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**STUDENTS FOR PEACE:
The First Brazilian English Textbook Aimed at Educating for Peace**

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The First Brazilian English Textbook Aimed at Educating for Peace

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ABSTRACT

In a world with so much violence and intolerance, which seems to induce even more anger among people, it is essential to improve education, grounding it on peace and tolerance, and we believe that the English classes in regular schools can create opportunities for that. Therefore, this work presents an analysis of the first Brazilian English textbook aimed at educating for peace, named *Students for Peace*. Supported by a review of literature on peace culture, such as the concepts of negative and positive peace proposed by Galtung, and the nonviolent communication approach developed by Rosenberg, this work explains why it is important to understand what positive peace is, as well as what actions could be taken to achieve it. It also provides an interview given by the author of the book, Eduardo Amos, to the author of this work, which explains how the idea of the book arose and what its purpose is. This work also analyses how the topics of the book are addressed to education for peace, and the way those topics create opportunities for students to reflect about their own reality and those of others, in order to promote critical thinking and tolerance. An analysis of the activities of the book shows that it is possible to use the English classes to develop students' linguistic resources in this language and at the same time promote their awareness of the world around them.

Key words: Peace. Tolerance. Education.

RESUMO

Em um mundo com tanta violência e intolerância, o que parece induzir ainda mais a raiva entre as pessoas, é essencial melhorar a nossa educação, alicerçando-a na paz e na tolerância; e nós acreditamos que as aulas de inglês em escolas regulares podem criar oportunidades para isto. Portanto, esse trabalho apresenta uma análise do primeiro livro didático brasileiro voltado à educação para a paz, denominado *Students for Peace*. Amparado em uma revisão bibliográfica sobre cultura de paz, nos conceitos de paz negativa e positiva propostos por Galtung, e na abordagem de comunicação não-violenta desenvolvida por Rosenberg, este trabalho explica porque é importante entender o que é paz positiva, assim como quais ações podem ser tomadas para alcançá-la. Também apresenta uma entrevista concedida pelo autor do livro, Eduardo Amos, para a autora deste trabalho, na qual ele explica como surgiu a ideia do livro e qual o seu propósito. Este trabalho também analisa como os assuntos do livro tratam da educação para a paz, e a forma como estes assuntos criam oportunidades para os alunos refletirem sobre suas próprias realidades e as realidades de outros, a fim de promover o pensamento crítico e a tolerância. Uma análise das atividades do livro mostra que é possível utilizar as aulas de inglês para desenvolver os recursos linguísticos do aluno nesta língua e ao mesmo tempo promover sua percepção do mundo ao seu redor.

Palavras-chave: Paz. Tolerância. Educação.

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1 INTRODUCTION

I have always tried to work with values such as respect, tolerance, benevolence, resilience, among others, in the classroom. In my opinion, not only should students be taught school subjects, but also, and mainly, how to become and behave as good citizens. They should learn that at home, but these values should also be learnt in the classroom, through content and attitudes, as well as through real examples. Thus, teachers play a very important role in students' lives, since pupils are the future generations that can improve human beings' relationships.

What has been seen on the news lately, both on local TV and internationally, is a series of violence and murders everywhere. Not enough, schools and universities have also become scenarios where tragedies take place. There are many incidents that could be mentioned here, as the massacre that happened in a high school in the city of Suzano, São Paulo state, in which two former students killed five students and two employees in March 2019. Besides, seventeen people were killed by a former student in a school in Florida the year before (2018), just to mention some examples.

Discouraged with all that violence at schools, and willing to learn how to better teach and help students see the world through a different and peaceful perspective, I decided to do my study on the English textbook for Brazilian regular schools *Students for Peace* by Eduardo Amos. I wish to investigate what the idea behind this book is, what the motivation that drove the writer was and how the book addresses education for peace.

I want to research about this topic because I am constantly seeking new ways of sharing information with students. By information I do not only mean what is going on in the world, but also human characteristics and behaviour, so that they can learn and teach others about the world we live in and what we should do to live in peace.

First, I am going to review some concepts of peace culture, as well as education for peace, according to the literature in the area. Likewise, I will present a study group formed by Brazilian teachers who have been studying and researching about education for peace for years, in which the writer of the textbook analysed in this research, Eduardo Amos, participates. In order to better understand the idea of education for peace, I interviewed the writer of the book, and I am going to report what I learnt from him. Finally, the study of the book is going to be presented through

the analysis of how its topics are related to education for peace, how the topics are addressed, the way the book brings our Brazilian reality to the classroom, and what the purposes of the book are. In other words, I am going to choose some sections of the book from some of the units to understand how the book leads students to understand and behave towards education for peace.

2 PEACE CULTURE

Montessori (2004) defines peace as a practical principle of human civilization and social organization that is grounded on the human nature itself, and he states that peace does not make humans slaves; on the contrary, it glorifies them. Besides, because it is grounded on the human nature, it is a universal principle valid for all human beings. Hence, that should be our guide to the creation of a peace science, and to the education of humankind for peace.

Galtung (1967) acknowledged that the notion of peace known by our society lays down on the Greek concept, *eirene*, and on the Roman concept, *pax*. The word *eirene* means the perfect inner harmony; and for the Greek, that meant the lack of conflict. That can also be understood by the Roman word *pax*, which was related to the maintenance of the established law and order.

The Norwegian sociologist, Johan Galtung, who is the main founder of the discipline of peace and conflict studies and of the Peace Research Institute in Oslo (1959), states that negative peace is the absence of visible violence, and positive peace is the integration of human society. According to him (1967), the concept of peace is essentially negative – since it occurs with the absence of conflict. Likewise, it is not viable to talk about positive peace in a context of inequity, once the central element that changes the negative peace into the positive one is the equality of people.

Negative peace is visible in a world dominated by one nation, which is prepared to use coercive power to create integration or positive peace. Yet, that cannot happen without total disarmament, since positive peace enables human understanding through communication and peace education, as well as conflict management and resolution. Besides, peace studies should not only be about trying to end direct violence, but also and mainly about preventing it. (GALTUNG, 1967).

In 1948, in the Universal Declaration of Human Rights, the United Nations declared that every person has the right to education, and that it should aim at the human personality's full development and the reinforcement of the respect for the human rights and for fundamental freedom. Therefore, it encourages societies to promote educational policies that provide an appropriate education to ground the culture they wish for their people. (UNITED NATIONS, [2020?]).

According to Piaget (2007), the educational process is long, and it is the society's responsibility to found the basis of culture. Schools must also assure, focusing on human dignity, to form people who can respect the freedom and rights of others. He states that affirming the right for education to the human being is to accept a responsibility harder than ensuring each one the ability to read, write and speak. Education should be oriented to the development of the human personality, taking into consideration peace among all nations. He believes that education should lead to autonomy and freedom, and that for worldwide peoples to be able to achieve the ideal universal peace, it is necessary to overcome the egocentric thought and evolve respect for others, based on individual freedom.

Furthermore, Piaget (1998) claims that education is composed of intelligence, moral and cooperation among all peoples. What is necessary for an effective education is that the studies of children, of all areas, be set in an environment with cooperation and mutuality; and that the classroom can be a real society, in which students are able to practice free speech and objective study.

Lately, education basis has improved through scholars, who have been enlightening and enriching the pedagogical practices to reflect on the idea that every person should be respected since the moment he or she is born. Thus, school has a great role in this process. Therefore, we must understand that educators need to be constantly given the opportunity to study and develop their skills.

Sáez (2006), who believes that the aims and methods of a traditional educational process are complex and need constant reflexion to suit the development of the learning process, suggests ten proposals for a pedagogy of peace, which can create worthy attitudes that could change the interpersonal relationships. Those ten proposals by Sáez (2006), which are topics suggested to mould the contents and practices of Education for Peace (EP) could be listed as follows:

- a) understand the concept of peace not as absence of war, but as an active process that seeks justice and freedom for all;
- b) implement a peace culture in our society, family and school community;
- c) improve the pedagogical projects and practices including topics related to Education for Peace, as a frequent process inside and outside the school;
- d) develop the contents about peace as values and not as academic topics;

- e) propose that those contents are worked with value and significance daily, since that way they change the understanding of all people involved into a more attractive and deeper learning of the human relationship;
- f) engage schools for them to incorporate their projects in accordance with their communities' needs, therefore, promoting changes in their attitudes and, consequently, a change in the culture;
- g) implement the pedagogy for peace through steps that respect the field of action for the movement of peace without mistaking it as isolated projects;
- h) elect, clearly and objectively, which values and attitudes should be on the curriculum, and include ways to teach and assess them throughout the learning process;
- i) enable all the proposals to be developed with culture reference upon the comprehension of the reality, and not in a theoretical and general way;
- j) promote a humanized didacticism, directed to the practices in conflicting situations that seek solutions based on dialogues, tolerance, cooperation and mutual respect, and not to the denial of conflicts.

Wherefore, as maintained by Federico Mayor, former director of the United Nations Educational, Scientific and Cultural Organization, the culture of peace is peace in action, it is the respect of human rights on a daily basis. It is a power generated by an interactive triangle of peace, development and democracy.

The Base Nacional Comum Curricular (BNCC), a document elaborated by the Ministry of Education that regulates the essential learnings that should be worked at the Brazilian public schools in order to guarantee the right for education and the full development of all students, is a very important document for the promotion of equality in the educational system. It asserts the need to motivate in students the expansion of socio-emotional abilities, which are the skills to respond to the emotions we feel when interacting with others. In this sense, nonviolent communication (NVC) is fundamental to the development of those skills, since that communication magnifies social interactions and stimulates sympathy and empathy. Thereby, education should assert values and stimulate actions that contribute to the changing of society into a fairer and more human place. (BRASIL, [2020?]).

Among other things, the BNCC states that building a more democratic, ethical, inclusive, supportive and sustainable society means providing students with

opportunities to better understand their feelings and interpersonal relations. Thus, students are able to acknowledge that our society is formed by different groups that have different cultures; to fight any kind of discrimination and value participations in social groups; and to build social projects based on freedom, social justice and cooperation. For those opportunities to happen, schools should promote reasoning and nonviolent communication as a way for solving conflicts, allowing the expression of distinct points of views and opinions. (BRASIL, [2020?]).

Nonviolent communication (NVC) is an approach to nonviolent living developed by the American psychologist and writer Marshall Bertram Rosenberg in the sixties. For Rosenberg (2006), there were two issues that worried him most of his life. One was what happens to us that disconnects us from our compassionate nature leading us to violent behaviour based on the exploitation of other people. The other was what happens to some people, who, even in a painful situation, are able to be connected to their passionate nature. NVC is based on language and communication skills that reinforce our ability to remain human even in adverse situations, aiming at how we should relate to other people, and helping us to remould the way we express ourselves and listen to others.

According to Rosenberg (2006), NVC induces us to express ourselves with clarity and honesty at the same time that we give others empathic and respectful attention; and it teaches us to observe and recognize behaviours and conditions that affect us. We learn to identify what we really wish and start to behave accordingly. We also start perceiving ourselves – and others – through a new perspective, while our defensive position and violent reaction are minimized. When focusing on what others perceive, feel and need, we can detect the profoundness of our own compassion. Emphasizing the careful listening towards others and ourselves, NVC promotes attention, respect and empathy.

Rosenberg (2011) points that NVC arouses the mutual desire of surrendering with open hearts, and when we do that, our actions derive from the joy implied whenever we fulfil someone else's life with goodwill, which benefits both parts. Thus, if we follow the principles of NVC, willing to give and receive with compassion, and do everything we can to let others know that that is our only interest, they may join us in the process and we may truly be able to relate to each other with compassion.

Zaia (2011), one of the writers of the book *Educação para a Paz e a Tolerância – Fundamentos Teóricos e Prática Educacional*, states, education for

peace cannot only be focused on school subjects and campaigns aimed at improving all sorts of relationships. Therefore, we need to be constantly studying ways to put EP into practice, and some suggestions are going to be presented in the next section.

2.1 Practical Applications for Education for Peace

When Piaget discussed the contemporary ideal of international cooperation, in 1931, he stated the necessity to provide students with the comprehension of the basics of EP, such as solidarity and justice, through social life experience. In other words, students can only learn about solidarity and justice worldwide if they have the chance to experience the need for them; thus discovering, by their own will, the basic rules for social life. Therefore, the way to learn about that should be from experience to reflexion, and not the other way around.

