only an instant, but when you look at it, it appears so full and brimming with all that has preceded us! In the measure in which I am myself, I am replete with all that has preceded me. Thomas Aquinas said, "Anima est quodammodo omnia" (the spirit of a man is in a certain way all things). The more that one is a person - human -, the more he embraces and lives in the present instant all that has preceded and surrounds that instant.

The present is always an action, despite an individual's possible indolence, fatigue and distraction. One of the truly revolutionary phrases, which announced the first stirrings of the 1968 riots, could be read on the walls of the Sorbonne in Paris: *De la presence, seulement de la presence!*" This French slogan is a phrase which, when read truthfully, does not just point to the mere actuality of the instant. Rather, this word "presence" suggests all the dynamism which pulses in the instant and which derives its material from the past and its mysterious initiative of freedom. The present is, in fact, the place, both splendid and enigmatic, of freedom, the energy which manipulates the content of the past, thereby unleashing a responsible creativity.

As we have said, in order to understand the factors which constitute him, man must start from the present, not the past. To begin from the past in order to come to know man's present would be a grave error in perspective. For example, if, before an inquire into my religious experience, I stated "Let us study the history of religions; let us analyse the primitive forms of religiosity: then we will identify the true factors of the religious experience". If I claimed to be able to use the past as a starting point like this, I could not avoid constructing a "present" image of the past itself, and running the risk of identifying the past with a conception fabricated in the present. It is only when faced with the knowledge of my present that it is possible for me to take into account my objective structure as a human being with its natural elements and dynamic, which are thus also identifiable in the past.

If I grasp now the factors of my experience as a human being, then I can project myself into the past and recognize the same perceptible factors in the pages of Homer, or among the Eleatic philosophers, or Plato, Virgil or Dante. This will confirm the great unity of the human family and will really become for me an experience of civilization which grows and is enriched as time passes. Once I have used the present as a starting point to discover the value

that constitute the human experience in its essential elements, then the study of the past will only illuminate ever more the way I look upon myself. But before I approach the enigma of the past, I must grasp the factors of my present personality which although unreflected upon must be clearly identifiable in experience.

THE NATURE OF THIS CHANGE

by John S. Mbiti

It is a total change and one which affects all spheres of life. On the level of the whole society, this change has been described as “detrabalisation”. This means that traditional life is deeply undermined, so that tribal identity is fading away since other identities are making claims on the individual and the community.

In traditional life the family is the nucleus of individual and corporate existence, the area where a person really experiences personal consciousness of himself and of other members of society. Now the family is the most severely affected part of African life. Within one family or household may be found two totally different worlds coexisting: the children may be attending university studies, while the parents are illiterate and concerned mainly with cultivating their fields with wooden sticks. In such a family, there are two sets of expectations, economic standards, cultural concerns and worldview. Some families are obviously more affected than others. The new change shows itself outwardly in many ways such as education, clothing, houses, food and moral behaviour.

But in the final analysis it is the individual who really feels the change, experiences it, accepts or rejects it, and to a great extent hastens or slows it down. Modern change has brought many individuals in Africa into situations entirely unknown in traditional life or for which that life offers no relevant preparation. Some are forced directly or indirectly to go and work in gold mines, industry, European farms and houses, leaving their land and homes and

relatives. This sudden detachment from the land to which Africans are mystically bound, and the thrust into situations where corporate existence has no meaning, have produced dehumanised individuals in the mines, industries and cities. The change means that individuals are severed, cut off, pulled out and separated from corporate morality, customs and traditional solidarity. They have no firm roots any more. They are simply uprooted but not necessarily transplanted. They float in life like a cloud. They live as individuals, but they are dead to the corporate humanity of their forefathers.

For the individual the change has come too suddenly, plunging him into a darkness for which he has not been traditionally prepared. It alienates him both from the traditions of his society and from its roots. Paradoxically, the individual is involved in the change and yet alienated from it. So he becomes an alien body both to traditional life and to the new life brought about by modern change. He is posed between two positions: the traditional solidarity which supplied for him land, customs, ethics, rites of passage, customary law, religious participation and historical depth; and a modern way of life which for him has not yet acquired any solidarity. The change at best offers him a hope for the future, an aspiration and an expectation. The traditional life is fast being brushed into the past, and the further back it recedes the more golden it looks. So the individual is the object of a dual process: one recedes into the Zamani, the other hangs in the future; and the tension between these two is neither harmonious nor creative for the majority of Africans.

