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ABSTRACT

As a means of studying ways to help children and young people deal constructively with questions of peace and war, Anima Bose and Zlmarian Jeanne Walker, who have worked to promote peace education in India and Brazil respectively, are interviewed. The influence of Gandhi on the concept of peace in India is emphasized. One cannot teach peace, it must be learned through practice. Peace education must include a form of apprenticeship where students go out into the real world to find out what violence is and what solutions are. Peace education is especially important in this day and time because all of society seems to be overcome by violence, even in entertainment. Peace must not be viewed as "no war." A nation with no war but with injustice, poverty, economic discrimination, and inequity cannot be said to have peace. The teacher is the most responsible person in any peace education course at any level. At the elementary level the examples of parents and teachers and cooperation between them is very important for teaching peace. The interviewees emphasize the lack of materials available to be used in peace education. Peace education should not be taught as a separate subject in elementary school, but included in various subjects. In higher grades it may be emphasized in one particular subject. In secondary school it can be dealt with through the study of international organization, transnational concepts, and the reality of interdependence. (DK)

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PEACE EDUCATION: PERSPECTIVES FROM BRAZIL AND INDIA

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Anima Bose
Zlmarian Jeanne Walker
and
The Project "Preparedness for Peace"

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PEACE EDUCATION:
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Anima Bose
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The project "Preparedness for Peace" at the Malmö School of Education studies ways of helping children and young people to deal constructively with questions of peace and war. As part of the project, a number of experts with special interest and competence in areas related to peace education are interviewed.

This publication presents conversations with two professionals who have worked to promote peace education in different parts of the world: Dr. Anima Bose from New Delhi, India and Dr. Zlmarian Jeanne Walker from Brasilia, Brazil. - Interviewer: Ake Bjerstedt.

Keywords: Brazil, conflict resolution, Gandhi, global approach, history, India, interview, nonviolence, peace education, values, war.

PEACE EDUCATION: A CONVERSATION WITH DR. ANIMA BOSE,
NEW DELHI, INDIA

1.

AB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

AB: My area of studies has been history, especially modern history of India, and sociology. When I came to America in 1965, I was teaching history of India under "India Study". But my students at the university told me: Really we don't want to study history of India - we want to study about Gandhi. I said: Yes, I could initiate Gandhian Study if your university will allow it; and I got the permission. Because of teaching this particular course, I myself studied Gandhi in greater depth, and it led to some rethinking. Since then I have been teaching nothing but Gandhian studies and peace education in the academia.

I have also written books - out of my nine books, three are devoted to peace-related topics: One is about peace movements and history, the other is about Gandhi, and the third deals with dimensions of peace and nonviolence in our time. (See list of selected publications below.) The other six books are related to higher education, literature etc.

2.

AB: What do you think of first when you hear the words "peace education"?

AB: Three things. When I first heard the word "peace education", it struck me that you cannot teach peace, it has to be learnt as practitioners. That's no. 1. No. 2: Peace education must include a course which we may call "live it" course; an apprenticeship, as it were. If you want to find out what violence is, as a student, you have to go out in the real world and find out what violence is, what your solutions

are, how you see peace can be brought about. That is, finding it out experientially. Finally, peace education is especially important in our time and day, when we see how we have been overcome by violence. We have even made violence a part of our entertainment, part of our leisure-time hobbies. For example, look at some films, there may be 250 incidents of violence in a film of 2½ hours - unbelievable! TV-programs are often full of violence. So for understanding peace, nonviolence and peace education are utterly imperative in our time. That's my reaction.

AB: Is it correct that you work at a center devoted to peace education?

AB: Yes, I have a center, which is a center for peace education, that gives and develops courses. There are work-shops both for students and teachers at different levels, college, university and also school levels. Then we develop courses, and we give consultancy. We are consulted by the National Council for Educational Research and Training in Education (NCERT) of India which helps introducing textbooks for teachers.

AB: Is this center part of a university?