In order to be effective, as asserted by Zaia (2011), EP has to cause changes in children's actions and interactions, which cannot be achieved with soft words only. Attitudes, mainly tolerance, depends on empathy, understanding the other's point of view and needs, as well as mutual respect and cooperation.

Zaia (2011) stated that, as language induces advancements in socialization, even though limited in the first years of life, by developing the speech, children create their inner life. While growing up and interacting with others, they start developing a sense of cooperation. Then, they begin to use language to find solutions to problems and make decisions, which enables them to put themselves in other children's shoes, providing them with opportunities to coordinate group actions and discuss different ideas.

At the age of five, children are able to effectively participate in games with rules, and respect and cooperate with others. During this process, social interactions can arouse different kinds of conflicts that create the necessity to discuss possible solutions, therefore, causing the need to try to understand other points of view, which is fundamental to peaceful coexistence.

Ph.D. Nádia Maria Bádue Freire, coordinator of the study group Education for Peace and Tolerance of the Universidade Estadual de Campinas (UNICAMP), announces that the group performs studies and develops projects on EP to assist teachers and help improve the life of students by trying to establish a good

environment at schools. The following chapter approaches the group's ideals and objectives.

3 THE EDUCATION FOR PEACE AND TOLERANCE GROUP

The Education for Peace and Tolerance Study Group – Grupo de Estudos Educação para a Paz e Tolerância (GEEPAZ) – was founded in 2005, and it is part of the Genetics Psychology Laboratory of the Universidade Estadual de Campinas (UNICAMP), a state university located in the city of Campinas in São Paulo. As previously mentioned, it is coordinated by Ph.D. Nádia Maria Bádue Freire, who was the first author of a doctorate dissertation on EP in Brazil, and formed by university professors who aim at developing, guiding and motivating studies and projects to orient teachers in their school activities, in order to make those activities suitable and committed to the peace culture.

According to Freire (2011), the group wishes for all children, regardless of their family socio-economic situation, to have access to conditions that provide them with intellectual and moral development, in order to minimize the violent fear reactions and expand the necessary conditions to the most important of human aspirations: justice, respect, dignity and autonomy.

During the meetings of the group, real cases brought by teachers, many of them participants of the group, are discussed. The main topics addressed are related to family mistreatment, difficulties in accepting school inclusion, kindergarten educators, fights during break time, conflicts among teachers, conflicts among students, bullying, violence messages on TV, children consumerism, difficulties with sexual education at school, NGO's works, some schools' choice of calling the police to their facilities to avoid violence, theft at school, among others. That is how the project called *O que faço, como faço por uma cultura da Paz* emerged.

In this project, the cases are analysed focusing on intellectual, affective and moral development and the manifestations of violence. The attitudes and reactions facing the conflicts are also analysed. Likewise, the group discusses which actions would be the most appropriate, and would enable autonomy relations through tolerance that avoids violence, and would teach how to use sanctions for justice, forgiveness and generosity.

The English teacher and writer Eduardo Amos, author of the English textbooks collection *Students for Peace*, joined the group in 2012, and at that time, he thought it should become an online group, for people from all over the country to be able to participate. According to him, it took the group two years to make that happen and

now, it has been working online since 2018. They have a monthly meeting, every first Monday of the month, in which they discuss texts that have been previously assigned for reading, talk about cases, take actions about them, and listen to teachers' testimonies about situations they face at schools. In other words, as the situations arise, they are brought to the meetings to be discussed, and the group together tries to find and implement a solution.

Moreover, the book *Educação para a Paz e a Tolerância – Fundamentos Teóricos e Prática Educacional*, organized by Professor Nádia Maria Bádue Freire, and written by many authors, most of them participants of the group, was launched in 2011 to celebrate the sixth anniversary of the group. The book presents some of the group's researches and studies on EP, theoretical foundations and educational practices.

The main objective of the book is to share the knowledge presented in the GEEPAZ group with teachers, contributing to create a socio-affective environment in schools, in which good relationships, mutual respect, cooperation and tolerance among people can be part of that environment.

The actual cases presented in that book help the reader to perceive the relation between EP and the development of the ethical personality. Besides, they present pedagogical guidance that can be used by teachers to help develop in the students the ability to deal with interpersonal conflicts, for them to have a relationship based on mutual respect for their peers and adults. The book also offers a good review of literature, which presents different points of view about the topic, makes readers reflect about it, and contribute for EP to become one of the objectives of our schools' curriculum.

Freire (2011) asserts that knowing how to engage in discussions is a possible way to the mediation of the conflicts that take place in schools and it is the secret for it too. The mediation process cannot be imposing and we should not induce answers or decisions, but indicate that decisions have to be good for the relationship of all parts involved. We have to facilitate communication and stimulate dialogue to achieve agreements that benefit all parts. Consequently, the mediator (teacher) should fortify the confidence between him/her and students, taking into consideration the rules of the school and the circumstances of each case. In addition, students should see the mediator as a righteous and unbiased person. Thus, mediation practice can change outcomes and provide a more ethical and human society.

Besides that, Freire (2011) states that the tolerance necessary for EP has to be practiced through dialogue, discussions and conflicts settling. This tolerance is related to justice, self-discipline, self-control and willpower. Thereby, it is orientated to the construction of autonomy and principles. We should never abandon our principles in the face of problems, when it is easier to appeal to authoritarianism, as knowing how to talk creates opportunities for values building, expression of feelings, identity construction and development towards autonomy.

According to Maria Aparecida Gomes, one of the writers of the book, one important issue regarding EP is the power relations in a school environment. The training of a school principal has been an important topic to be observed through a historical view to understand the forms of management, and to help us with more effective ways of dealing with technocratic formats of action in some schools. It is evident that our society suffers from power conflicts, and the mass is explored for the maintenance of a dominant hierarchy, turning the educational sector into a commodity. Thereupon, caution should be taken; otherwise, a principal can validate this exploitation process and believe it is the best for society. Being a school principal demands paying close attention to social life and motivating the participation of all people involved in a school environment.

Gomes (2011) mentions one real case as an example of a power relation in a school in which she was the new principal. It was the beginning of a school year when she arrived, and she saw a student sitting on a chair at a corridor. A teacher was standing up in front of him. The principal was observing away from them, and they could not see her. The teacher had a black book in her hands, which she kept swinging in front of the boy's face, asking him if he thought he could do whatever he wanted. She said that if his mother had not taught him good manners at home, there, at school, he had to respect her, because she was not related to him and she would not admit any lack of respect. The student stood there with no reaction. The teacher also told him that every year it was the same story, and because of that, he was still in the 3rd grade and would never be educated. Not enough, she told him that his whole family was the same, and that he had around ten siblings from different fathers. About his mother, the teacher said that she did not care about him, as she never visited the school.

Then, she showed him the black book, told him it was a warning book, and if she wrote his name down in the book, the guardianship council would call his mother.

She also said that, if the situation were not solved, he would be expelled from the school.

As Gomes was working at the school for a week only, she did not know anything yet about the relations there; she felt confused and shocked. When they saw her, the teacher called her and transferred the problem to her. The principal did not know anything about the situation that she was expected to solve. The power relation was clear to her: student – teacher – principal. She said that sometimes we do not do the right thing.

Then she took the book from the teacher, as if it were a gun, and told her that she would take care of the records. The teacher informed her that this kind of activity was usually done by the school's secretary. The principal walked through the corridor and opened the book, which was filled with exhaustive incidents about the students' behaviour. At that time, she realized the secretary had a certain power over the school's conflicts. Holding the book was a way to end that stressful moment, and show them what her position there was. After that, the principal called the secretary and told her that, from that moment on, she herself would be responsible for those records. The educational procedures belonged to the pedagogical area and having the secretary do that did not make any sense.

Gomes (2011) pointed that the experience observed at the school shows a demarcation of fields of power existing at schools. That is some kind of statement through verbal violence of each one's right to be recognized as authority in situations in which a student is clearly in disadvantage, and it is derived from a great deal of inadequate school practices that lead to an environment of fear and intolerance.

Afterwards, the principal talked to that student to know about his life, and knew a thirteen year-old boy, who saw himself as a school failure and revealed to be in a place in which he is not tolerated, but rejected and always waiting for punishments; clearly demonstrating he has nothing to lose.

Gomes (2011) also stated that in this context, when students are stigmatized for their origins or life stories, they try to take advantage by confronting teachers or other students to impose themselves because of fear or force correlation. Those who live in an oppressive environment find the school break time a moment to express practices of aggression, both verbal and physical. Therefore, it is important to analyse the practices of schools and focus on new ways of doing democracy, as well as constantly think about what we do and say. Reflecting about ways for democratic

dialogues contributes to the conversion of power relations, since the practice of human relations lays on the fields of identities of confront and questioning, and fights for power.

For the purpose of this study, I had the opportunity to conduct a telephone interview with the writer Eduardo Amos in June 2019, and in the following chapter, I report on the data I was able to gather from it.

4 INTERVIEW WITH EDUARDO AMOS

In October 2017, Professor Eduardo Amos, was invited by Universidade do Vale do Rio do Sinos (UNISINOS), in São Leopoldo, to give a lecture about English teaching and education for peace. I watched a video of his lecture in March 2019, and realized that I could learn more from him. Hence, my adviser, Professor Márcia Del Corona, arranged with Professor Amos an interview for me, in which he told me about his career as a teacher and as a writer of English textbooks.

Professor Eduardo Amos was an English teacher for over twenty years, and during that time, he started writing textbooks. Back in 1978, he received an invitation to write an English textbook together with other teachers, which was published in 1981. Since then, he has never stopped writing textbooks. He taught English and wrote books for some years, however, some time after that, he had to stop teaching due to the demands of the writing; and he has been writing textbooks since then.

While teaching and writing textbooks, he visited many schools and talked to many teachers. According to Amos (2019), there has been a quarrelsome environment at the Brazilian schools, in which there is much intolerance and lack of civility, and that annoyed him very much. He thought that, as an author, he could go beyond working with the English language only, and try to work those matters as well. Thus, he started researching many issues in that area, and he found the concept of EP. He read articles on the topic and looked for further bibliographic references on them. While researching he came across the GEEPAZ group, and soon after that, he was invited by Professor Nádia Maria Bádue Freire to join the group.

Consequently, he started attending the group's meetings and thinking about a way to write English textbooks geared toward education for peace and tolerance. Everything happened at the same time: studying about EP and the idea of creating the *Students for Peace* textbook collection for Brazilian regular schools students. In addition, it is important to mention that the participation in the group was a great support for him, as he had access to a great deal of information and could take many issues to be discussed by the group.

Thereby, considering what has been perceived by Amos at many Brazilian schools, as well as his wish for an English textbook oriented towards a peace culture and in accordance with the Brazilian reality - which was the motivation for the

collection – he created *Students for Peace* textbooks. Amos does not believe there can be a textbook that could be used indiscriminately in countries all over the world. In other words, for him, when big international publishers produce global books, they end up inevitably disregarding local issues.

The whole process of studies and writing of the textbook collection took seven years to be finished, and in 2015, Richmond publishing company finally released the books. Some time after that, in 2017, Professor Eduardo Amos' *Students for Peace* textbook collection won the ELTons Innovation Awards from the British Council, which celebrates the best innovations worldwide for English language teaching and learning materials.

Once the award gave visibility to the collection, it led to the possibility of other versions of the book. Firstly, a global edition, suggested by the publisher's team in England. This global edition was elaborated in Oxford by Richmond's team, which Amos met when he received the prize. They replaced some topics of the book related to Brazilian issues for topics concerning worldwide matters, such as the Middle East issue. This edition was firstly released in Turkey in April 2019, and by now, it probably has been released in other countries too.

Then, another Brazilian version was written in 2018, in order to be part of the Programa Nacional do Livro Didático (PNLD), to be used by students from public schools. This edition, called *Peace Makers*, was written according to all the guidance proposed by the Ministry of Education. Therefore, the book had to be re-written according to the standards of the Base Nacional Comum Curricular (BNCC), and follow their guidance. Hence, many changes had to be done, such as the order of the topics, as the book has to contemplate all the competences and skills demanded by that guidance.

These two versions mentioned above are not going to be explored in this work because they are not the scope of it. The original version of the book, *Students for Peace*, is examined in the next chapter.