HANGING IN THE MIDDLE WAY

by Mabel Imoukhuede

Here we stand

Infants overblown

Poised between two civilizations

Finding the balance irksome
Itching for something to happen
To tip us one way or the other
Groping in the dark for a helping hand
And finding none.

I am tired, o my God, I am tired,
I am tired of hanging in the middle way
But where can I go?

BELONGING AND CULTURAL ROOTS

by Janet Museveni

In our work with orphans over the past 15 years as part of Uganda Women's Effort to Save Orphans (UWESO), we realised that we could not isolate orphaned children nor uproot them from their communities and institutionalise them. We also realised that we could not reach the orphan child without first going through that home that has taken the child in and the community where that child lives. That is why we must work with families and communities to try to sensitise and empower them to actually be the ones to nurture the orphan child and shield him or her from danger. A child, whether an orphan or not, is part and parcel of a given family or household and a given community. That is where a child derives an identity. As much as possible, a child needs to have a sense of belonging, of cultural roots, of blood ties, of a clan, and of a particular mother tongue that connects that child to a particular community. This is important for a more holistic development of every human individual.

GIUSSANI'S THOUGHT

by Angelo Scola

The unavoidable point of departure for reaching experience in its integral form is tradition. Giussani defines tradition as “the whole structure of values and meanings into which a child is born” and he adds: “the adolescent uses tradition as a sort of explanatory hypothesis.” It is important to note that, when understood this way, tradition has nothing to do with a mere transmission of a system of concepts or doctrines that, like ballast, tie both educator and student to the past. It is rather, as Blondel said, a place of practice and of experience, lived and proposed in first person by the educator to the freedom of the student, which is always situated in history. Therefore, tradition understood in these terms is by its nature open to all the questions that overshadow the present. It guarantees the process of generation – the full and authentic experience of fatherhood-sonship –, which is an inalienable condition for bringing forth civilization.

MENTALITY AND PERSONALITY:

Newman and Giussani on Catholic Education

by M. Katherine Tillman

THE OFFER OF TRADITION

For both Newman and Giussani, the whole tradition of the West, sacred and secular, constitutes a precious inheritance, an assemblage of rich voices offering themselves and their wisdom to the present by means of continual transmission by educators and ever-fresh appropriation by students. History is “something that endures,” writes Giussani. It is “a permanence that moves through ever new versions of itself” (Risk 89). In Newman’s words: “old principles reappear under new forms” (Dev 40).

... For Giussani, the “offer of tradition” to the young begins with the transmission by parents of a rudimentary hypothesis about the nature of things and how they lie in relation to one another. Parents bring their children “into a certain worldview, a stream of thought and

civilization” (Risk 65), and the child develops “a steady dependence on a total sense of reality and something that precedes and goes beyond his consent” (Risk 66). Being born in a Christian environment or tradition implies, for Giussani, “that nothing can be treated independently of this fact” (Risk 90). In his single use of Newman’s name in *The Risk of Education*, Giussani applies to the educational enterprise this sense of the continuity, permanence and stability of tradition.

Only an educational approach that introduces human and cosmic reality in the light of a hypothesis presented by a history or a tradition can systematically prevent young people from making false starts.

... It is only through obedience to this starting point that one may reformulate it with attention and human dynamism. Cardinal Newman used to say that conversions are nothing more than a deeper discovery of what we already truly desire. (Risk 57)

... The original hypothesis that proposes meaning, according to Giussani, is given as a gift, “even if instinctive or confused,” in a rudimentary fashion. The tradition into which we have been inserted by birth “must be put before our eyes as a fact and a problem.” The unconsciously held original idea or view implanted within our hearts, imbibed from our mother’s milk, our father’s language, and our community’s and culture’s stock of ideas and values, must be tested again and again as a truly valid “hypothesis of meaning” and action, gradually earning (or not) explicit devotion as a conscious conviction (Risk 67-68). What must be measured and weighed is how far forth that hypothesis holds for what we discover, grow into and deepen through experience - or how it does not, in which case the original hypothesis must be tweaked, adjusted, or rejected. This “verification,” as Giussani terms it (or “realization,” as Newman terms it) is the project of the student alone, who is urged on

surely and gently by the teacher who cares - about both the student and the truth of the hypothesis of meaning. Writes Giussani:

The student must verify the traditional contents being offered to him, which can be done only if he himself takes the initiative: no one else can do it for him... Conviction is formed when we discover a vital link between the idea we embraced or received and our own predicaments, and find it relevant to our needs or projects. In this sense, conviction is the result of a testing of the original idea or view that proves to be the keystone for all encounters. (Risk 67)

Newman expresses this same understanding dynamically, and at a length for which I cannot apologize because of its stirring beauty.