AB: No. As one of the founders of the centre, I have stood for autonomy. I have learnt from Gandhian study that if you want to be creative, and if you want to be really free in your movement, then you must give up the habit of taking aid from the government. The government that governs the least, is the best government for me. So my center is a private organization, but I do also give lectures in a university, the J.N. University, which includes Gandhian studies.

3.

AB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

AB: It is a very good question. I have tried to go back on my own school days, but no, I cannot think of

anything that was close to peace education. In the mornings, at our school, we used to have a prayer. We sang some songs. and the principal gave us a brief address on values, health and social responsibility. Incidentally, the principal happened to be my mother, Mrs. N. Bhattacharji, Jagat Taran Girls' High School, in Allahabad, India, which later became a degree College. But peace was not an emphasis. Competition was emphasized: you must win, you must do well in life, you must come first in class and so on.

4.

AB: Do you believe that schools in your country, as you know them today, contributes to a "peace education"?

AB: India is, as you know, a very large country. The central government has a ministry of education, but the 21 provinces also have their ministries of education. So we have a complicated situation where it is very difficult to generalize. There cannot be any uniformity. In a general way, in India today, there is a great consciousness about peace and non-violence. Mahatma Gandhi lived in this country and played an important role. Including Gandhi in study courses is not unusual, and when you read Gandhi, his concepts of peace and ahimsa are often taken up. When Indian people travel to conferences such as IPRA, they meet people of other countries. Some conferences and discussions have inspired some Indian teachers to say: Why don't we have peace studies and peace education in our country? I myself, have worked very hard for many years in my country to make peace a part of the core curricula. This has become a very important work in my life.

So I would say, yes, I do believe schools in my country make some contributions to peace education, but certainly they don't have peace education courses. They take up the life of Gandhi, or present the life of some other peace-makers from other countries. They may have a peace club, which is an extra-curricular

support group. There are several universities - such as, Mahatma Gandhi University in Kerala; Madurai University, Tamil Nadu; J.N.U. (Jawaharlal Nehru University) in Delhi; Punjab University, Chandigarh - that include peace studies in their B.A. and M.A. courses. There are several schools that try to include aspects of peace education, but in an interdisciplinary way. In the children's schools, there are a lot of activities that support this peace education, such as, story telling, games, singing together, play acting.

AB: Is there any central recommendation in any texts, saying that peace education should be dealt with in schools?

AB: No, not in the curricula. That is our mission now that peace education must be a part of the core curricula, literature, life science, history, geography. I stand for peace education as a part of the core curricula. But so far it has not been accepted. By part of the core curricula I mean, peace education should become a subject as any other subject, namely, history, geography, mathematics and so on.

I might add that I think we should be very aware of terminologies. I don't think I will encourage my children to learn the words: "1st world", "2nd world", and "3rd world" - these are subtly violent words, because they begin with the notion of someone being superior, someone inferior; someone better, someone worse. Violence can be overt, covert and subtle. One recognizes overt violence, but covert or subtle violence is not easily detected. Terminologies can promote subtle violence. And that is dangerous.

5.

AB: Do you think it is at all possible for schools to contribute to "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

AB: Yes. First of all, children should learn what peace means, what peace is, what peace stands for. In informal education, which begins at home, where you have the first socialization, parents have their duty to pay attention that the values of peace and the ways of peace and nonviolence are inculcated in their children. In the formal school education, every student must have an opportunity for peace education. We have to let teachers and parents know why peace education is necessary. They do need to be oriented toward this particular area. It's a new word; many people don't understand why it's so vital. We also have to realize that violence can be of various types - overt, covert, subtle, passive - and we have to learn to perceive them. Peace as "no war" is too simplistic an idea. If there is no war in a country and there are injustice, poverty, economic discrimination, inequity, can we say that this country has peace?

AB: Do you think that peace education should be a special school subject or should it be included in the different school subjects?

AB: Both are possible. But I think it should be a specific subject where we deal with, for instance: "What is peace", or "The faces of violence", then give examples. The ways of conflict resolution are important. The students should also make observations about violence in their own community: "Do you have slum areas, and do you have violence in these slum areas?" "Do you see violence between parents in your house?" "Do you see violence in the administration of your school?" "Do you see violence in the shops and the commercial area?" "Do you see violence in the marriage customs?"