5 STUDENTS FOR PEACE TEXTBOOK: METHODOLOGY AND ANALYSIS

In his lecture at UNISINOS in 2017, Eduardo Amos said that when thinking about the book *Students for Peace*, his idea was to write an English textbook collection for teenagers that would take into consideration aspects beyond the linguistic ones, and include present topics that relate to students' real daily life, for them to learn about the actual world. Besides, in the book, he indicates that education for peace and tolerance is the central axis of the book, since it is not only about English language learning, but also about the personal relations that happen at the school environment.

Amos (2015) asserts that students should not only learn the English language, but how to think about, discuss and act on important issues of their lives and communities. The book intends to teach English, but most importantly, help students to understand human diversity for a life in harmony with all people. Students should be the protagonists of their own learning process. Since learning is taking part in the world, bringing students' reality to the classroom means providing them with opportunities to take actions to change the world.

According to Amos and the editorial team (2015), there are some reasons that justify the importance of having a textbook collection aimed at EP, such as the violence in Brazil as well as in the world, which is manifested through social injustice, prejudice, intolerance and disrespect for the human rights. Along with that, we constantly see bullying and lack of discipline, respect and tolerance at schools. It is the role of schools to teach social-moral abilities for more noble attitudes in our interpersonal relations. Students need to learn to see the other as equal, to welcome the differences and to deal with the conflicts, which are usually generated by those differences, without violence.

In addition, it is important to take into consideration the construction of values in adolescence. Students need to learn about responsible consumerism, the planet's natural resources, freedom of speech, peaceful ways of solving conflicts (dialogue), and others. For that, school activities should allow students to know themselves and the others and inspire the wish to deal with the diversity of values through peaceful ways. Living in peace is choosing nonviolent attitudes in face of conflicts, learning to listen to and talk, supporting your ideals and discussing using reason. (AMOS, 2015).

As to the methodology, it is important to mention that my initial plan was to study the four books of the collection (sixth, seventh, eighth and ninth grades), analysing some tasks from each one of them. Due to the social distancing we all have been forced to live in 2020, due to COVID-19, I could not have access to all the books, but the first one only, which I had acquired the year before. Besides, consequential to the limited scope of this work, I am not going to analyse a wide range of tasks, but some examples of tasks that, in my opinion, demonstrate that the book provides students with opportunities to deal with subjects related to EP.

5.1 The Objectives of the Book

The objectives of the book are based on the main documents that regulate Brazilian secondary schools, such as *Lei das Diretrizes e Bases da Educação Nacional (Lei n. 9.394, 1996)* and *Parâmetros Curriculares Nacionais (PCN, 1998)*.

According to the teacher's manual (AMOS, 2015), the objectives are: to stimulate the learning capacity of the students, aiming at knowledge and ability development, and the formation of attitudes and values; to promote the perception, respect and tolerance towards diversity, as a strategy to build a peaceful environment; to develop linguistic strategies which allow participation in language use activities in a significant and critical way, for the students to act as citizens in their social environments; to promote the multimodal literacy, for students to use the resources they have autonomously; to create conditions for students to perceive that the foreign language can be a way to access other cultures and other ways of acting in the world; and to develop in students the perception that learning about other cultures lead to a deeper knowledge of their own culture.

In order to understand and analyse the way the book addresses issues regarding peace, and others that head to that direction, I verified the titles of all the units of the collection, which are shown in the next subchapter.

5.2 Overview of the Topics of the Collection

According to the table below, it is visible that the writer was concerned about including subjects that enable students to reflect about themselves and others and think about their attitudes in social environments.

Table 1 - Topics of the book collection

Units	Book 1	Book 2	Book 3	Book 4
1	Identity	Food	Timeline	Relationship
2	Origins	Health	Values	Problem Solving
3	Houses and Homes	Expression	Mobility	Media
4	Friends	Music	Water	Free Time
5	Neighborhood	Consumerism	Africa	Literature
6	Time	Technology	Sustainability	Visual Arts
7	Financial Education	Journeys	Volunteering	Life Plan
8	Sports	Native Peoples	Tribes	Change

Source: Elaborated by the author.

Studying the topics listed above should allow students an opportunity to learn about relationships and reflect on their attitudes towards other people; to learn about different cultures and how to respect and accept the differences; to learn that it is possible to have a better world by cooperating with each other; to learn about our planet and how to preserve it; and to learn how to have a good life by being healthy, planning their lives and solving their problems in a peaceful manner. In the next subchapter, I will present a summary of the structure of the book as well as some relevant details concerning its chapters and sections.

5.3 The Overall Structure of the Books of the Collection

According to the team that wrote the book collection, the origin of the book stems from their intense contact with teachers and students of schools from several regions in Brazil, which allowed the team to have a significant view of Brazilian schools' reality. The book intends to stimulate students to have a critical eye about every subject that is presented to them in the English classes, enabling them to act in their social environment to transform it. (AMOS, 2015).

The first chapter of the book is always a welcome chapter, in which students are plunged into the studies of English through some content that they might be

familiar with. For example, in the first book, cognate words, the alphabet and numbers are presented. In books two, three and four, some content that they studied in the previous year is revised. The following chapters are divided into three lessons each, identified by topics or key concepts around which the tasks will be performed.

Additionally, every chapter in the teacher's manual starts with a list of the abilities the chapter aims at developing, its theme and transversal theme. I chose chapter one, named Identity, as an example to demonstrate this list, as follows:

Table 2 - List of abilities

Abilities developed in the chapter:

- To understand what identity is and recognize elements that identify a person.
- To read and analyse the characteristics and uses of different types of identity documents.
- To ask and answer about someone's origin.
- To perceive different accents.
- To talk about one's self and about others.
- To mention personal characteristics based on individual, social and cultural factors.

Transversal theme: Cultural plurality

Chapter theme: Identity

Source: Elaborated by the author.

As shown above, each chapter describes the abilities that should be developed in the students throughout the unit, according to its theme, and they all relate to social issues. By developing the given abilities, students have the opportunity to reflect about themselves and others, considering the differences among people and their cultures. The chapters also bring a transversal theme - in this chapter it is 'cultural plurality' - which is an important and current matter, even urgent, usually present in our daily lives in different ways. The transversal themes approach values related to citizenship, such as ethics, environment, work, consumerism, among others. Therefore, they are very important for students to learn how to behave in different situations, as they provide students with opportunities to

understand our social reality, and rights and obligations towards personal, collective and environmental lives.

Some chapters also offer another item, called interdisciplinarity, which shows which curricular components could develop interdisciplinary projects on the theme being proposed; thereby offering an opportunity for English teachers to work together with their peers who teach other subjects. As the teacher's manual observes, a fragmented society leads to a fragmented school, where the components do not relate to each other. Although, for many reasons, it is many times difficult to try to implement interdisciplinary projects in schools, it is important that teachers try to break this barrier and allow themselves and the students the opportunity to integrate the knowledge being developed in situations that are relevant for them and that help them understand the use of school disciplines in the world they live in.

The seven sections of the book received different names, and there is a specific focus for each section, as described below. Besides, it is important to know that the majority of the oral, visual and written texts are authentic.

According to the teacher's manual (AMOS, 2015), the first section, called Spark, as the name indicates, intends to provoke a sparkle for the work to be done throughout the chapter, considering the previous knowledge students have on the topic. After presenting the objectives, a question is given to students to introduce the topic of the chapter, and from there they start reading the images of this section. The focus of this section is not the linguistic skills, but to awaken students for the chapter's topic.

The second section, called Building Blocks, is a transition stage between the first and the third one. It proposes to work on the social introduction of elements that were presented in the first section. In the second section, students have the opportunity to identify the social situations in which they will use those elements, exploring their social interaction. The section also pre-teaches the lexical elements necessary to do the activities that follow. It usually ends with a question that is related to the question that opened the chapter, and aims at digesting what has been studied so far. It is always a reflexive question - a motivation for the discussion taking place in the chapter.

In the third section, Explore, the topic of the chapter is approached from several focuses through a diversity of textual genres used to develop the reading skills of the students, and establish the relationship between what they read and their

personal experience. The proposed tasks firstly lead students to a reflexion, then to a group or class discussion. The migration from the chapter's topic to the students' world is essential for the learning to be meaningful. If students are able to accomplish that, they probably understood the text and it made sense for them.

Sync is the name of the fourth section, and it derives from the electronic processes of synchronizations, when documents, images and sounds are transferred from one device to another. In other words, it is when students are exposed to a variety of oral textual genres, and it provides students with opportunities to listen to different oral recordings. Even though students have the chance to work on their speaking skills in other moments of the chapter, those skills are highlighted in this section. Besides, the section Sync is directly connected to the section called Studio, in which students have more opportunities to perform their oral production.

The name of the fifth section, Toolbox, refers to the configurations' sections of websites and apps used to do the setups for everything to work efficiently. Students are encouraged to review their work and identify linguistic aspects to try to deduce some rule of the language. The grammar tasks are always done from a certain social context in which the language is inserted, and in accordance with the topic of the chapter.

The teacher's manual mentions that the name of the sixth section relates to one of the concepts for the word itself, Studio - a delimited physical space in which one or more artists project and accomplish their work. At this point, students have the chance to gather all their knowledge to produce a textual genre previously studied and closely related to the chapter topic. This production aims at students' broader social insertion outside the classroom environment. In some of the books, this section gives students the possibility to choose which task to accomplish, this way they can select something closer to their personal interests. Since the production done in this section is always based on a textual genre previously studied, it can be considered a summary activity, which demands the compilation of several elements worked throughout the lessons. Thus, the idea is for multiliteracy not to be a theoretical concept, but to be part of the students' lives.

The chapter is closed with the section called Peace Talk, which is a term referred to a strategy used in international conflict situations to achieve the end of hostilities and promote pacification. This section is the moment when the focus is not the study of textual genres, lexical items or structural aspects of the language, but

the opportunity to reflect on the key concept of the chapter through a peace and tolerance perspective. The reflections and discussions performed in this section can result in an individual or group production. All the outcomes from this section intend to promote some kind of transformation – immediate or not - in the students' social environment.

After studying the sections of the book, three of them called my attention: Explore, Studio and Peace Talk. I believe that these sections include tasks that are very relevant for the development of students regarding their opinion and attitude towards a way of living established in accordance with a culture of peace and tolerance. Thus, the next subchapter examines how these sections work with these issues.

5.4 Explore, Studio and Peace Talk Sections

As mentioned in the previous sub-chapter, the sections Explore, Studio and Peace Talk seem to instigate students more for peace education, although the other sections also offer opportunities for discussion around the topic. Hence, I will analyse these three sections from chapters one, two and three of book one, written for sixth graders, aged 10-11.

According to the teacher's manual (Amos, 2015), Explore is the section in which students have the opportunity to improve their reading skills and relate what they read to their personal experience; and that happens in an explicit way through a task named Your turn, which is located at the end of the section. The reading strategies worked in this section intend to help students to acquire confidence when being exposed to texts in the English language, for them to make sense about what is presented to them, since they tend to develop reading skills when they feel confident.

As previously mentioned, the section Studio provides students with the opportunity to mobilize all their knowledge – textual, systemic and from the world – to produce a textual genre. Each step of their production is oriented through guidance from the book and the teacher, and the section aims at students' broader social insertion outside the classroom environment. As per the teacher's manual, in the first book of the collection, this section starts with a spidergram, which proposes a way to organize the key concept of the chapter; and students are motivated to contribute

with other aspects from their personal experience. This section intends to give students the chance to produce something significantly meaningful for them, and an input for the last section - Peace Talk. Additionally, although the book does not mention it, it is possible to observe that this section (Studio) organizes the lexicon semantically, as it will be observed later in this chapter.

The last section of each chapter, Peace Talk, as its name makes explicit, gives the opportunity for a conversation on peace. Even though its focus is not textual genres, lexical items or structural aspects of the language, it is clear that the tasks presented in this section are based on a textual genre and demand from students their reading skills. In other words, this section provides students with occasions to reflect actively about a significant theme. Thereby, the idea is for students to have an active position in society, resulting in the construction of a greater understanding of education for peace and tolerance. (AMOS, 2015).

5.4.1 Unit 1

According to Amos (2015), in the first unit of the book, called Identity, students have the chance to learn about individual aspects that identify us, such as name, date of birth and origin, which make us different from others. They also learn about social interactions that can transform us and are essential to build a person's identity. The relation with other people shows us that we depend on others to exist. Thus, social factors are also important, since they influence our cultural identity. Pictures of the first pages of this unit, the Spark section, are displayed below for reference on what the unit is going to be about. The images include answers because they are from the teacher's manual.