The enlargement consists not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind's energetic and simultaneous action upon and towards and among those new ideas, which are rushing in upon it. It is the action of a formative power, [giving] order and meaning [to] the matter of our acquirements; it is a making the objects of our knowledge subjectively our own, or, to use a familiar word, it is a digestion of what we receive into the substance of our previous state of thought. . We feel our minds to be growing and expanding then, when we not only learn, but refer what we learn to what we know already. It is not the mere addition to our knowledge that is the illumination; but the locomotion, the movement onwards, of that mental centre, to which both what we know, and what we are learning gravitates.

The hypothesis of meaning as a “philosophical habit of mind”

... Philosophically, Newman and Giussani are both realists. This means that they hold to an objective universe of beings and things, and of meaning, which exist outside of ourselves and

independently of our own minds, as one total reality. In Father Giussani's words: "We are not the creators of meaning. The connection that binds something to everything else is an objective one" (Risk 99). For both men, we are inserted into this external reality and are inextricably linked to it as ourselves part of it and reliant upon it, and thus, by implication, as radically dependent upon its Creator.

Giussani writes, "God is precisely the unitary meaning which nature's objective and organic structure calls the human consciousness to recognize... God is the ultimate implication of human experience." (Risk 99-100).

For Newman, the large presupposition that supports his entire educational viewpoint is that the ultimate subject matter of knowledge is the great interconnected whole of God's creation. Only a mentality as large as the universe is sufficient to know the universe. The university should be a centre in which all of the interconnected branches of the complete circle of knowledge are taught. Because each branch of knowledge is an integral part of this larger unity, it completes, corrects and balances every other part. If any province of knowledge is left out, others take over and distort and usurp the missing subject matter.

... Giussani writes of "the attraction of a total proposal" (Risk 120) and of a unifying "vision of the world"(Risk 53-54). This "working hypothesis," which term Newman would like, lends certainty to the educational endeavour and to the student. In fact, Giussani says, "To educate means to introduce the child to reality by clarifying and developing this primary or original view" (Risk 54). Accordingly, the hypothesis of meaning continues to be "the light that illumines our experiences" (Risk 67-68). Newman calls this mentality a "philosophical habit of mind" and understands it too as giving light (that is, meaning) to all of our thinking and acting. It is a "real illumination," he writes, which "would communicate the image of the whole to every separate portion, till that whole becomes in imagination like a spirit,

everywhere pervading and penetrating its component parts, and giving them one definite meaning.” To have even a portion of this “illuminative reason,” as Newman calls it, is the highest state to which nature can aspire, in the way of intellect. It is precisely the development of this “philosophical habit of mind” that is the goal or aim of liberal education, according to Newman.

For Giussani the “explanatory hypothesis” is “an image of how we feel and understand ourselves, of how we relate to everything,” an image that “is at work - in both teenager and adult--whether one is aware of it or not” (Risk 118). This explanatory hypothesis of reality, Giussani says, is

... the meaning of things, of the present, the past, the future, the contents of school curricula, our own family situation, happenings, current events... These are readily and instinctively identified by people according to an explanatory theory, an a priori general conception of the self and the world - that is, in the light of a certain frame of mind” (Risk 118).

In Newman’s words, “a permanent disposition of mind” is formed whereby the student apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little... [For] not to know the relative disposition of things is the state of slaves or children; [whereas] to have mapped out the Universe is the boast, or at least the ambition, of Philosophy.

Giussani succinctly describes it this way: “to comprehend the meaning of something is to discover its link to everything else” (Risk 99).

Newman compares education in the absence of this formative unity to the passive exposure of seafarers sailing from one end of the earth to another, mindless of the significance of the world’s great cities and landmarks that they are passing by.

The multiplicity of external objects, which they have encountered, forms no symmetrical and consistent picture upon their imagination; they see the tapestry of human life, as it were on the wrong side, and it tells no story... Nothing which meets them carries them forward or backward, to any idea beyond itself. Nothing has a drift or relation; nothing has a history or a promise. Everything stands by itself, and comes and goes in its turn, like the shifting scenes of a show, which leave the spectator where he was.

