EPICENTRO Ciencia Tecnología Innovación
N° 2 | Año: 2026 | ISSN: L 2805-1971

Toward a Pedagogical Epistemology of Consciousness: A Transdisciplinary and Holistic Curricular Proposal Mediated by the Poetry of Walt Whitman.

Dr. Wilmo Ariel Candanedo Guevara
Universidad Tecnológica Oteima
Universidad Autónoma de Chiriquí
Correo electrónico: wilmo.candanedo@oteima.ac.pa
ORCID: N° 0000-0003-4075-0247

DOI: 10.61209/re.v4i2.186
Recibido: agosto 2026
Aceptado: septiembre 2026

Abstract
Facing the epistemological fragmentation of the sciences and the emergence of challenges such as educational, social, and environmental reforms, this research proposes a pedagogical epistemology centered on consciousness as the foundation for a holistic curriculum. The study connects a transdisciplinary theoretical framework (philosophy, aesthetics, neuroscience, quantum physics, transcendentalism in American literature, translation studies, complexity theory) with qualitative methods: poetic inquiry, focus groups, and an action-research logic. Walt Whitman and his poem cycle Song of Myself ("La Canción de mi Consciencia") are used as a pedagogical mediation to activate imagination, attention, ethical sense, and ecological communion. The empirical component (two virtual focus groups, N = 10 graduate students) shows that the poetic encounter provokes reflective, imaginative, and social states that can sustain practical aesthetic training and ecological action. From this interrelation four epistemic curricular pillars are proposed as the foundations of a Holistic Curriculum from Consciousness (HCC), with modules, practices, rubrics and a formative assessment proposal. Implications for teacher education, authentic assessment, and future research lines (mixed intervening studies and longitudinal studies) are discussed.

Keywords:
Pedagogical epistemology, consciousness, aesthetics, Traductology, American Literature, Walt Whitman, holistic education, curriculum, spirituality, poetic inquiry.

Introduction

The planet's social and ecological fabric requires educational approaches that cultivate not only instrumental skills but also competences for sustained attention, ethical understanding, appreciation of beauty, and ecological responsibility. Without this broader aim, pedagogical processes risk reproducing fragmentation: technical capacities that remain disconnected from a sense of who one is or aspires for, aesthetic sensitivity, communal life, and care for the Earth. This research begins from the hypothesis that placing reflective consciousness at the center of pedagogical epistemology offers an integrative connector for reimagining curriculum, pedagogy, and assessment so they address whole persons in relation to themselves, their own learning journeys, communities and cultural environments.

Poetry is proposed here as a privileged pedagogical mediator. As a condensed linguistic and affective form, poetry provides distinct access to modes of perception, imagination, and feelings that support transformative learning processes: it can enlarge attention, invite ethical reflection, stimulate the imagination, and produce felt connections with others and within a transcultural environment. Drawing on these possibilities, the doctoral thesis that underlies this article combined a transdisciplinary theoretical framework (philosophy, aesthetics, neuroscience, quantum physics ideas as heuristic metaphors, American transcendentalism in literature, translation studies, and complexity theory) with creative qualitative methods. Empirically, the study involved a poetic inquiry into Walt Whitman's Song of Myself, two virtual focus-group encounters with graduate students in applied linguistics, and a design of learning sequence, framed as action research, to produce a prototype Holistic Curriculum from Consciousness.

This article explains the doctoral dissertation by:

1. Situating the project within current debates about epistemological fragmentation and complex learning systems;
2. Elaborating the theoretical rationale for privileging reflective consciousness as an educational aim and mechanism of integration;
3. Detailing the methodological blend such as poetic inquiry, focus groups, investigative re-translation, documentary review and action research cycles that are to be used to generate data and curricular proposals;
4. Reporting analytic results that link poetic mediation to affective, imaginative and social states conducive to aesthetic training and ecological action; and
5. Presenting a practical curricular design (modules, learning sequences and formative assessment rubrics) together with implementation considerations, ethical safeguards and suggestions for further research (mixed pilot studies, longitudinal designs, and culturally participatory adaptations).