Picture 1 – Unit 1

1 Identity

Who Am I?

Use English to:

- understand identity;
- talk about yourself and other people;
- talk about origins;
- read documents;
- notice different accents;
- create your IDEAL ID.

Peace TALK
Think and talk about accepting individual differences.

Spark

1 Check what you can see in the images. *Respostas pessoais.*

<input type="radio"/> address	<input type="radio"/> age	<input type="radio"/> culture	<input type="radio"/> destination
<input type="radio"/> education	<input type="radio"/> family	<input type="radio"/> fashion	<input type="radio"/> fingerprint
<input type="radio"/> identification	<input type="radio"/> name	<input type="radio"/> number	<input type="radio"/> origin
<input type="radio"/> personality	<input type="radio"/> style	<input type="radio"/> _____	<input type="radio"/> _____

2 In groups, compare your choices in activity 1. Are they similar or different?

3 Circle the pictures that help identify a person. Then share with a classmate. *Resposta pessoal.*

10 LESSON 1

Source: Amos (2015, p. 10).

Picture 2 – Unit 1

The collage includes:

- Report Card:** A table with columns for subjects and term averages. The subjects listed are English, Grammar, Reading, No. of Library books read, Spelling, Handwriting, Arithmetic, History & Civics, Geography, and Health & Safety. The table contains handwritten letter grades (A, B, C, D) and numbers.
- Trophies:** Three tennis trophies with 'THE CHAMPIONSHIPS' and 'WIMBLEDON' inscriptions.
- Family Sign:** A decorative sign for 'Familia Cosgaya Aguilar' at '41-A No. 207 Calzada de los Frailes'.
- Identity Card:** A Belgian 'PERSONAL AUSWEIS' (Identity Card) for Victor Lambert, born 22 OCT 1970.

4 Research.

- How do you say **identity** in your language? Identidade
- Look up the word **identity** in a dictionary and write down its definition.
Sugere-se que os alunos respondam à atividade em sua língua materna.

Sugestão: Identidade: "conjunto de características próprias de uma pessoa, um grupo etc, que possibilitam a sua identificação ou reconhecimento". Disponível em <www.auleta.com.br/identidade>. Acessado em 17 jan. 2015.

Dictionary
Identity

c Share your findings in small groups.

LESSON 11

Source: Amos (2015, p. 11).

In this first section, students are asked to identify what they see in the images by checking the words, which are words that describe someone's identity. They should also search the word identity in a dictionary, which can give them an idea of

what forms a person's identity. The following three pictures are from the Explore section of unit 1, which is the first section to be analysed.


Picture 3 – Unit 1 Explore

1 Explore


1 Check the elements that you can see in the two documents below.

address date of birth photograph
 full name ID number place of birth


2 Read the ID cards and answer the questions.




Language Clue



Her name is Ana His name is Zachary.





a What is her first name?
Ana _____

b What is her last name?
Da Silva _____

c Where is she from?
She's from Montes Claros – Minas Gerais – Brazil. _____

d When is her birthday?
May 12 _____

e What is his first name?
Zachary _____

f What is his last name?
Fortinet _____

g Where is he from?
He's from Toronto – Ontario – Canada _____

h When is his birthday?
September 22 _____

14 LESSON 2


Source: Amos (2015, p. 14).

Picture 4 – Unit 1 Explore

L2

3 Look at the text below. What kind of document is it?
 Sugere-se que os alunos respondam à atividade em sua língua materna.
 Under 13 Registration Form. (Sugestão: O documento é uma ficha de cadastro e avaliação de um garoto com menos de 13 anos, chamado Gareth, em um clube de futebol.)

 **Garden Village Association Football Club**
Under 13 Registration Form



Player Information

First name: GARETH Middle name: WOLF Last name: REED
 Nickname: GARE
 Address: 16 VILLAGE DRIVE City: GORSEINON, SWANSEA
 Gender: M F Date of birth (DD/MM/YYYY): 15/7/2004

Sch: School name: GOWERTON SCHOOL Grade: 7th
 Height: 152 cm Weight: 48 kg Player level: Recreation Competitive
 Shoe size: 5 1/2 Shirt size: M Shorts size: M

Parent Information

First name: LEWYS Middle name: SMITH Last name: REED
 Address: THE SAME
 City: THE SAME Phone: 017928089234
 Signature of PARENT/GUARDIAN: *Lewys W Reed* Date: 3/Feb/2015

Coach Report

Coach: *div. Joid*
*Strong Fast runner and kicker / Brilliant
 Excellent catcher / cooperative
 Potential goalkeeper / Jalkative*

4 Read the text above and answer.
 The document has three parts. What are they? *Player Information, Parent Information, and Coach Report*

LESSON 7 15

Source: Amos (2015, p. 15).

Picture 5 – Unit 1 Explore

1

5 Answer these questions about the player on the registration form from activity 3.

a What's his name? Gareth

b What's his nickname? Gare

c Where's he from? He's from Gorseinon, Swansea.

d What's the best probable position for Gareth?

midfielder goalkeeper

attacker defender

6 **Your turn. Discuss.**

a Do you have sports clubs near you that you can join? How can you do that?

b Have you ever used a form similar to the one on page 15? If so, when?

Sync :))

7 Listen and check where they are from. A transcrição do áudio desta atividade encontra-se no Manual do Professor.

Source: Amos (2015, p. 16).

In the Explore section of the first unit, students have the opportunity to get familiar with different kinds of identity documents, such as identity card and a sports' club form, which they may need to use in the future. The exercise of reading and comprehension helps students to recognize what kind of information composes each of the documents. The genre 'identity document' is studied in this section through reading and literacy tasks, which allow them to understand the social purpose of these identity documents.

It is important to mention that this book is for the 6th grade, and students are aged between 11 and 12 years old. Since the English subject is mandatory in Brazilian schools from the 6th grade on, it might be students' first contact with the English language. Besides, from the first to the fifth grades, students had one teacher only, who organized all their activities; thereby, they perceived themselves as a group. As from the 6th grade on, the subjects are divided among a group of teachers of specific subjects, and the students become subjects of different evaluations by different teachers. Therefore, the view of the group is more fragmented, and each student has to work harder to build his/her identity to those different teachers.

Besides that, the kids of this age range are in the pre-adolescence phase, when they start seeing themselves as more independent from their families. In this period, they usually work harder to understand their own identity, and build it according to their interests and interactions with others. Following is the picture of the Studio section from unit 1.

Picture 6 – Unit 1 Studio

1

Studio

9 Observe the spidergram carefully and do the activities.

a Look up the words you don't know in a dictionary. Write down their definitions.

b Complete the spidergram with one more item that constitutes identity.

Did you know?

A spidergram is a diagram made with circles and lines, in the form of a spider, to make words easy to use and remember.

Identity

- objects, possessions: objetos, possesões
- appearance: aparência
- interests, hobbies, work: interesses, passatempos, trabalho
- values, beliefs: valores, crenças
- choices: escolhas
- ethnicity: etnia
- practices, habits: práticas, hábitos
- friends, family: amigos, família
- language: língua (idioma), Sugestão language

10 Think about the spidergram and make a list of the things that are very important to your personal identity. *Resposta pessoal*

Volleyball... chess...
skateboard... Aerosmith...
my grandpa Joseph...

11 @ Create your IDEAL ID. Use words, facts, names, images, documents, and everything that is important to your identity to make up a document that really represents YOU. Publish your ID on the Students for PEACE website <www.studentsforpeace.com.br>. Use the tag **idealid** and share your identity with your classmates and other PEACE students.

Scan the QR code to see instructions on how to navigate the Students for PEACE website.

20 LESSON 3

Source: Amos (2015, p. 20).

In the Studio section, the book shows a spidergram with English words related to identity, and students have to write down the meaning, in Portuguese, for the words they do not know. This section intends to make students think about the fact

that our identity is built with more than the information shown on identity documents. The documents identify us, but we form ourselves through the things we like and identify with. This exercise helps students to perceive that our appearance, personal objects, ethnicity, values, beliefs, hobbies, family and friends, and habits will constitute us as individuals and tell people who we are.

The section also gives students the possibility to organize the knowledge systematically, and to produce their first written text based on the genre identity document, which may be published in the website of the book afterwards.

According to Amos (2015), students will have the chance to discuss about issues related to identity, such as if it is possible for a person to have two identities, how we can live with so many differences in such a wicked world, what the secret to living with peace, tolerance and cooperation is, as well as if that is important and why.

This exercise of constructing/reflecting about our identity is also important for students to systematize who they are, considering all those things, and allows them to build an identity product that reflects the way they want the world to see them. Following is the picture of the Peace Talk section from unit 1.


Picture 7 – Unit 1 Peace Talk

L3

Peace TALK

1 Check out the text below. What is it? Where can you find it? *Resposta pessoal.*

Sugere-se que os alunos respondam à atividade em sua língua materna. Sugestão: Trata-se de um pôster/anúncio de uma campanha contra a discriminação (contra refugiados). Este tipo de anúncio pode ser encontrado em revistas e jornais ou afixado em lugares públicos, como escolas, bibliotecas e hospitais.



HOW DOES IT FEEL?

Sugere-se que os alunos respondam à atividade em sua língua materna. Sugestão: Trata-se de um pôster/anúncio de uma campanha contra a discriminação (contra refugiados). Este tipo de anúncio pode ser encontrado em revistas e jornais ou afixado em lugares públicos, como escolas, bibliotecas e hospitais.

UNHCR
The UN
Refugee Agency

If you want to support the efforts of UNHCR, log onto www.unhcr.org or visit local UNHCR offices.

Extracted from <<http://unhcr.org.au/pdfs/140603LegoA2Posters.pdf>>. Accessed on Feb. 17, 2015.

2 **Look at the image above and discuss with your classmates.**

- What do you see in the picture above?
- What are they doing? Is there anything that catches your attention?
- Why does this kind of situation happen?
- Have you already had an experience like this?
- How would you feel if you were the person wearing the blue-striped shirt?

3 **Create a Declaration of Principles for Peace.**

Sugere-se que os alunos preparem a atividade em sua língua materna.

- Join in small groups; write down two or three principles for a peaceful classroom.
- Share your ideas with the class.
- Together, come up with a *Declaration of Principles for Peace* for your classroom.
- Publish your *Declaration of Principles for Peace* on the **Students for PEACE** website <www.studentsforpeace.com.br>. Use the tag **principlespeace**.

A atividade referente aos objetivos traçados no início deste capítulo está disponível para os alunos na página 106 do Livro do Aluno/Professor.

Source: Amos (2015, p. 21).

In the Peace Talk section, students have to analyse a poster containing a picture with some people all together in one side and one person left alone in the other side, whose title is How does it feel?. They will discuss about the title, what they can see in the image, where they can find this kind of poster, why this kind of

situation happens and if they have already experienced something like that. This section invites students to have empathy for the person left alone, to put themselves in her place, and to reflect about how they would feel if they were in that person's position.

Then, they will write, in groups, a declaration of principles for peace for their own classroom. Since it is probably their first contact with the English language, they can write it in Portuguese. This task in the first unit of the book is to establish rules of behaviour and relationship among the students for the whole school year. It will help them to perceive that they should not do to other people what they do not wish other people to do to them.

In addition, it is important for students to elaborate a declaration of principles right in the first unit to create a guidance of basic rules for good coexistence among the group, as they can check these rules along the year, in case anyone breaks any of those rules.

As described above, in this first unit students are given the opportunity to learn about the elements that compose a person's identity. Moreover, they are invited to put themselves in someone else's place, to reflect about it and to express empathy for that person. They also have the chance to understand that their interaction with others helps to form their own identity.

5.4.2 Unit 2

Amos (2015) asserts that in the second unit, called Origins, students have the opportunity to identify different kinds of families and describe their own, study people's physical and cultural aspects to learn about individuals and families, and their relationships, and discuss questions related to people's origin. Human beings are the result of their environment and their hereditary background, and our genetic heritage and socio-cultural experiences give us the perception of who we are, the world we live in and our role in society. Pictures of the first pages of this unit, the Spark section, are displayed below for reference on what the unit is going to be about. The images include answers because they are from the teacher's manual.

Picture 8 – Unit 2

2 Origins

Where do you come from?

Use English to

- think about definitions of family;
- consider different family types;
- understand a dictionary entry;
- describe your own family;
- write about your origins.

Peace TALK
Consider and respect different origins.