Now listen to the apt metaphor Giussani employs to present the same understanding of the meaning derived from an enlarged mentality that comprehends the whole:

The student is like a child who finds a large clock in the room. Smart and curious, he picks up the clock and slowly takes it apart. In the end he has fifty or one hundred pieces before him. He was really clever, but now he feels lost and begins to cry, for the clock is all there, but it's no longer there: he lacks the unifying idea that would allow him to put it back together" (Risk 58-59).

What Newman would have the student grow into is a view of the whole terrain of knowledge in its broad outlines and interrelations:

analogous to the knowledge which we at length attain of the details of a landscape, after we have selected the right stand-point, and have learned to accommodate the pupil of our eye to the varying focus necessary for seeing them; have accustomed it to the glare of light, have mentally grouped or discriminated lines and shadows and given them their due meaning, and have mastered the perspective of the whole.

While the stated end of Newman's liberal education is simply, in his own words, "the cultivation of the intellect" and nothing else, the end of Catholic liberal education, according to Newman, should be the placing into the world of a Catholic lay person with mind, heart

and soul developed and enlarged to embrace the whole of reality on life's journey in Christ to God. Giussani does not consider the cultivation of the intellect apart from the formation of the whole person. "The purpose of education," he writes, "is to fashion a new human being (Risk 80). It means "to help the human soul enter into the totality of the real" (Risk 105), or, in still other words, "to help someone understand the elements of reality in their fruitful multiplying up to a totality which is always the true horizon of our actions" (Risk 106). Both Newman and Giussani vigorously make the case that education within the secular mentality, with its excessively analytical and fragmented curricula, leaves students at the mercy of bombardment by a myriad of unrelated "facts" and contradictory solutions, leading them to feel disconcerted, uncertain, and finally empty (Risk 58-59). The supporters of secular or supposedly "neutral" education, Giussani emphasizes, think that "the student's freedom requires that he develop by himself a unitary conception of life." The condition for this "'self-generation' of a unified consciousness," they say, is exposure to all kinds of theories studied in an unplanned, indiscriminate manner, according to all of the different ideological approaches of the student's various teachers. But actually, the contrary is true, Giussani finds, for "a premature confrontation with conflicting fundamental ideas on how to interpret life will disorient rather than direct the student. ... Scepticism is not a rite of passage" (Risk 60-61).

Newman calls the possession of this piecemeal and superficial knowledge "viewiness" and he contrasts it with the genuine development of an all-encompassing "view" or "habit of mind" or "mentality." Giussani speaks of it as "a certain frame of mind" (Risk 118), and "a working hypothesis" (Risk 53). For him, the hypothesis of meaning "is offered as a total explanation of everything, as the ultimate meaning of life, the world, and history" (Risk 79).

And to quote

Newman: "That only is true enlargement of mind which is the power of viewing many things at once as one whole.

TRADITION AND THE INDIVIDUAL TALENT

by Thomas Eliot

One of the facts that might come to light

... is our tendency to insist, when we praise a poet, upon those aspects of his work in which he least resembles anyone else. In these aspects or parts of his work we pretend to find what is individual, what is the peculiar essence of the man. We dwell with satisfaction upon the poet's difference from his predecessors, especially his immediate predecessors; we endeavour to find something that can be isolated in order to be enjoyed. Whereas if we approach a poet without this prejudice we shall often find that not only the best, but the most individual parts of his work may be those in which the dead poets, his ancestors, assert their immortality most vigorously. And I do not mean the impressionable period of adolescence, but the period of full maturity.

Yet if the only form of tradition, of handing down, consisted in following the ways of the immediate generation before us in a blind or timid adherence to its successes, 'tradition' should positively be discouraged. We have seen many such simple currents soon lost in the sand; and novelty is better than repetition. Tradition is matter of much wider significance. It cannot be inherited, and if you want it you must obtain it by great labour. It involves, in the first place, the historical sense, which we may call nearly indispensable to anyone who would continue to be a poet beyond his twenty-fifth year; and the historical sense involves a perception, not only of the pastness of the past, but of its presence; the historical sense compels a man to write not merely with his own generation in his bones, but with a feeling

that the whole of the literature of Europe from Homer and within it the whole of literature of his own country has a simultaneous existence and composes a simultaneous order.