AB: When you talk about a specific course, do you think there is a specific age for that?

AB: I think, yes. In the first place, materials are needed for age 13 or 14 to the end of the school years. Then, there should be specific courses at the university

level. But peace education issues should also be dealt with by the primary school teachers at the children's level.

I myself have gone to pre-kindergarten groups, and had discussions with the boys and girls as to how they would react when some children want to fight. These very elementary things can also be seen as means of peace education. There can be several examples. The situations could be simulated.

For all these tasks, teacher training is utterly important. The teacher is the most important, the most responsible person in any peace education course at any level. Very importantly, the teacher must believe in peace and nonviolence. Or else, he or she should not undertake to teach peace education courses, peace-studies courses.

6.

AB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

AB: For younger students, the example of the teacher and the example of the parents at home are very important. Also, the parent-teacher cooperation is important. What the teacher says and does, and what the parents say or do reflect their values. If the children see contradictory values, they may get very upset. But at the university level, I think, the teachers and students become partners. This opens up other possibilities in peace education also. There need not be many books, but effective books would be needed, and if necessary, written.

AB: Now you separated the university students from the others, but if you think of the school level, there is a wide range of ages. Would there be some differences in how you handle peace education within that range?

AB: There would be differences related to the age of the students and their development, of course, but even

at the age of 16 or 17, if a young person is still in school, he/she is, in many ways, different from the university student. He lives within a school world, dominated by the teachers as teachers - not as partners.

7.

AB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

AB: I could talk about history. We have been teaching too much about wars and victories. Why do we talk about Alexander the Great? Is he great just because he had many military victories? So some old clichés of history will need to be discarded. History has also, often, been presented from a nationalistic point of view, or a partisan point of view, or with a one-sided ideological point of view. History as a school subject must be more objective and multi-cultural, and it must show that peace also has its glory. I would like to have my students study Gandhi historically and his concept of nonviolence, so that they themselves will understand that killing is always bad (even when you seem to have noble reasons in a freedom struggle), and that life is always sacred. The question of means and end must be revolutionised. Ends cannot justify the means. Means must be as noble as the ends always.

8.

AB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding" etc.). Do you have any comments and preferences as to this terminology?

AB: I prefer peace education, very definitely. "Dis-

armament education" is not necessarily peace education; it is some kind of negative expression. You may want "global education" for political reasons or economic gain, but it may not be for peace, unless you bring in the world as a family and the fact that we are interdependent. If you bring in these factors, then why call it "global education"? "International understanding" could be a factor in peace, I will admit that, but this expression may also be used for financial or foreign policy reasons. We need to be very clear about our educational objectives. And why should we play with words? It is a trick, I think. Some people say to me: "international understanding" or "global education" are better terms, because they are attractive to more people. But we are not people pleasers, we are peace educators. So let us stick to "peace education". And peace education in the classroom could be supported by peace clubs; what the students cannot do within the classroom could be done in the peace clubs. "Peace studies" could be another terminology - if not peace education.

9.

AB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

AB: I have met this situation in the United States. For example, when I have been given lectures to church groups. And I have experienced it in West Germany where I have been visiting. But in India I have not faced it. Indians are very traditional and tend to respect what is done in the school. If the school is giving a particular course, they will take it without questioning it. Also Gandhi's name is very important in India, and he is associated with peace and non-violence unambiguously.

10.

AB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

AB: Values are very important. The young teachers have often learnt to be competitive and they have become used to the violence of language. For example, in Northern Ireland, I conducted a seminar for school teachers in 1978. Many of these teachers said they could not quite understand peace and nonviolence because throughout their life they have seen "violence" as the way of life. So in fact, they have to unlearn many things. This is the first thing. Secondly, teacher training courses will have to be built up in the teacher training colleges, directly dealing with peace education, and in these courses field work is very important where they can discern subtle, covert, overt violence, and where they can use non-violence as the alternative way of life.