Spark

1 Match the labels to the pictures. Write the corresponding letter.

C a European family	E Brazilian Indians	D a Middle Eastern family	B fecundation
H a Japanese family	G human evolution	A an African-American family	F a belly button

2 Check the group of words that express the main ideas represented by the pictures above.

a <input type="radio"/> biology	egg	jungle	photos
b <input checked="" type="radio"/> identity	families	origins	roots
c <input type="radio"/> birthday	children	mother	people

3  Discuss with a classmate.

- Is it important to know about your own origins? If so, why?
- What do you know about the origins of your family?

22

Source: Amos (2015, p. 22).

Picture 9 – Unit 2

4 Read the dictionary entry below and match.

1 fam-i-ly *noun* \fam-*l*ē, *f*a-*m*ə-*l*\

3 definitions

- a group of people who are related to each other
- a person's children
- a group of related people including people who lived in the past

4 plural **fam-i-lies**

2

4 plural form

1 type of word

2 pronunciation

Available at <www.merriam-webster.com/dictionary/family>. Accessed on Aug. 15, 2014.

LESSON 3 23

Source: Amos (2015, p. 23).

At the beginning of the second unit, students should analyse some pictures. Most of them are from families from different continents and cultures. They also have to try to identify where these families are from. These opening tasks give students the notion that families are different and live in different conditions, which seems to

be a good way to introduce topics such as differences and tolerance. The following two pictures are from the Explore section of unit 2.

Picture 10 – Unit 2 Explore

2

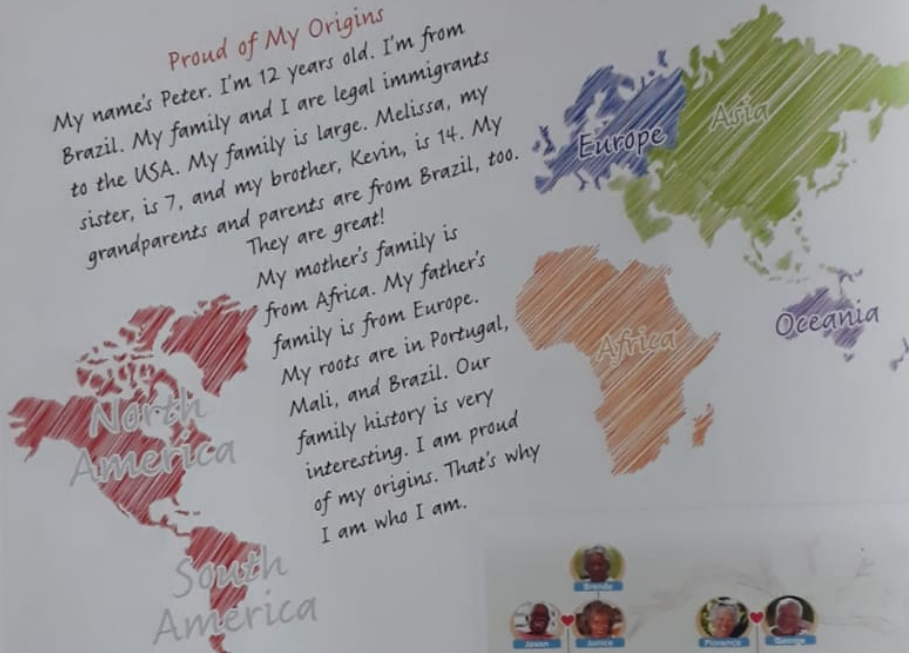
Explore

1 Read the text below. Then underline the correct option to complete each sentence.


Proud of My Origins

My name's Peter. I'm 12 years old. I'm from Brazil. My family and I are legal immigrants to the USA. My family is large. Melissa, my sister, is 7, and my brother, Kevin, is 14. My grandparents and parents are from Brazil, too. They are great!

My mother's family is from Africa. My father's family is from Europe. My roots are in Portugal, Mali, and Brazil. Our family history is very interesting. I am proud of my origins. That's why I am who I am.



Social Studies
Teacher: Mr. Wilson
Student: Peter Pio Silva



a This is a school poster / magazine article.

b The author is Melissa / Peter.

c It's about the continents / Peter's origins.

d Peter is proud of / indifferent to his origins.

Language Clue

parents = father and mother
grandparents = grandfather and grandmother

2 Read the text again. Then write T (true), F (false), or N (not mentioned).

F Peter's grandparents are from Europe.

N Peter's great-grandparents are from Africa.

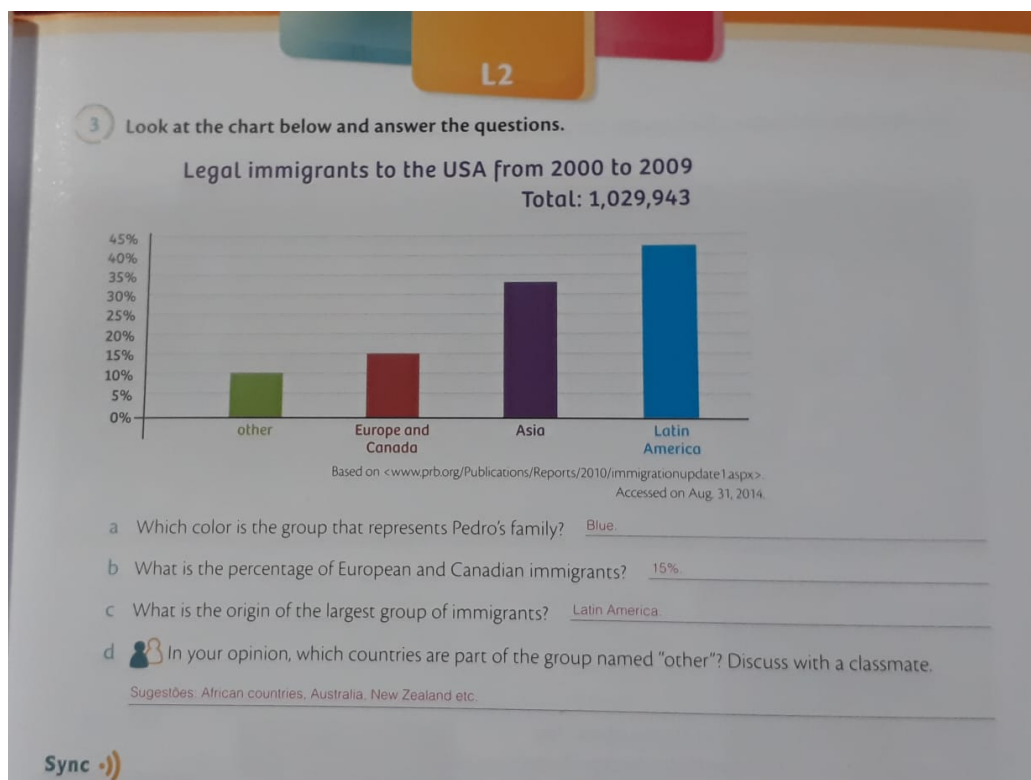
T Peter's mother is a USA resident.

T Origins are important to Peter.

26

Source: Amos (2015, p. 26).

Picture 11– Unit 2 Explore



Source: Amos (2015, p. 27).

In the Explore section in this unit, students will read a text named Proud of My Origins. It is an authentic text produced by a 12-year-old student, who talks about his origins. He is a Brazilian boy whose grandparents come from Africa (Mali) and Europe (Portugal), who lives with his parents in the United States of America. Students will learn that we all might have different origins and we should be proud of that; and that different people live in different places, and as long as we respect each other, there is no problem in being a legal immigrant. In addition, there is a picture of the boy's family tree, which gives them the chance to see that it is possible and all right to have people from different races in the same family. Furthermore, students have the chance to create their own family tree in the previous section, called Building Blocks.

Students are asked to identify what kind of text that is (poster) and the pictures in it (continents and a family tree). They will do a reading and comprehension task, which aims at developing their reading comprehension skills. Then, they will be exposed to a graphic containing information on the legal immigrants to the United

States of America in a certain decade, which will enable them to know this kind of text as well as learn the names of the continents in English.

Additionally, by analysing the graphic, students will have the chance to reflect about the fact that countries are formed by people from all over the world, and to perceive the importance of Latin America in the constitution of the American people. Besides that, when students read the graphic, they can see the elements which most contributed to the data presented, and they can understand that the field called *others* means that other categories also contributed to the data, but in a smaller quantity. This activity could be developed together with the history teacher, and give the students the opportunity to study about the peoples that most significantly contributed to the construction of the Brazilian people, or even the state where students live in, giving them more chances to reflect about their own origins. Following is the picture of the Studio section from unit 2.

Picture 12 – Unit 2 Studio

2

Studio

7 **Look at the spidergram and do the activities.** *Respostas pessoais*

- What makes a family "a family"? Read the words below and find out their meanings.
- Think of other two words to add to the spidergram.
- Share your ideas with a classmate.

8 **Consider the spidergram. List the people, facts, and things that really matter about your origins.** *Respostas pessoais.*

9 **Based on your list, create a poster entitled My Origins.**

- Refer to Lesson 2, activity 1, on page 26. Write a text about you and your origins using Peter's as an example.
- Choose pictures and objects that are important to you and reflect who you are.
- Put everything together on a poster.
- Publish your poster on the **Students for PEACE** website <www.studentsforpeace.com.br>. Use the tag **myorigins**. Be proud of it.

32

Source: Amos (2015, p. 32).

The Studio section in this unit brings a tree named family, whose roots are words related to family and origins. After analysing the picture, students have to discuss about the parts of a tree, which part is essential to the tree (roots), check the names of these roots (culture, friends, love, origins, parents, relatives, etc.), as well

as discuss why these words are the roots of this tree called Family. By doing these tasks, they will reflect about what makes a family, and have the chance to add two more things to these roots, which they think forms a family. Besides, by calling their attention to the type of root (branched), the teacher can induce them to the reflection that all the branches are equally essential to the tree, just like all the things that form a family are also important in the same way.

Then, students will make a list of people, facts, moments and everything else that they think is important about their own families and origins; and based on their list, they will create a poster entitled My Origins. This task aims at developing students' writing skills, but most importantly, it will provide them with the opportunity to think about their families and origins, and other things they should cherish about it. Following is the picture of the Peace Talk section from unit 2.

time, made of same material. Students are also asked to identify the kinds of texts of the two paragraphs (a poem and a quote). They have the chance to discuss about the issues between similarities and differences, and to reflect about the importance of respect and appreciation towards diversity, for us to live in a colourful/diverse world.

According to Amos (2015), this section gives students the possibility to talk about the crayons' colours, if there is any similarity among them, and if it is possible to colour a drawing with one colour only. It also allows them to reason on the fact that, if they have a favourite colour, that makes the others less important or not.

Then, they will play a game, called The Diversity Box. In this game, students put an object or its image in a box, then each student picks up one object from the box and tries to guess who brought it and why. The student who brought that object should present himself/herself and tell the class a brief story about it, and say what it represents to him/her. This exercise shows students that the group is formed by different people, with their own characteristics and history, who can live together in a peaceful environment, once their individuality is respected. It also permits students to know a little more about their classmates.

The second unit induces students to think about diversity of people in the world. It helps them to perceive and respect the differences among people, and to understand their own origins. It provides them with opportunities to think deeply and carefully about their families and origins, and to sense the importance of respecting other people and cultures.

5.4.3 Unit 3

The third unit of the book is called Houses and Homes. According to the teacher's manual, this unit aims at analysing different kinds of housing, identify parts of the house and furniture, describe actions happening at the moment of speaking and provide students with opportunities to discuss about what is essential in a home. (AMOS, 2015). Pictures of the first pages of this unit, the Spark section, are displayed below for reference on what the unit is going to be about. The images include answers because they are from the teacher's manual.

Picture 14 – Unit 3

3 Houses and Homes

What is a home for you?

Use English to:

- learn about different types of houses;
- identify furniture and parts of the house;
- express actions that are happening now;
- consider what is essential in a home.

Peace TALK
Think and talk about what is truly important in a home.

New York, USA c

Xingu, Brazil f

São Paulo, Brazil a

Cape Town, South Africa e

Spark

1 Label each picture with the correct identification. Write the letters a-h in the circles.

2 What do the pictures have in common?
Sugere-se que os alunos respondam à atividade em sua língua materna.
Sugestão: Todas as imagens representam locais que servem de moradia aos seres humanos.

a apartment building
b boat house
c cardboard shelter
d ger
e house
f communal house
g refugee tent
h yaodong

Did you know?
A **ger** is a portable house used by nomad groups in Mongolia.
A **yaodong** is a cave house common in northern China.