Thesis power point presentation

Universidad Internacional de las Américas
School of Education and Foreign Languages
Graduation Seminar

Thesis Submitted to Obtain the Bachelor in English

Evaluation of the Procedures and Methods Used to Translate the Documents *Basic Training on the Risk of Education* from English into Spanish for La Cometa and *El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa, and Elaboración de Tipos Documentales de Uso Frecuente* from Spanish into English for La Cometa and COVAO High School



Fabiola del Carmen Mora Sánchez

December, 2017

Justification

This research project deals with the translation of four different documents provided by two educational institutions, La Cometa and COVAO High School.

Those institutions required the translated versions of the texts to guarantee that the complete staff and students are able to fully understand them.

Research Question

What is the effect of the procedures and methods used to translate *Basic Training on the Risk of Education* from English into Spanish for La Cometa and *El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa*, and *Elaboración de Tipos Documentales de Uso Frecuente* from Spanish into English for La Cometa and COVAO High School?

General Objective

To evaluate the procedures and methods used to translate *Basic Training on the Risk of Education* from English into Spanish for La Cometa and *El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa* and *Elaboración de Tipos Documentales de Uso Frecuente* from Spanish into English for both La Cometa and COVAO High School

Specific Objectives

1. To translate the document Basic Training on the Risk of Education from English into Spanish for La Cometa and El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa and Elaboración de Tipos Documentales de Uso Frecuente from Spanish into English for La Cometa and COVAO High School

Specific Objectives

2. To apply various translation procedures to the documents in order to achieve communicative texts
3. To analyze the effect of the translation techniques applied on the documents
4. To design a glossary with the most relevant terminology found in both texts

Theoretical Framework

Theory	Author	Year of publication
1. Text Analysis	Newmark	1988
2. Translation Procedures	Newmark and Vázquez-Ayora	1988 1977
3. Glossaries	Gapper	2008

Research Subjects

La Cometa

- Basic Training on the Risk of Education from English into Spanish
- Información La Cometa and El Riesgo Educativo como Creación de la Personalidad y de la Historia from Spanish into English

COVAO High School

- Elaboración de Tipos Documentales de Uso Frecuente from Spanish into English

Type of Study

Qualitative Method

- This method was applied to this research project because the purpose of it was to use the translation procedures to render accurate, natural and communicative texts.

Procedures

Date	Activity	Instrument
July - September 2017	Translation of the texts	Observation
October 2017	Text Analysis	Observation
November 2017	Translation Procedures	Color Coding
November 2017	Glossaries	Observation and Color Coding

Data Analysis

Text Analysis

Text analysis	Basic Training on the Risk of Education	El riesgo educativo, como creación de la personalidad y de la historia	Información La Cometa	Elaboración de tipos documentales de uso frecuente
intention of the text and the translator	Inform	Inform	Inform	Inform
Text style	Narrative/ Descriptive	Argumentative	Narrative	Descriptive
Text function	Informative	Informative	Informative	Informative
Stylistic Scales				
Formality	Neutral	Official	Formal	Formal
Generality or difficulty	Neutral	Educated	Neutral	Neutral
Emotional tone	Warm	Understatement	Factual	Factual
Type of translation	Communicative	Communicative	Communicative	Communicative

Color-Coding

Basic Training on the Risk of Education from English into Spanish

We don't aim, in fact, at "re-writing" the book of Luigi Giussani, or **al** using his teaching only as **an** inspiration for the proposal of something different, created by us; **we** simply want to offer others the possibility to encounter him, communicating what his experience has produced in us and therefore using our persons as means for re-launching his proposal.

In these years The Risk of Education Training has been held for 847 teachers, **educators**, social workers, parents, correctional officers and wards. The training has always obtained a very positive response and provoked **in** participants the request for further deepening of the content, **being** followed-up in their daily work and involving colleagues **in order** to realize in their environment a common educative proposal.

De hecho no **pretendemos** **reescribir** el libro de Luigi Giussani o **utilizar** sus enseñanzas solo como inspiración para la propuesta de algo distinto creado por nosotros; simplemente queremos ofrecerle a otros la posibilidad de encontrarlo y **comunicar** lo que su experiencia ha producido en nosotros y, por lo tanto, **utilizar** a nuestras personas como medio para **relanzar** su propuesta.