I would also say that there should be some kind of award for a good peace teacher. We need to use incentives. We also need carefully written textbooks which deal with peace education, nonviolence and conflict resolution in a nonviolent way where no one wins.

AB: Are there any specific teacher manuals in India about peace education?

AB: Not yet, but they are in the process of preparing such manuals. They are aware of the need.

11.

AB: Is there anything else that you would like to add about the school and peace education?

AB: I think international conferences dealing with issues of peace and peace education can be very important. Teachers from different countries could be invited as participants. Inclusiveness is very important; these conferences should not be limited to the academia only.

Authors have an important part to play here, not just the text-book writers, but also other authors writing books based on peace and non-violence. Such books should be widely circulated and should be within the financial reach of interested buyers.

There is now some awareness of the importance of peace studies and peace education at the university level, but so far too little has been done in this area. People must begin to gossip in the bazaars and exchange views as to why peace education is that imperative. The discussions about peace education, peace and nonviolence must not be confined within the four walls of the academia. Then peace education will become divorced from life, reality and to-day's need. Peace education must remain a part of life - an imperative part of education for life.

NOTES ON THE INTERVIEWEE

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Education: M.A. History, Allahabad University, India.
- D.S.W., Institute of Social Studies, The Hague, Holland.
- Diploma of Social Studies, postgraduate, London University. - Ph.D., History, minor field Sociology, University of Kansas, Lawrence, Kansas, USA.

Professional experience, for example: Professor of History, Loreto College, Calcutta University. - Professor of History, St. Xavier's College, Bombay University, Bombay. - Visiting Professor: College of Wooster, Ohio, USA; Portland State University, Portland, Oregon, USA; and St. Louis University, Missouri, USA. - Consultant for development of peace study courses, Northern Ireland. - Teape Lecturer in Cambridge, UK.

Teaching fields: Medieval and modern cultural history of India, Gandhian studies, Nonviolence and social change, Peace movements in history.

Selected publications:

Mahatma Gandhi: A contemporary perspective. New Delhi: D.K. Publishers, 1977.

History of higher education in India and the American involvement. Calcutta: Punthi Pustak, 1978.

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PEACE EDUCATION: A CONVERSATION WITH DR. ZLMARIAN
JEANNE WALKER, BRASILIA, BRAZIL

1.

AB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

ZW: My name is Zlmarian Walker; I live in Brasilia in Brazil. I am an American by birth, and I have a doctorate in education from the University of Massachusetts. I have lived in Brazil almost 15 years. During the first years I worked in universities in the area of teacher education. At the moment I work in an international school, not affiliated with any government, but in which we have students from 30 countries. In our daily school activities, we try to create a peace education format. I have worked in the international Bahai community, and that is how I became interested in peace education. I have been looking for ways to make it a reality, and I found professionally and spiritually that peace education is a way for me to work.

AB: Could you tell me a little bit more about the school?

ZW: A group Bahai professionals in the area of education - many of whom have worked in different countries; I think between us we have worked in 8 or 10 countries - decided to start a school that would be in a sense a laboratory for developing peace education concepts and also an opportunity to put peace education in practice, because when you have students from such diverse backgrounds, it's not a luxury but a necessity to try this. - It's an elementary school. About 1/3 of the students are children of diplomats, maybe 1/3 children of other people who work in the international area (in business, for the UN or as missionaries, etc.), and the rest of the students are from regular Brazilian families who feel that they need to have an international kind of education. It's a bilingual school: We

work half a day in Portuguese, and half a day in English.

AB: And your particular own duties there?

ZW: I am the peace education coordinator, whatever that means, and I teach kindergarten and some subjects in the 9th grade.

2.

AB: What do you think of first when you hear the words "peace education"?

ZW: I think of so many things. The first I think of is a global perspective and taking positive steps to create a peaceful world; teaching students what these steps might be and giving them some sense of responsibility to take some of those steps. I don't know which ones they want to take, but some of them I hope they will take.

AB: So it is not only a kind of knowledge - it's a kind of action you are talking about?