34 LESSON 1

Source: Amos (2015, p. 34).

Picture 15 – Unit 3

L1

England (resposta da atividade 7 da página 39)

Rwanda (resposta da atividade 9 da página 40)

d Mongolia

h Northern China

b Amsterdam, Netherlands

a Zaatari, Jordan

3 Check the elements that are common to all the pictures.

<input type="radio"/> chimney	<input checked="" type="checkbox"/> entrance	<input checked="" type="checkbox"/> floor	<input checked="" type="checkbox"/> wall
<input type="radio"/> elevator	<input checked="" type="checkbox"/> exit	<input checked="" type="checkbox"/> roof	<input type="checkbox"/> window

4 There are two similar words in English below. Look them up in a dictionary and write their definitions. Sugere-se que os alunos respondam à atividade em sua língua materna.

home	lar, residência
house	casa, residência

5 Look at the pictures again. Do you consider all of them homes? Share your ideas.

LESSON 1 35

Source: Amos (2015, p. 35).


The pictures displayed in the Spark section from this unit show different kinds of housing around the world, which are not very conventional, and that helps students to realize that the way they live is not the only one possible. The pictures present some poor housing, such as the one from New York, demonstrating that

poverty is everywhere. The following three pictures are from the Explore section of unit 3.

Picture 16 – Unit 3 Explore

Explore

1 Look at this segment of a book page and check what you can see there.



Where do people live?

A **home** is more than a building. It is a place where you can be **safe, healthy, and happy**.

It doesn't matter what a house looks like, but to be a good home for children, a house needs to provide:

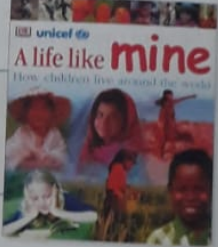
- protection from the weather, injury, smoke, and pollution;
- a safe water supply in the house or nearby;
- sturdy walls that cannot catch fire easily;
- sanitary ways to get rid of human waste and garbage;
- safe food storage and preparation;
- enough room for everyone living there;
- adults who can care for children.

Adapted from *A Life Like Mine: How Children Live Around the World*. New York: DK Publishing, UNICEF, 2006. p. 28.

- dialogue
- design
- information table
- map
- picture
- text

Did you know?

The book *A Life Like Mine* was published in 2006 by DK Publishing in association with UNICEF.



2 Check the best alternative.

a Another word for **safe** is

- secure.
- dangerous.

b A synonym for **sturdy** is

- fragile.
- firm.

c **Enough** means

- inadequate.
- sufficient.

d A substitute word for **room** is

- space.
- bedroom.

3 According to *A Life Like Mine*, in order to be good for children, a house needs to be

- beautiful.
- a home.
- big.
- expensive.

4 In your opinion, which of the characteristics of a home mentioned in the text are the most important? Write them down. Resposta pessoal!

5 Look at the picture in activity 1 again and check how you think the people in it are feeling. Resposta pessoal!

- happy
- safe
- healthy

Source: Amos (2015, p. 38).

Picture 17 – Unit 3 Explore

L2

6 Look at the pictures on pages 34 and 35 again. Then write the corresponding letters below.

Respostas pessoais.


a Which of the houses do you think do not provide safe water? *Sugestões: c, d, f, g*

b Which of the houses do you think do not provide sturdy walls? *Sugestões: c, d, f, g*

7 Below, there is another extract from the same book, *A Life Like Mine*. Identify the country mentioned and the child's nickname. Then locate the country in the world map on pages 34 and 35.

England TJ's family works in a travelling circus in England. They are on the road for most of the year. They live in this trailer, which they bought in the U.S. It is very comfortable and has a washing machine and a microwave.

[...] The children of people who travel go to many different schools. They keep a record book that they take to each school.



England, TJ

Available at *A Life Like Mine: How Children Live Around the World*. New York: DK Publishing: UNICEF, 2006. p. 31

8 Read the text about TJ's house again and answer these questions.

Sugere-se que os alunos respondam à atividade em sua língua materna.

a What kind of house is it? *A trailer*

b Which characteristics apply to TJ's house?


comfort mobility space

c Can TJ's family live in an apartment or in a regular house? Why/Why not? *Resposta pessoal.*

Sugestão: Não, pois a vida que levam exige movimentação constante, portanto, não há como se fixarem em uma casa comum.

d Usually every house has a number. Does TJ's house have one? How do you think they get their mail? *Resposta pessoal.*

Sugestão: O único número de referência da casa é a placa do veículo. Para correspondência, é provável que usem uma caixa postal.


e  Give your opinion: What is good about TJ's house? What is not so good? Make a list. Then share it with a classmate. *Respostas pessoais.*

Good
 Not so good


Source: Amos (2015, p. 39).

Picture 18 – Unit 3 Explore

Scan the QR code to watch a video about a house made of recycled material.



9 How about Vincent? Identify his country and locate it in the world map on pages 34 and 35. Rwanda




Rwanda Vincent lives here with his two sisters and his brother. Their two-room house is made of sunbaked mud brick. Vincent and his family built their own house, with help from their neighbors and friends, who pitched in to make bricks and construct the house.

[...] When there is no money for expensive building materials, people use whatever materials are available. Thick mud bricks are practical in hot, dry climates because they keep the house cool.

Available at A Life Like Mine: How Children Live Around the World. New York: DK Publishing, UNICEF, 2006, p. 31

10 Now read the text again and answer the questions about Vincent's house and family.

a What material is Vincent's house made of? Check the correct option.



metal mud bricks stones

b What is a positive aspect about Vincent's house building material?

It keeps the house cool when it's too hot.

c Who are the people in Vincent's family?

Vincent, his two sisters, and his brother

d Who helped Vincent's family build their house?

Their neighbors and friends

e Can Vincent's house be considered a good home, according to the text on page 38? Justify your answer.

Resposta pessoal. Sugere-se que os alunos respondam à atividade em sua língua materna.

Sugestão: Não, porque um bom lar, de acordo com o texto, precisa de adultos que cuidem das crianças, e a casa de Vincent não tem nenhum.

11 Time to reflect. Do all the children in your town live in good homes with sturdy walls, safe water, and enough room? Why/Why not? Answer. Then share your conclusions with your classmates. Resposta pessoal

.....

.....

.....

40

Source: Amos (2015, p. 40).

The first activity in the Explore section of this unit shows a picture of three kids by the window of their house, which seems to be a simple house. Students should analyse the picture and say if it is a simple or a fancy house. By reading a text called Where do people live?, they will have the opportunity to debate relevant issues, such as if a child can live alone in a house, if a person can be happy and healthy when

he/she is hungry or do not have water to drink, and if a person can be healthy if he/she lives in the middle of garbage. In other words, students will learn that the right for housing is more than a construction of walls and a roof, that besides being a protection against cold, heat, rain and wind, it involves the safety of people inside their houses, and the necessary infrastructure for a proper living. These discussions will lead to the reflection that to be happy we do not need to live in a fancy house, but a safe one.

In the exercises related to the text mentioned above (Where do people live?), which describes some characteristics of a house; students will learn synonyms for the words in the text, and have the chance to improve their vocabulary. The tasks they have to do give them the opportunity to reflect about the idea of a home, and what kids need to live happily, healthy and in safety. It can be a moment for them to think about and value what they have at home.

In addition, students are exposed to other two texts. They have the opportunity to develop their reading, comprehension and writing skills, through activities which allow them to reflect about different types of houses, such as a trailer, and that it is possible to live in a trailer doing mostly everything that can be done in a regular house. Besides, learning that the children who live in trailer – because their family works in a circus – are constantly moving from one city to another and, therefore, changing schools, might lead to a reflection about creating bonds, and whether it is important for them.

Moreover, the third text students have to read talks about a family that lives in a very simple house, which was built by them, with the help of the neighbours and friends. It shows students the importance of having friends who support you, and it helps students to develop a sense of collectivity.

Besides, students will have the chance to think about the cultural diversity of each group of people, since people from different ethnicities can live in similar houses, which become a home when they arrange the space according to their culture and habits; and live in harmony, respecting and taking care of each other.

At the end of this section, students are also provided with the opportunity to think whether the kids from their town live in houses with safety, drinkable water and enough space. This kind of activity that makes students think about themselves and/or their families and communities, which is present in many moments in the book, is very important for them to think about their own reality. In other words, they

start studying about a certain topic in a macro level, and they are led to think about it in a micro level. Following is the picture of the Studio section from unit 3.

Picture 19 – Unit 3 Studio

3 Studio

7 Complete the spidergram with the following *words, Resposta pessoal*

a In blue, the rooms you can find in your own house

b In green, the elements that express your idea of a home

8 Imagine there is a section about Brazilian homes in the book *A Life Like Mine*. Create a page about your home. Describe your home or your bedroom. Don't forget to include a picture you in it! Follow these steps:

Resposta pessoal

a Use a picture of yourself in your home or ask someone to take a picture of you somewhere in it. Other people can be in the picture with you.

b Write sentences about things you (or your family) have in the room or in the house. Use some of the things you wrote in activity 10, page 37.

c In your text, write about what the people are doing in the picture.

d Make other comments to finish your text.

44 LESSON 3

Source: Amos (2015, p. 44).

This Studio section brings again the discussion about issues concerning the ideas of house and home. By completing the spidergram, students can review the

vocabulary they studied about parts of the house (in the Toolbox section) and features of a home, as well as think about the other elements they consider to be important in their idea of a home (love, safety, comfort, etc.), and describe them. Then, they are asked to write a text about their homes or bedrooms, including a picture of themselves in it. This exercise seems to motivate students to think about the elements present in their homes and their importance, allowing them to improve their writing skills. Following the picture of the Peace Talk section from unit 3.


Picture 20 – Unit 3 Peace Talk

L3

Peace TALK

A Place To Live

Homes differ enormously around the world. There are city homes and country homes, homes in hot climates and homes in cold climates, homes on or near water and homes on or near mountains. What makes a home a home? The people who live in it.



Available at A Life Like Mine: How Children Live Around the World. New York: DK Publishing; UNICEF, 2006. p. 30.


1 Check what is true about your home. Resposta pessoal


My home is

<input type="radio"/> far from a mountain.	<input type="radio"/> in a hot climate.	<input type="radio"/> near a mountain.
<input type="radio"/> far from water.	<input type="radio"/> in a moderate climate.	<input type="radio"/> near water.
<input type="radio"/> in a big city.	<input type="radio"/> in a small town.	<input type="radio"/> on a mountain.
<input type="radio"/> in a cold climate.	<input type="radio"/> in the country.	<input type="radio"/> on water.

2 After studying this chapter and reading the text above, what is truly important about a home? Resposta pessoal

<input type="radio"/> The bedrooms and the kitchen.	<input type="radio"/> The material used in the construction.
<input type="radio"/> The location.	<input type="radio"/> The people who live there.

3  Compare your answers to a classmate's. Are they similar or different?

4  In small groups, make a poster about HOMES and PEACE. Then put it up somewhere in your school or publish it on the Students for PEACE website <www.studentsforpeace.com.br>. Use the tag **homespace**.

A autoavaliação referente aos objetivos traçados no início deste capítulo está disponível para os alunos na página 106 do Livro do Aluno/Professor.

LESSON 3

Source: Amos (2015, p. 45).

The Peace Talk in unit three shows a picture of kids holding a poster that reads, *World Peace Starts at Home*. This section stimulates the reflexion around the different kinds of housing, in different places and weather conditions, and arouses

the finding that what makes a home is the people who live in it. Although it does not address the issue specifically, it also encourages the idea that peace at home is necessary, which somehow discourages domestic violence.

Students are given a list of features and should check what is true about their homes. By reading their choices to the group after they finish, they can learn something about their classmates' homes. Then, in groups, they can debate about the differences and similarities of their houses.

Moreover, as a final product, they should make a poster about homes and peace. This task intends to induce students to talk about what is essential for us to have peace in our homes; and stimulate them to think about the aspects that enable a peaceful living, the value of others, the dialogue and the care about the place where people live in.

The third unit provides students with opportunities to understand the difference between a house and a home. They study about different kinds of housing around the world, and learn that for a house to become a home, it needs people living in it. Along with that, people should respect each other, since different cultures have different habits. Yet, if we all support and love one another, we can live in peace with our families and communities.