The study's scope is intentionally exploratory and situated: it seeks to model how a consciousness-centered epistemology can be operationalized in curriculum and pedagogy rather than to offer definitive causal claims. By integrating theoretical reflection with close qualitative and creative work, the research attempts to provide conceptual tools, pedagogical prototypes and evaluative criteria that educators, curriculum designers and researchers can implement, critique and adapt in diverse educational contexts, especially in settings where socio-ecological challenges demand forms of learning that reconnect cognition, feelings and actions.

Theoretical framework

Epistemology studies the nature, origin, and validity of knowledge. In education, questions about what and how to teach depend on these epistemological frameworks (Avram, 2015; Hofer & Pintrich, 1997). Contemporary approaches have often treated knowledge as static content and learning as interaction with that content. However, complexity theory suggests a different view: learning involves emergent processes, nonlinear relationships, interactions between parts and wholes, sensitivity to initial conditions, and historical dependence (Morin, 1990; Prigogine & Stengers, 1984; Davis & Sumara, 2006). From this perspective, a pedagogical epistemology should see knowledge as situated, emergent, and relational; learning and knowledge shape each other; and assessment should capture transformation, meaning, and the ability to act not only correct answers (Davis & Sumara, 2006; Wiggins, 2020).

Consciousness is defined differently across traditions. For practical educational purposes, we identify three useful levels: phenomenal consciousness (subjective, qualitative experience), reflective consciousness (the ability to observe and think about one's own thinking), and transcendental or cosmic consciousness (experiences of unity and deep connection) (Zahavi, 2019; Varela, Thompson & Rosch, 1991; Tononi & Edelman, 1998). Neuroscience looks for neural correlates, but for education it is especially useful to cultivate reflective consciousness because it supports emotional regulation, self-regulated learning, critical thinking, and the integration of ethical and aesthetic dimensions in teaching and learning (Damasio, 2021; Graziano, 2013; Polina, 2021). Aesthetics shapes perception, triggers emotions, organizes meaning, and enables kinds of knowledge that are not easily put into propositions; imagination builds mental representations used for emotional expressions, self-awareness and moral sensitivity (Hogan, 2016; Matlin, 2005).

Poetry, because of its concentrated language and rhetorical devices, activates imagination and opens learners to affirm the existence of others and the transcendent human dimension of living (Faulkner, 2019; Raab, 2015). Poetry is understood as a pedagogical mediator because it changes learners' experience: it does more than convey information; it alters perception and sensitivity (Powell, 2001; Buell, 2016). Walt Whitman's Song of Myself (retranslated here as "La Canción de mi Consciencia") presents an "I" and a flowing of consciousness that expands a sense of belonging to a larger Kosmos and reconciles body, mind, emotions, and spirit. Whitman's use of lists, repeated phrases, and free verse encourages bodily presence, attentive listening, and dialogue which are qualities that make his work useful for developing reflective consciousness, ethical imagination, aesthetic expression, stronger communities of learning, and an ecological sense of shared responsibility (Whitman, 1855/1961; Buell, 2016; Blake, 2006).

Methodology

The research adopts a transdisciplinary approach that integrates qualitative and artistic methods, articulated with complexity theory as its epistemological foundation. The methodological choice responds to the conjecture that educational research requires tools able to capture the intricate relationships among practices, meanings, and human transformations; therefore, methods were deployed to capture emergent processes (poetic inquiry), subjective experiences (focus groups), and cultural translations (investigative translation), articulated with action-research design to turn findings into curricular intervention. The combined methodological lines were:

a. Documentary and referential research through systematic searches in databases (ERIC and PsycINFO), review of monographs, and construction of conceptual maps;
b. Poetic inquiry, where poetic creation is considered epistemologically generative and the researcher acts as a poet-researcher producing and analyzing poetic architectures;
c. Qualitative research with focus groups using the Rogerian structure of group therapy, n = 10 graduate students in Panama (5 from the Master's in English with a specialization in Teaching Methodology, Universidad Autónoma de Chiriquí; 5 from the Master's in English Language Didactics, Universidad Tecnológica Oteima) selected by purposive sampling, who participated in two 90-minute virtual sessions with shared reading, quick-reaction rounds (one adjective and one noun), guided discussion, a collective creative activity, and thematic consensus;
d. Action research to design and evaluate a feasibility plan of a Holistic Curriculum from and for Consciousness (HCC) through cycles of planning, acting, observing, and reflecting informed by

Paulo Freire's research-action design; and

e. Investigative re-translation of the poem cycle as a critical proposal in the appendix, with techniques of equivalence, modulation, and transposition documented as part of the exegesis.