ZW: Yes. A peaceful world is an absolute necessity, and these children at an international school will have special opportunities to work for peace. I also work with teacher training seminars. In many Brazilian cities I have done seminars for teachers in regular public schools: an in-service training on peace education. I have found the response to be incredible; if I was able to, I could work with this all the time.

3.

AB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"? Did you go to school in the United States?

ZW: Yes. No, I can't think of anything related to peace in my formal education. I sometimes ask a similar question in peace education seminars, and if anyone raises a hand, it is related to the university level: it may be one class or one talk, but this is extremely rare. Knowing how rare it is, you would think that

peace education was an unimportant or irrelevant issue. And yet, it is so vital.

4.

AB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

ZW: In general, no. - I did a small, very simple study on Brazilian textbooks, just looking for the word peace and references to international, cooperative organizations and events. In the textbooks that I looked at - I have only looked at about 15 textbooks for the elementary school in social studies and related areas - there were only two references to peace and those references were to peace treaties. So the word peace was in there because it was a treaty. One had a formal explanation of the United Nations. However, if you looked at the references to war, there were about 40. This was just a very small and informal study for our own group. But it fits in with my feeling that peace education in this country is very rare so far.

5.

AB: Do you think it is at all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

ZW: I think it is both possible and necessary. Steps to be taken are many. Working with teachers I think is the easiest first step, because many teachers are aware that there are some missing elements in what they give the students, and many of them are sincerely concerned with the world situation. They don't always know how to teach about it or what to do.

Maybe the second step is to create more instructional materials. I have published a book in this area, which is very tiny and very insignificant, but I know that there are people thinking about it now and starting to work on materials. So far we don't have real publications in the area; we don't

have teacher manuals; we don't have practical exercises.

The third step would be to arrange curriculum development groups to present curricular materials to local, state or national authorities. I have been talking with some friends about a national curriculum project, and we will probably do something of this sort, but I think that local and state approaches might be easier.

AB: If you think at the level of a specific classroom, what do you think the teacher could do to enhance peace education?

ZW: I guess I just talk about what we have done. We do this in two ways: we have special activities and we do things within the regular curriculum. The special activities generally emphasize United Nations days and similar events, so we arrange programs about those events, do research related to this, and discuss. Within the regular classroom activities we use cooperative frameworks, and we work with sexism and racism. Our classrooms are very diverse, which is excellent, but the teachers really have to be aware of the problems implicit in such a situation. Teachers have to organize their daily activities to make sure that everyone is included and that the children are consciously aware that people are being included because they have something to offer. We try to promote the view that diversity is something wonderful, we do cooperative games and try to avoid too much competition. I try to stimulate the teachers; I give them materials; I train them; but they are really responsible for their own work.

AB: So in general you think peace education is something that could and should be included in various subjects and should not be a specific subject?

ZW: In elementary school I don't think it should be a specific subject. In higher grades it may sometimes be especially emphasized in one particular subject.

6.

AB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

ZW: I think, at least in our case, with younger children we try to build the concepts of peace education into their daily lives. As they get older they can differentiate the different issues involved in these concepts and you can talk about them and present them. The older children definitely can see: Oh, this is a problem. With the younger children we try not to emphasize the problem aspects; we try to show a model or norm. Cooperation is worked with as the norm; we do not talk about the lack of cooperation as a problem. With the older students, you can treat these things separately.

7.

AB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

ZW: I taught history and social studies for many years. With older students I think I would really deal with international organizations and transnational concepts and the reality of interdependence: What are you going to do in your life, what could you do in your own life to make these concepts possible? As a history teacher, I have emphasized multicultural history and the contributions of different ethnic groups. What I would like to do now that I wasn't able to do before: For every war I would try to develop "a peace", that is, I would study a peaceful situation for every conflict in order to avoid the traditional concentration on the negative. People have not spent all their time fighting with each other; they really also take steps to live every day and to build a society.

8.

AB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding", etc.). Do you have any comments and preferences as to this terminology?