6 FINAL CONSIDERATIONS

Considering the world's present scenario, and knowing that education is the key to change it, understanding and considering peace culture is fundamental to the improvement of our society. After teaching English in regular schools for years, and testifying some kinds of violence and much intolerance, the teacher and writer Eduardo Amos decided to write an English textbook aimed at educating for peace.

According to Galtung (1967), the negative peace is the absence of violence, and the positive peace is the integration of human society. Likewise, there cannot be positive peace in a context of inequity, once the central element that changes negative peace into positive one is the equality of people. In other words, for society to live in peace, it is not enough not to have conflicts, but it is necessary to have equality among people.

Moreover, Piaget (1998) claims that education is composed of intelligence, moral and cooperation among all peoples. For an effective education, the studies of children should be set in an environment with cooperation and mutuality, for the classroom to be a real society, in which students can practice free speech and objective study. Additionally, since schools have a great role in this process, it is mandatory for educators to be constantly given the opportunity to study and develop their skills.

Furthermore, nonviolent communication is an approach to nonviolent living developed by Rosenberg in the sixties, based on language and communication skills that reinforce our ability to remain human even in adverse situations. It is a proposal that could also be part of studies of both educators and students, as it is a way to peace education.

The objective of a textbook is to teach English, but most importantly, it should also be to help students to become better people by understanding human diversity, for a peaceful life with all people. After analysing the activities proposed in the *Students for Peace* textbook, and how they can engage students, it is clear for me that the book can help students to think and discuss about important issues, as well as to make decisions about their lives and communities. Besides, bringing topics such as identity, origins, housing, neighbourhood and friends, can help students to see the differences among people, to understand that the world is diverse, and to learn to respect others.

Thus, it is crucial to aim at education for peace and tolerance. If society wishes to achieve any improvements and fight social injustice, prejudice and intolerance, it should start at schools, and a way for that is to have textbooks that provide students with opportunities to reflect about all those issues that people constantly face. Besides that, the construction of values throughout a person's life and especially in adolescence should be taken into consideration, as it is a period when kids start perceiving the relations among people, and are already able to distinguish good from bad behaviours.

Furthermore, a great deal of the activities proposed in the textbook gives students opportunity for discussions, which enable them to talk about their own lives and issues, allowing them to reflect on their realities, as well as to perceive that they live together with different people, and, as long as they respect one another, they can live in harmony.

I believe that it is fundamental for students to have access to materials that bring updated information on what goes on in the world and approach issues that concern our society in general. Most importantly, they should provide students with the chance to learn and reflect about facts, to develop their skills and to form their own opinion.

I am grateful for having taken the suggestion of my advisor to analyse this textbook. As previously mentioned, I am always trying to learn about the education process, which I think is the most powerful tool against the illnesses of the world. I certainly feel more prepared and confident to develop my work with students. I am sure that having studied deeper about all those issues regarding peace and tolerance helped me to become a better teacher.

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APPENDIX A – INTERVIEW TRANSCRIPTION**A: Eduardo Amos****B: Daniela Biz****A:** Alô!**B:** Oi, Eduardo. Bom dia! Tudo bem?**A:** Oi, tudo bem. É a Daniela?**B:** Isso.**A:** Certo... Tudo bom, Daniela?**B:** Tudo. Eduardo, eu vou gravar, então, e depois vou conversar com a Márcia para ela te enviar o termo de consentimento, 'tá?**A:** Perfeito, perfeito!**B:** 'Tá bom... Por isso que eu liguei do celular, pra poder gravar.**A:** 'Tá!**B:** Eu fiz um roteiro de perguntas, até a Márcia verificou para mim, mas a gente vai conforme fluir, então, 'tá?**A:** 'Tá!**B:** A minha primeira pergunta... meu primeiro questionamento seria... tu me falar um pouquinho sobre a tua... a biografia da tua trajetória.**A:** Certo, bom... originalmente eu sou professor de inglês, né?**B:** Uhum.**A:** E eu trabalhei, durante muitos anos, como professor, durante o meu trabalho é... como professor, comecei a escrever livros de inglês, livros didáticos...**B:** 'Tá...**A:** E eu só comecei porque eu e dois companheiros meus, amigos meus, também professores, recebemos um convite. E se não tivéssemos recebido o convite talvez a gente nunca, nunca tivesse escrito um livro. O primeiro a gente começou a escrever em 1978. O primeiro livro saiu publicado em 81 e, de lá pra cá, a gente nunca mais parou de escrever livros. Teve uma época, durante muito tempo eu dava aula e também escrevia, depois eu tive que parar de dar aula e me dedicar só aos livros. Então, há vários anos eu só trabalho, meu trabalho hoje é todo voltado para o desenvolvimento de material didático, né?**B:** 'Tá...

A: Então, basicamente é essa a trajetória, né?

B: Sim... Aí... não, pode falar!

A: Desculpa, fala você.

B: Aí eu também queria saber, eu li bastante, tudo que eu encontrei no teu livro didático, online, enfim... na tua palestra... eu me apropriei bastante.

A: Sim...

B: Só que, o que eu senti que eu não consegui muito foi informação sobre o grupo.

A: O grupo da Unicamp?

B: Isso! Que eu vi que ele surgiu em 2005 e que até algum momento ele foi presencial... Ou ele sempre foi, depois ele foi à distância e...

A: Na verdade...

B: Eu quero saber como ele está hoje.

A: É o seguinte... o Grupo de Estudos para Educação para a Paz e Tolerância da Unicamp, ele começou bem antes da minha entrada no grupo.

B: Humm.

A: O grupo vai completar, no ano que vem, 15 anos de existência, né?

B: Ahã.

A: O meu envolvimento com educação para a paz ele começa, na verdade, a partir das, de algumas coisas que eu começo a observar nas escolas brasileiras, porque, como autor, eu visito muita escola.

B: Uhum...

A: Para conversar com professores, conversar com alunos... comecei a observar que existe um ambiente altamente conflituoso dentro da escola. A primeira escola é, por si, um ambiente conflituoso, né?

B: Sim.

A: Mas eu venho, eu vinha observando que existe muita intolerância, muita falta de civilidade no ambiente escolar. Isso começou a me dar uma certa angústia, uma preocupação muito grande... eu queria fazer alguma coisa. Não... não sabia o que, estava totalmente desprovido mas estava muito insatisfeito com o que eu vinha fazendo. Eu sentia que o meu trabalho como autor podia ir um pouco além de só trabalhar questões ligadas à língua inglesa, ao ensino da língua, vocabulário, gramática, aquela coisa, né?

B: Uhum...

A: Comecei a pesquisar, por mim mesmo, sem muito rumo... eu queria saber... eu queria alguma luz, alguma coisa... no meio dessas minhas... dessas minhas procuras, da minha pesquisa, eu acabei me deparando com o conceito de educação para a paz, e isso me acendeu uma luz...

B: Uhum...

A: Eu falei: “Puxa, aqui pode ter alguma coisa...”. Comecei a investigar, encontrei alguns artigos que, no final, tinham referência bibliográfica. A parte disso, eu fui atrás da referência bibliográfica, de ler livros, continuei pesquisando e, no meio dessa pesquisa, eu encontrei... eu descobri que tinha um grupo na Unicamp, que era para a educação para a paz e tolerância. Curiosamente a coordenadora do grupo da Unicamp mora na minha cidade. Só pra ‘cê ter uma ideia, olha que coincidência.

B: É a Doutora Nádia?

A: A Doutora Nádia, isso. Curiosamente eu encontrei, melhor, eu conheci a Nádia num evento promovido pela escola onde meus filhos estudam. A escola tem um... um... encontro de... um encontro de pesquisa, que a escola oferece para a comunidade. E, nessa noite, desse evento, a Nádia fez uma palestra. E nessa noite eu me encontrei. Eu falei: “Áh! É isso que eu preciso”. Daí, a partir daí, eu entrei em contato com a Nádia, ela me convidou para fazer parte do grupo e daí comecei a me envolver, cada vez mais, com educação para a paz. E daí, começou a surgir na minha cabeça, a ideia de juntar o ensino de língua inglesa com educação para a paz. Que são duas áreas totalmente separadas, que normalmente não se misturam, e eu comecei a tentar estabelecer umas pontes, né? E foi um trabalho de sete anos, certinho, desde o momento que eu tive a ideia de juntar a educação para a paz e o ensino de língua inglesa, até o livro ficar pronto, o *Students for Peace*. Foram sete anos de trabalho, pesquisa... porque eu pesquisava e trabalhava ao mesmo tempo, entendeu? Então, a construção da obra não foi assim: primeiro fui estudar educação para a paz, depois eu fui fazer o livro. Não! A coisa foi mais ou menos concomitante.

B: Uhum...

A: O grupo, desde que eu entrei... quando eu entrei no grupo... só existia a versão presencial. Então...eu tinha que sair da minha cidade, que é Bragança Paulista, e ir para o campus da Unicamp fazer reunião. A mesma coisa as outras pessoas. Tinha pessoas que saíam de Indaiatuba, Jundiaí, Mogi Guaçu, toda a região de Campinas. E eu falava: “Gente do céu! Com tanta tecnologia hoje à

disposição, porque...”, e toda que eu falava do grupo de educação para a paz da Unicamp, nos lugares onde eu visito, no Brasil inteiro, as pessoas falam: “Puxa, que interessante! Posso participar?”. Eu falo: “Pode, vai lá na Unicamp cada quinze dias”. As pessoas ficavam muito tristes. A partir daí eu comecei, então, ter a ideia de fazer um grupo, uma versão do grupo, online. Um grupo a distância.

B: Aham.

A: Foi um trabalho de dois anos, no departamento... porque o grupo de educação para a paz, ele está dentro de um guarda-chuva enorme, chamado de Laboratório de Psicologia Genética.

B: Ah sim, eu entrei ... entrei no site deles também para dar uma olhada.

A: Isso, tem montes de grupos lá! O GEPEM, de Educação Moral, tem outro de educação financeira, tem um monte de coisa lá. Educação continuada... então o GEEPAZ é um dos grupos que está dentro do Laboratório de Psicologia Genética.

B: De psicologia... ‘tá!

A: Apresentamos o projeto para a coordenadora do laboratório, que deu todo o apoio e acolheu muito bem a ideia e, no ano passado, a gente começou, a gente inaugurou a versão do grupo GEEPAZ AD que a gente chama, o AD é a distância.

B: A distância...

A: E daí tem pessoas do Brasil todo que participam... nós temos... a nossa reunião é uma vez por mês, toda segunda-feira, anteontem foi a nossa reunião do mês de junho e é muito interessante, porque possibilita pessoas de outras partes do Brasil participarem de um grupo que, se não fosse pela tecnologia, não teriam condição, né?

B: Sim, aí... cada um fica responsável ou, ãhn, em um dos encontros de trazer algo, assim... as questões que são debatidas?

A: É, é muito variado. No momento, a gente ‘tá terminando uma... a leitura de um texto que é um texto base, que norteou a criação do GEEPAZ, que é um texto do Piaget onde ele vai, ele aborda a questão da educação para a paz. Ele fala “educação, uma educação para a paz é possível? É possível uma educação para a paz?”. É uma pergunta que ele faz no texto, e a gente ‘tá terminando, mês que vem, na reunião de julho, a gente termina a... a... discussão, o estudo desse texto, só que esse texto não ocupa o... o... a reunião toda, né? Na reunião de segunda-feira nós tivemos uma parte do texto e a outra parte foi um depoimento de uma das pessoas

que participa do grupo, que é uma professora, uma colega de Curitiba, que foi visitar a cidade-escola Ayni, que fica em Guaporé, no interior do Rio Grande do Sul.

B: Uhum.

A: Ela teve no carnaval, num evento que a escola promove, tipo de um retiro, né?

B: Uhum.

A: E ela foi conhecer toda a pedagogia e toda a... foi muito interessante. Então ela... teve metade da reunião foi a comunicação dessa visita a essa instituição, que trabalha muito a educação para a paz, cultura de paz, né?

B: Uhum.

A: E depois teve a discussão do texto. Então, o grupo vai se modelando aos poucos, entendeu? Na medida em que as demandas acontecem.

B: Sim. Eu li também algo que nos grupos também são trazidos casos?

A: Sim, casos...

B: Casos reais para debater e ver qual seria a melhor? Enfim... qual o melhor caminho a se tomar naquela situação.