All recordings were transcribed verbatim. Analysis followed a layered procedure: descriptive aggregation (tabulation of adjectives and nouns), reflexive thematic analysis following Braun & Clarke (2006), and hermeneutic reading of the poems produced (Poetic Inquiry analysis). Triangulation among documentary, poetic, and focus-group data, together with the researcher's reflexive instances, formed the audit trail. For validity we used session verification (member checking), triangulation, and record preservation; ethically, informed consent was obtained, anonymity guaranteed, and secure storage ensured. Major limitations were the small, self-selected sample, the virtual modality (due to the COVID-19 pandemic during the doctoral research), and the interpretive, situated nature of poetic inquiry and translation; the design is exploratory and generates rhetorical patterns of thinking that seek empirical validation.

Results

Participants expressed convergent affective-conceptual reactions: adjectives such as "reflective," "awake," "spiritual," "absorbed," "compassionate" and nouns like "consciousness," "song," "reflection," "ecology," "justice." These patterns suggest that poetic mediation simultaneously activates creative engagement, aspects of second-language acquisition through poetry, affective openness, and ethical-ecological conceptualizations. After discussion and negotiation, the focus groups reached consensus on four core pedagogical themes in the poem: human consciousness as the epistemic core of learning; spirituality understood as connection and an ethical foundation; celebration of life and sensory affirmation; and, through poetry and communion with the Earth, a call to an integrated ecological ethics.

Table 1 Adjectives immediate responses and frequency

Adjective	Frequency
Reflective	9
Awake	7
Spiritual	6
Absorbed	5
Compassionate	4
Interested	3
Melancholic	2
Intuitive	2
Communicative	2
Silent	1

Each participant provided two adjectives (two rounds); total N = 20 responses. Responses show a prevalence of reflective states and affective openness; the poetic reading produced increased disposition to introspection and sustained attention.

Table 2 Nouns (immediate responses and frequency)

Noun	Frequency
Consciousness	10
Song	6
Reflection	6
Ecology	5
Justice	4
Poetry	4
Meditation	3
Ode	2
Stanza	1
Imagination	1

Each participant provided two nouns (two rounds); total N = 20 responses. The term "consciousness" was cited by all participants, indicating the poetic mediation focused the experience on the question of the observing self; ecological and ethical concerns also emerged.

Table 3 Central themes agreed by the group

Central theme (consensus)	Brief description
Human consciousness	Subjective experience and capacity for self-observation as knowledge base.
Spirituality as connection to communities of learning	Spirituality is understood as meaning, relation, and ethical grounding (non-confessional).
Celebration of life and bodily sensibility	Affirmation of the sensory/corporeal as a source of meaning.
Communion with the Earth / integrated ecological ethics	Call to environmental responsibility and sustainable practice.

Themes emerged by consensus during the closing activity (member-checking). The four themes reflect articulation between interior experience (consciousness, spirituality) and orientation to external action (ecological communion, celebration of life), forming the basis of the proposed curriculum.