ZW: I always use the positive when I can. The only thing you can do with a negative concept is to work against it. This is important too, but it shouldn't be the first thing that hits your mind and heart. So I prefer "peace education". I would not use the term "disarmament education". I would use the concepts of disarmament education - of course they are important - but that wouldn't be where I start. "Global education" is alright, but I prefer "peace education".

9.

AB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

ZW: In our school we seldom meet such difficulties, because parents have chosen to put their children in this particular school and know what we are at. But sometimes, we have two children in the classroom and their two countries are at war or have some particular difficulties. Then we have to walk carefully without compromising our principles. Of course, our school is a bit different from other schools.

Within more general Brazilian schools, there are two types of objections that I have met, especially among teachers in my peace education seminars. The first type is that these are not the problem of Brazil - these are the problems of the Reagans and the Gorbachevs; people feel a certain distance from those

problems. When you begin to define peace in its many aspects of, for example, freedom from structural violence or racism and sexism, when you begin to bring in all these concepts, some people would begin to see that this is a problem also for them. But there is often a certain group who indicate: Sorry, but peace issues are not my problems - why bother me with this? There is another, sometimes related problem. There is a large group of people who feel that we first need to worry about "basics", having the idea that peace is not a basic need.

How could we go around these problems? I think we should take time to define and discuss peace with these people in detail and in such a way that they see the relevance. Most often it works, if we can take enough time.

10.

AB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education"?

ZW: First, people need to be aware of the peace issues and the peace education possibilities. Just making people aware is a good step. Then, providing instructional materials and convincing the authorities that this kind of education is useful is an important area. A lot of teachers are really convinced that this is a vital area, but others have to be "warmed up".

AB: This is not a part of the regular teacher training now in Brazil?

ZW: No, in no place that I know of.

AB: When you are giving these seminars for teachers, what do you usually include?

ZW: Usually I include concepts as global perspective, interdependence, racism, sexism. I am making the teachers familiar with organizations that promote peace: Who works for this? How do you find out? What "goes on in peace"? We try to arrive at a vision of

the future - a vision of the future as a peaceful world. Sometimes I also bring in cooperative classroom strategies. I try to make it practical, analyzing literature that the teachers have available, in terms of how it could be used for purposes of peace education.

AB: How much time do you devote to such a session with a group of teachers?

ZW: Outside our own school, it's just maybe a three-day course or a one-day session.

11.

AB: Is there anything else that you would like to add about the school and peace education? For example: Do you know of other people working with peace education besides yourself here in Brazil?

ZW: I only know one or two other people who are involved in this field here. One of them is a friend of mine near Sao Paulo. We have decided to try to build up a big library on peace in Brazil, because people want to do research, and there is no good place to go and look for relevant literature to see what the rest of the world is doing, so we really need to develop a good research library. It may take 30 or 40 years, but that is OK. We have at least started.

NOTES ON THE INTERVIEWEE

Zlmarian Jeanne Walker was born in 1944 in Washington, DC. She graduated from Fisk University in 1966 with a degree in history, having spent one year at Osmania University in Hyderabad, India. She went on to receive a master's degree in communication and a doctorate of education from the University of Indiana in 1968 and the University of Massachusetts in 1973, respectively.

She taught at Texas Southern University in Houston, the Pontificia Universidade Católica do Rio Grande do Sul in Porto Alegre, Brazil and the Universidade Federal do Rio Grande do Norte in Natal.

During the eighties, she turned to elementary school teaching at the School of the Nations, an international school dedicated to the promotion of world peace, in Brasilia. It was during that period that she became one of the first professionals in Brazil to promote peace education. Her work at the School of the Nations provided an opportunity to develop and test curriculum materials. She spoke on the topic at conferences and schools throughout Brazil and in West Africa.

In 1987, she wrote a paper on "World peace through world education", which was published in Portuguese by the Brazilian Association for Bahá'í Studies. She died in July 1989. At that time she was working on a book on peace education. Fellow teachers at the School of the Nations are finishing the work, and the work is expected to be published in Portuguese in 1990.

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