En estos años la capacitación "El Riesgo de **la** educación" se llevó a cabo para 847 profesores, trabajadores sociales, padres **de familia**, oficiales correccionales y guardias. La capacitación siempre ha obtenido **una respuesta muy positiva** y ha provocado **que los** participantes **soliciten una mayor profundización** del contenido, **un seguimiento** en su trabajo **diario** y **la inclusión** de los compañeros en su entorno para realizar una **propuesta educativa común**.

Modulation

Explicitation

Omission

Literal Translation

Amplification

Transposition

El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa, and Elaboración de Tipos Documentales de Uso Frecuente from Spanish into English

La carta circular, igual que el memorando, se ha utilizado incorrectamente, porque se usa para enviar transcripciones de acuerdos, para convocar reuniones, para tramitar disposiciones, lo cual no debe ser, porque cada uno de estos tipos documentales tiene su formato.

Otro problema que se presenta es que, a veces, se hace una combinación incorrecta del memorando con la carta circular y se dice que es una circular, es decir, se coloca la expresión CIRCULAR. No se utilizan las palabras guía del memorando, se le agrega saludo y, finalmente, la despedida. El uso de este formato se ha generalizado y, el problema es que se hace con la convicción de que es correcto.

The circular letter, as a memo, has been used incorrectly, since it is used to send transcriptions of agreements, to arrange for a meeting, to process provisions, and this is wrong, as each one of these documentary types has its own format.

Another problem that appears is that sometimes, an incorrect combination of a memo with a circular letter is made, and then it is said that it is a circular letter; in other words, the expression CIRCULAR LETTER. No is written on it, the guide words of a memo are used, a greeting is added, and finally the farewell. The use of this format has been applied indiscriminately and the problem is that it is done with the certainty that it is correct.

Modulation

Explication

Omission

Literal Translation

Amplification

Transposition

Glossary from English into Spanish

English Term	Spanish Term	Definition	Grammatical Category	Synonyms
Wards	Guardias	The action of guarding. A body of guards	Noun	Guard
Exhaustive	Exhaustivo	Very thorough, comprehensive and complete	Adjective	Comprehensive, complete
Schooling	Escolarización	The process of being taught in a school.	Noun	Education, tutoring
Conceived	Concebida	To form a notion or idea of	Verb	Conceptualize, formulate
Crumbling	Desmoronamiento	To disintegrate gradually; collapse	Noun	Disintegrating, breaking up

Glossary from Spanish into English

Spanish Term	English Term	Definition	Grammatical Category	Synonyms
Gestionar	Manage	Hacer los trámites o diligencias necesarios para resolver un asunto	Verb	Tramitar, negociar
Incidir	To have a direct impact	Causar un efecto una cosa en otra, repercutir	Verb	Afectar a
Despóticamente	Despotically	Perteneciente o relativo al déspota (Persona que abusa de su poder o autoridad)	Adverb	Autoritariamente, autocráticamente
Cónclave	Conclave	En la Iglesia católica, reunión de los cardenales y lugar donde se juntan y encierran para elegir un nuevo Papa.	Noun	Asamblea, reunión
Púlpitos	Pulpits	Tribuna elevada desde donde se predica, se canta o se realizan otros oficios.	Noun	Plataforma, estrado

Conclusions

Specific Objectives	Conclusion
1. To translate the document Basic Training on the Risk of Education from English into Spanish for La Cometa and "El Riesgo Educativo como Creación de la Personalidad y de la Historia, Información La Cometa and Elaboración de Tipos Documentales de Uso Frecuente" from Spanish into English for La Cometa and COVAO High School	In order to render natural, accurate, correct, and communicative translated versions of the documents, it was carried out some general and close readings to be familiarized with all the texts and the difficult terminology.
2. To apply various translation procedures to the documents in order to achieve communicative texts	The translation procedures were applied in order to achieve natural, accurate and communicative texts.

Conclusions

Specific Objectives	Conclusion
3. To analyze the effect of the translation techniques applied on the documents	The most common translation techniques that appeared in the texts were literal translation and transposition, because of the nature of the texts.
4. To design a glossary with the most relevant terminology found in both texts	The glossaries were a very useful instrument to help the translator to collect unknown terminology and thus, to provide consistency and unity to the texts.

Unexpected Results

- ∞ The original texts had a lot of grammar mistakes.
- ∞ Texts are full of transpositions and literal translations.
- ∞ There are not so many modulations or explicitations.

Recommendations

- ◆ To have a good command of the vocabulary of different fields
- ◆ To read the texts carefully and multiple times
- ◆ To make the glossary
- ◆ To distribute the available time accordingly

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