Table 4 Secondary themes reported by participants (selection)

Participants	Theme A	Theme B	Theme C	Theme D
P1	Ecological justice	Self-knowledge	Inclusivity	The pronoun "I"
P2	Knowledge	Gender equality	Atoms (metaphor)	Empathy
P3	Solidarity	Lingua franca	Transnational citizenship	Immigration
P4	Religion / spirituality	Human cooperation	Feminism	Hospitality
P5	Energy / vitality	Ecology	Inclusivity	Memory / time
P6	Traditional medicine	Transcendence / God	Popular education	Eternal life
P7	Future / life project	Life mission	Family	Gender equality
P8	Land conservation	I / you relationship	Natural energy	Life purpose
P9	Community	Education	Solidarity	Language
P10	Art / aesthetics	Social justice	Community service	Local ecology

Secondary themes identified included ecological justice, self-knowledge, inclusion, second-language learning, global citizenship, concretization of community-based learning, sense of mission, conservation, and community practices. The collective poem produced during the sessions served as expressive evidence of co-creative aesthetic work and a practical synthesis of reflections, showing that the mediation facilitates appropriation and shared meaning.

Curricular proposal: A Holistic Curriculum from and for Consciousness (HCC)

The HCC organizes the curriculum around reflective consciousness and its integration with the self-aware I, community, earth, and aesthetics. Its general objectives are to develop critical self-observation, ethical imagination, community participation skills, and aesthetic sensitivity, articulating learning with transformative action. The proposed modular structure includes:

Module 1: The reflective "I": practices of reflective journaling, meditation, and autobiographical reading;

Module 2: Kosmos & learning communities: community mapping, Socratic dialogue, and participatory group projects for conflict resolution;

Module 3: Ecological justice: place-based learning, ecological restoration, and policy deliberation;

Module 4: Aesthetic formation: close textual analysis of poetry, artistic creation, and recitals within learning communities, small and large.

One example of a weekly sequence is "Listening to the Earth," which integrates practices of presence in nature, learner and learner's companion mapping, ethical design of micro-projects, and a poetic laboratory with outcomes, leading to assessment products: reflective portfolio, evidence of micro-action, and an aesthetic tool. Assessment is authentic and formative; dialogic feedback and peer assessment are essential.

Discussion

Empirical findings and theoretical synthesis converge on the idea that reflective consciousness can

function as an epistemological axis capable of integrating the cognitive, affective, ethical, and aesthetic dimensions in the learner (Varela, Thompson, & Rosch, 1991). Poetic mediation corroborated its dual formative and orienting power: it provoked internal states favorable to learning (sustained attention, affective openness) and acted as a bridge to social and ecological action, as participants translated the aesthetic experience into interest in ecological justice and communal learning (Damasio, 2021; Graziano, 2013; Raab, 2015). From complexity theory, interpreting reflective consciousness as a relational meeting point that articulates micro-processes (attention, emotion, imagination) with macro-outcomes (creative writing, ethics, planetary citizenship, sustainability) implies shifting the centrality away from representational knowledge toward embodied and relational forms of knowing (Prigogine & Stengers, 1984; Davis & Sumara, 2006; Candanedo, 2022). This demands rethinking assessment to capture transformations, meanings, and dispositions, not only measurable products (Wiggins, 2020).

Pedagogically, the HCC implies a shift from isolated disciplines to integrative curricular threads woven across subjects. Transdisciplinary, theme-based unit planning that links science, language, ethics and art is necessary to realize relational aims. Instructional strategies should prioritize dialogic, experiential methods such as close readings, collective poem-making, nature-based labs and service-learning by balancing learner and companion of learning with openness to emergent meanings. Differentiation and inclusion require adapting contemplative and poetic mediations for diverse learners like neurodivergent students, varying linguistic proficiencies, and plural religious backgrounds through multimodal materials, consent procedures and optional practices. (Venugopal, 2014; Macrine, 2022).

Teacher professional development is central to HCC's success. Sustained formation in contemplative facilitation, dialogic pedagogy, poetic literacy and community-based project design is required, delivered through experiential retreats, lesson modelling, peer coaching and reflective supervision. The well-being of the companions of learners (educators) matters: teachers must cultivate their own reflective practices to model and sustain classroom cultures of attention and ethical responsiveness. Assessment literacy workshops are also necessary so teachers can design rubrics, integrate aesthetic evidence into evaluative decisions, and legitimize dispositional outcomes institutionally.

Institutional and policy changes are needed to legitimize contemplative and ecological practices in the learning environments. Timetables and physical spaces must be reconfigured with longer project blocks, outdoor learning areas and quiet reflection corners to enable deep engagement. Curriculum standards and accountability frameworks should broaden to recognize dispositional and ecological competencies.

Limitations, ethical considerations, and recommendations

The design is exploratory and the small sample prevents statistically robust generalizations; virtuality conditioned the bodily and sensory experience; poetic inquiry and translation are interpretive, situated practices that require reflexive transparency (Larsen-Freeman & Cameron, 2008; Maldonado, 2019). Ethically, integrating spirituality and aesthetic practices requires protocols that guarantee respect for the diversity of convictions and avoid proselytizing; the proposed spirituality is no confessional and practical, oriented toward meaning, care, and action (Polina, 2021; Tamashiro, 2018). Practical recommendations include implementing the proposed HCC with mixed designs and control groups, conducting longitudinal studies on durability, diversifying samples in educational levels and cultural contexts to provide teacher training in attention techniques and authentic evaluation, facilitating aesthetic practices, and using participatory design with communities of learning to reinforce cultural

relevance (Candanedo et al., 2020; Wiggins, 2020).

Conclusions

This research has proposed and grounded a pedagogical epistemology centered on reflective consciousness and has outlined a concrete curricular path: a Holistic Curriculum for Consciousness (HCC) that integrates contemplative practices, aesthetic mediations (poetry), transdisciplinary community projects, and authentic assessment. Preliminary findings show that poetic mediation, exemplified by Whitman's Song of Myself, can simultaneously induce affective openness, critical reflection, and orientation toward social and ecological action; in other words, the aesthetic experience facilitates both interiorizations, through raising consciousness, and the motivation to transform the environment. Thus, the research suggests that educating consciousness is not a therapeutic luxury but a pedagogical strategy capable of articulating life's meaning, identity, and responsibility in learners of different ages.

Conceptually, the study contributes to shifting the notion of knowledge as merely representational toward a relational and embodied conception: knowing includes interior processes (attention, emotion, imagination) that enable judgment, creativity, and ethical praxis. Complexity theory serves here as a heuristic foundation: the most sustainable and meaningful educational changes emerge from relational dynamics and small transformative interventions that reconfigure deep dispositions in the learner and in his/her learning communities.

Practically, the Holistic Curriculum for Consciousness presents an operational roadmap: articulated modules (reflective self; community; ecological justice; aesthetic formation), didactic sequences, and rubrics for authentic assessment. This design fosters synergies between transdisciplinary content and formative experiences that develop life competencies (attention, empathy, systemic thinking, creativity). Its implementation requires transforming not only the hours and activities of learning communities but also the training of learning companions and institutional policies to allow times, spaces, and evaluation criteria different from the dominant ones.

Conclusions from Applied Linguistics

The decision to retranslate "Song of Myself" as "La Canción de mi Consciencia" was deliberate and integral to the research process: the translation functioned not only as a linguistic operation but as an epistemic intervention. In traductology terms we consciously applied the modulation technique; that is, a semantic perspective shift, moving the reflexive pronoun myself in English to a noun in Spanish, consciencia. This move responded to two simultaneous considerations.

On the one hand, a pragmatic-linguistic motivation: in English my/myself fulfill specific morphosyntactic and pragmatic functions; translated literally as "mí mismo" or "a mí mismo" in Spanish the title refers to possession or emphasis on the person that, in our didactic context, could reinforce an egocentric reading of the poem. Modulating to the noun consciencia allows preserving and at the same time reworking Whitman's enunciative intention as a call to a voice that observes and declares itself, orienting it toward the pedagogical category that underpins this research: reflective consciousness as the foundation of knowing and feeling.

On the other hand, the decision obeyed an epistemological intention: situating the research around "consciousness" as a keyword implied that the mediation itself in the translation should articulate and

make visible that priority. Converting **myself -» consciencia** produces a hermeneutic refraction: the **"I who sings"** is read as a field of consciousness, not merely as a proprietor-subject, which opens the poem to pedagogical readings centered on attention, metacognition, and relational responsibility.

Finally, the translation exercised a heuristic effect: by modulating the title it provoked a reading more inclined to pedagogical reflection in the sessions, guiding participants and the researcher toward the study's central question: what does it mean to immerse oneself into the journey of existing where learning makes its first steps in consciousness? In that sense, translation ceased to be a subordinate step and became a co-producer of meaning: a pedagogical mediation that shaped both the poem's reception and the curriculum's configuration.

References (Core references out of 289 in the doctoral thesis)

Allen, K. (2017). Exploring consciousness and perception. Travelers Press.
Al-Nawas, M. (2018). Parallelism in Whitman's "Leaves of Grass." College of Education for Women, 19(2).

Attard, J. (2018). The connection between literature and aesthetics: Is it problematic? Symposia Melitensia, (14).

Barbour, R., & Morgan, D. (2017). A new era in focus group research: Challenges, innovation and practice. Palgrave Macmillan.

Bassnett, S. (2007). Culture and translation. In P. Kuhiwczak & K. Littau (Eds.), A companion to translation studies. Multimodal Matter Ltd.

Beaugerad, M. (2020). Tuning the student mind: A journey in consciousness- centered education. SUNY Press.

Bonasio, G. (2018). Aesthetic pleasure, cognition, and emotions in the aesthetic concepts: Remarks after Sibley's works. Rivista di Estetica, 55. https://journals.openedition.org/estetica/1013#quotation

Buell, L. (2016). Literary transcendentalism: Style and vision in the American Renaissance. Cornell University Press.

Candanedo, W. (2022). Hacia una epistemología pedagógica de la consciencia a través de la poesía de Walt Whitman (Tesis doctoral). Universidad Internacional Antonio de Valdivieso.

Candanedo, W. (2023, October 7). Is there hope for creative writing in our EFL classrooms? Revista Epicentro. https://doi.org/10.61209/re.v1i2.20

Candanedo, W., Cardona, J., García, C., Muñoz, M., & Virula, G. (2020). Hacia un aprendizaje de la reconciliación y el encuentro (Tesis doctoral grupal). Universidad Internacional Antonio de Valdivieso.

Candanedo, W., & Motta, L. (1987) The teaching of the target culture: a humanistic approach. (Tesis de licenciatura) Universidad de Panamá.

Cannon, H., Feinstein, A., & Friesen, D. (2010). Managing complexity: Applying the conscious-competence model to experiential learning. Developments in Business Simulation and Experiential Learning, 37. https://absel-ojs- ttu.tdl.org/absel/index.php/absel/article/view/306n

Coleman, S. (2022). Intentionality, qualia, and stream of unconsciousness. Phenomenology and Mind, 22, 42–53.

Davis, B., & Sumara, D. (2006). Complexity and education: Inquiries into learning, teaching, and research. Routledge.

Desmarques, D. (2022). Collective consciousness. 22 Lions Publishing.

Duncan, R. (2006). Emmanuel Levinas: Non-intentional consciousness and the status of representational thinking. Analecta Husserliana, 90, 271–281. https://doi.org/10.1007/1-4020-3718-X_14

Faulkner, S. (2019). Poetic inquiry: A primer for researchers. Routledge. Felipe, L. (1968). Canto a mí mismo. Editorial Losada.

Fels, L. (2008). Exploring curriculum: Performative inquiry, role drama, and learning. Pacific Educational Press.

Frau, J. (2012). Una traducción polémica: León Felipe ante la obra de Whitman y Shakespeare. Hermeneus: Revista de Traducción e Interpretación, (4).

Freire, P. (2021). Education for critical consciousness. Bloomsbury.

Gallegos, R. (2013). Holistic education: Pedagogy of love [Kindle edition]. (Kindle).

Gilakjani, A., & Ahmadi, S. (2011). Role of consciousness in second language acquisition. Theory and Practice in Language Studies, 1(5), 435–442. https://doi.org/10.4304/tpls.1.5.435-442

Graziano, M. (2019). Rethinking consciousness. W. W. Norton & Company.

Grant, J. D., & Jones, C. (2002). The significance of pure consciousness for education. Semantic Scholar. https://www.semanticscholar.org/paper/The- Significance-of-Pure-Consciousness-for-Grant-Jones/271d7cfc82033ee797ceec3357547368edc165df

Grice, M. (2021). Epistemic belief and conceptions of competence in education for sustainable development (Doctoral thesis). University of Gothenburg.

Gura, P. (2008). American transcendentalism: A history. Farrar, Straus and Giroux. Halliday, E. (2019). Reflexive self-consciousness. Melchizedek Press.

Hofer, B. K., & Pintrich, P. R. (1997). The development of epistemological theories: Beliefs about knowledge and knowing and their relationship to learning. American Educational Research Journal, 67(1), 88–140. https://doi.org/10.2307/1170620

Hogan, P. (2016). Beauty and sublimity: A cognitive aesthetics of literature and the arts. University of Connecticut.

Karande, A., Noble, K., & Lavides, C. (2016). Why consciousness? Teaching and learning at the leading edge of mind science. NeuroQuantology, 14(2), 175–192. https://www.academia.edu/26933103/Why_Consciousness_Teaching_and_Learnin g_at_the_Leading_Edge_of_Mind_Science

Kwan, T. (2007). Towards a phenomenology of pronouns. International Journal of Philosophical Studies, 15(2), 247–268.

Larsen-Freeman, D., & Cameron, L. (2008). Complex systems and applied linguistics. Oxford University Press.

Macrine, S. (2022). Movement matters: How embodied cognition informs teaching and learning. MIT Press.

Maldonado, C. (2019). Educación e investigación en complejidad. Universidad Nacional Autónoma de Nicaragua.

Palmer, T. (2020). Human creativity and consciousness: Unintended consequences of the brain's energy efficiency? Entropy, 22(3), 281. https://doi.org/10.3390/e22030281

Polina, M. (2021). Aprendizaje socioemocional basado en la consciencia plena en un entorno educativo híbrido. UNESDOC. https://unesdoc.unesco.org/ark:/48223/pf0000379403_spa

Powell, J. (2001). The aesthetic and literature. Critical Survey, 13(1), 1–17.

Pym, A. (2023). Translation theory and practice: A contemporary introduction. Routledge.

Raab, D. (2015). Poetry and consciousness. International Journal of Transpersonal Studies, 34(1), 126–127.

Rolheiser, R. (2014). The holy longing. Image.

Seth, A. (2021). Being you: A new science of consciousness. Dutton.

Searle, J. (2012). Consciousness and language. Cambridge University Press.

Stubenberg, L. (1998). Consciousness and qualia: Advances in consciousness research. John Benjamins Publishing Company.

Tononi, G. (2012). Phi: A voyage from the brain to the soul. Pantheon Books.

Tononi, G., & Koch, C. (2015). Consciousness: Here, there, and everywhere? Philosophical Transactions of the Royal Society B, 370(1668), 20140167. https://doi.org/10.1098/rstb.2014.0167

Varela, F. J., Thompson, E., & Rosch, E. (1991). The embodied mind: Cognitive science and human experience. MIT Press.

Venugopal, K. (2014). Embracing learning: An introduction to holistic education. Notion Press.

Vygotsky, L. S. (1986). Thought and language. MIT Press.

Wallace, B. (2000). The taboo of subjectivity: Towards a new science of consciousness. Oxford University Press.

Watson, L. (2016). The epistemology of education. Philosophy Compass, 11(3), 146–159.

Whitman, W. (1855/1961). Song of Myself. In Leaves of Grass.

Wiggins, G. (2020). Creativity, information, and consciousness: The information dynamics of thinking. Physics of Life Reviews, 34–35, 1–39.

Wu, W. (2018). The neuroscience of consciousness. The Stanford Encyclopedia of Philosophy. https://plato.stanford.edu/entries/consciousness-neuroscience/

Zakian, M. (2018). Predicting conscience in language teaching through instructional behavior, management, and critical thinking of EFL teachers. International Journal of English Language and Translation Studies, 6(1), 143–149.