A: Sim... foi isso que aconteceu, por exemplo, na reunião do mês de maio. Uma das colegas, que é de Jundiaí, trouxe uma questão da escola dela, que 'tava afetando muito o trabalho dela, e era uma questão ligada, por exemplo, a questão de intolerância, desrespeito, e tal... e nós pensamos num projeto de intervenção através dessa professora e, na sexta, na segunda-feira dessa semana agora, três dias atrás, eu fui nessa escola, para fazer um trabalho com ela e os alunos.

B: Hum.

A: Entendeu? Então existem algumas possibilidades... lógico que, no caso dela, daria... foi uma coisa que a gente participou presencialmente. Outras vezes, os professores interferem, eles mesmos e a gente vai dando o apoio e tal, essa coisa.

B: 'Tá... 'tá! Entendi. Aí tem mais uma questão ainda nessa questão... no grupo...

A: Pois não!

B: Então... tu entrou no grupo, agora eu anotei em algum lugar aqui a data... depois que ele já estava formado. Aí, depois que tu entrou no grupo é que surgiu a ideia de escrever o livro? Mesmo que...

A: Não, na verdade o livro... eu devo ter me explicado mal... eu já tinha tido à ideia do grupo, do livro...

B: Porque tu sempre... tu já estava escrevendo, né? Tu sempre escreveu...

A: Isso!

B: Mas o livro de Students for Peace, ele surgiu depois da entrada no grupo?
Ou não?

A: Não, não...

B: Tu começou antes...

A: Começou antes, é... foi tudo meio junto, mas a ideia já tinha sido formulada antes, já tinha tido a ideia antes.

B: 'Tá! Mas depois da tua entrada no grupo, então, algumas das questões debatidas nesse grupo também acabaram no livro.

A: Sim, com certeza. Inclusive muita bibliografia, muita referencia, ahn... me foi passada pela própria... pela própria Nádia, coordenadora do grupo, então foi tudo muito... então eu tive muito acesso... levei muitas questões para serem discutidas no grupo. Então o grupo foi um grande apoio pra mim, assim...

B: 'Tá! Entre outras coisas né?

A: Isso...

B: A Doutora Nádia ainda é a coordenadora?

A: Ela é a coordenadora, ela é a autora da primeira tese de doutorado, no Brasil, em educação para a paz.

B: 'Tá, porque eu vi que ela tem um livro publicado, acho que em 2011...

A: Isso! Esse grupo... esse livro, na verdade, foi um livro que saiu do próprio grupo.

B: Áh tah!

A: São várias pessoas... ela é a organizadora do livro, foi uma... uma...uma data comemorativa do grupo, que resolveram fazer uma... eu não 'tava no grupo essa época ainda... mas eles decidiram fazer um livro. Então, cada membro do... cada participante do grupo ficou responsável por um capítulo, depois, teve algumas pessoas convidadas também, de fora do grupo... então é um livro que saiu a várias mãos.

B: Sim, porque eu li alguma coisa, até pensei em adquirir o livro, e até ia te questionar. O livro, ele fala um pouco... eu não sei... isso eu não consegui verificar online... se ele fala sobre a criação do grupo, ou não, ou se ele só traz estudos de caso e estudo sobre a educação para a paz.

A: Ele fala... tem alguns casos... tem algumas fotos... se você quiser, inclusive, Daniela, eu posso... eu vou enviar um exemplar desse livro pra você.

B: Ah, eu gostaria muito!

A: Porque eu acho que seria interessante pra você... depois você me passa pelo zap...

B: O endereço...

A: O seu endereço, e eu boto ainda hoje no correio um exemplar desse livro pra você.

B: Ótimo, Eduardo! Se tiver como fazer, e eu acho que tem, pra eu, áhn... pagar esse envio aqui, pode fazer sim... não sei se existe isso.

A: Certo... então depois 'cê me manda seu endereço que eu te faço... que eu te mando o livro.

B: 'Tá! E aí, lincado a essa questão, eu vi que no teu livro, no livro *Students for Peace*, tem... eu fiz uma lista aqui de bibliografia.

A: Ahã!

B: Então, tu me sugere alguma coisa, além das obras citadas no teu livro? Além do livro da Dra. Nádía e as obras citadas no livro didático, que são várias...de bibliografia?

A: Olha, na verdade... na verdade é o seguinte: a educação para a paz, ela tem várias linhas, na verdade, né?

B: Uhum.

A: Eu acho que o que você tem no livro dela, o que você vai encontrar no livro da Nádía de referência bibliográfica, mais a bibliografia que eu tenho no final do livro, do *Students for Peace*, eu acho que já é uma... um material excelente de referência básica da educação para a paz. Você não precisa nada mais além que isso.

B: 'Tá!

A: Entendeu?

B: Eu achei também...

A: Você estará bem servida com essa bibliografia.

B: 'Tá, ótimo! Porque eu também achei...

A: Embora exista muita coisa, e muita coisa mais... mais atual, por exemplo: hoje em dia tem um livro que 'tá muito em evidência que é *A Comunicação não Violenta*, do Rosemberg.

B: Hum...

A: Sem dúvida nenhuma, ele, isso também faz parte da educação para a paz, entendeu?

B: Sim! Sim!

A: Então, é... é... quer dizer... é um grande leque. A educação para a paz ela se abre, ela vai se abrindo, e ela vai se juntando porque, na verdade, educação para a paz está dentro de um, de um conceito ainda mais amplo que é um conceito de cultura de paz.

B: Sim.

A: A cultura de paz vai pegar as artes todas, uma série de outras... de mediação... e tal e, também, educação para a paz. Então ela é uma muita coisa. Mas, a bibliografia do livro da Nádia mais o que eu tenho no meu livro, do *Students for Peace*, é, é suficiente. Inclusive se você precisar de algum livro que 'tá no livro, no... *Students for Peace*, eu posso até emprestar pra você, na boa.

B: Tá! Eu acho que muita coisa eu acho que eu consigo online, né? Talvez não...

A: Isso, muita...é...

B: Mas o que eu não conseguir sim, eu falo contigo ou falo com a Márcia.

A: Perfeito...

B: A Márcia também tem bastante coisa que ela pode me emprestar.

A: Uhum.

B: 'Tá!

A: Certo!

B: Ótimo... aí, agora duas coisas mais que eu penso em encerrar o meu trabalho com essas coisas... com esses dois assuntos aqui... apontando, que são os teus livros versão, as novas versões: a internacional, que eu já tinha conversado com a Márcia e agora ela me passou...

A: Aham...

B: ... que já foi elaborado, né? Com o comitê da Oxford...

A: Uhum.

B: E, também, o livro de acordo com a base curricular. Um pouquinho da elaboração de cada um, eu queria saber...

A: Na verdade é o seguinte: se esse livro não tivesse ganhado o prêmio Eltons, de Inovação em Material Didático em Londres em 2017, provavelmente ele não teria a versão internacional.

B: Sim...

A: Ele só teve a versão internacional porque ele ganhou visibilidade a partir da, do prêmio.

B: Sim!

A: Então foi um prêmio que não ‘tava no meu, nos meus planos. Não tinha a menor ideia de que o livro pudesse é... nem de longe passar perto desse prêmio, e acabou ganhando o prêmio. Então, lógico, então... puxa... ficamos felizes, o livro foi, o livro foi considerado o melhor livro, o livro de maior inovação, proposta inovadora de 2017. A partir daí, as pessoas começaram a botar o olho, a dizer “quero conhecer essa obra”.

B: Sim...

A: Só que essa obra foi originalmente pensada só para o Brasil. O meu olhar todo era a realidade brasileira.

B: Uhum.

A: Que é o que motivou o livro. Ele saiu da minha loucura... ele só foi feito porque eu me senti incomodado com o que eu via na realidade brasileira.

B: Uhum.

A: E era uma tentativa de responder a algumas questões que a gente via na realidade brasileira. Então, ele é um livro... esse livro que você conhece, né? Que você deve ter visto, ele é totalmente pensado no aluno brasileiro, na escola brasileira, e no professor brasileiro, né?

B: Na nossa realidade, né?

A: É, porque eu, e aí é uma coisa bem pessoal, eu não acredito que seja possível um material didático que possa ser usado em todos os países indiscriminadamente.

B: Uhum.

A: Que é muito o que acontece com as grandes editoras internacionais, que produzem os livros, livros globais.

B: Sim...

A: Então, é um livro para todo mundo. E, nisso, você acaba desconsiderando as questões locais. Você não tem como... Como é que você vai usar um livro no Japão, no interior da África, no Brasil e na, na Noruega?

B: É...

A: ‘Cê percebe?

B: Sim!

A: É muito difícil. Então, por isso que... eu pensei no Brasil. Então, quando o livro então foi, teve essa visibilidade proporcionada pela... pelo prêmio, então a editora lá da... a Richmond, lá da Inglaterra, falou “pôxa, nós precisamos fazer uma versão global, uma Global Edition”. Então, daí foi feito com o time editorial da Richmond, em Oxford, na Inglaterra, eles fizeram uma adaptação, quer dizer: tirar algumas coisas que eram muito de... de Brasil...

B: Uhum.

A: E tentar colocar uma coisa mais local, mais europeia, a questão do oriente médio... tanto é que o livro teve lançamento agora em abril, na Turquia... Está indo, eu recebi agora semana passada uma informação que, muito provavelmente, ele vá para a Guiné Bissau, que é um país africano, então, então... aí começa a trajetória desse livro. Muito bem! A editora, ela fez... assim: existe no Brasil o Programa Nacional do Livro Didático, PNLD, e a editora pensou então de colocar... em submeter essa... essa... essa obra ao MEC, porque o processo de seleção do PNLD é muito trabalhoso, é muito detalhado, então você tem, tem um edital e você apresenta o livro, você inscreve o livro no programa.

B: Sim.

A: Aí o livro é avaliado, se ele for aprovado ele entra dentro do catálogo do PNLD que permite aos professores da rede pública escolherem essa obra. Só que para poder... pra você submeter, você tem que estar... você tem que seguir à risca tudo que está preconizado no edital.

B: Uhum.

A: E, curiosamente, quando saiu o edital, que saiu em 2017, para ser entregue o livro em 2018, a base não ‘tava aprovada ainda.

B: Hum...

A: A BNCC ainda não estava aprovada.

B: ‘Tá!

A: Então, foi um edital... foi muito encima, mas curiosamente, o... o... a... depois ele acabou, como houve uma demora no edital, ele acabou.. se baseando na base, tendo como base o próprio documento da... da... BNCC. Então o livro teve que ser todo retrabalhado, reestruturado pra... pra... pra...

B: Pra estar de acordo?

A: De acordo com o que a base preconiza. Inclusive a sequência de conteúdo, de conteúdo gramatical. Então, tem coisas que, na origem, nesse livro que você conhece, que está num volume, no livro que foi apresentado pra, pro programa do governo ele tá num outro, porque a base assim exige, entendeu?

B: Sim!

A: Então, a gente teve que trabalhar com todas as questões, contemplar todas as habilidades, todas as competências... então o livro teve que ser muito modificado.

B: 'Tá!

A: Né?

B: Então, isso significa que existe uma chance de o livro, de este livro Educação para... *Students for Peace*, entrar na... porque são quatro anos, né? Que ele fica... ou cinco anos, agora não me lembro...

A: São quatro anos agora... Ele foi apresentado já, ele tá em processo de análise, o resultado... ele deve sair... o resultado da... se ele foi aprovado ou não, segundo informações que eu recebi, pode ser no meio de junho ainda.

B: Sim, porque ele entra a partir do ano que vem, né?

A: Isso... exatamente... então tem... junho ele seria aprovado, daí tem toda a parte do segundo semestre para ser produzido em gráfica, pra aí no ano que vem ele ir para as escolas, né?

B: Ah, que excelente. Porque essa é uma pergunta que eu havia feito pra Márcia. Porque, até então, eu vejo que tem algumas escolas particulares que se utilizam do livro, né?

A: É... no momento é só escola particular. O guia, o livro que você conhece ele é só usado em escola particular. Porque a escola pública não compra, não pode comprar.

B: Sim...

A: Ela recebe pelo programa, e para entrar no programa você tem que entrar nos editais, né?

B: Sim...

A: Agora, o livro que foi submetido ao MEC, ele não tem o mesmo título, inclusive. Porque ele é um livro diferente. Ele não podia se chamar *Students for Peace*...

B: *Peace*...

A: Porque o *Students for Peace*, ele tem um número de ISBN, que é um número internacional que identifica cada obra.

B: Sim...

A: Então, como eu mexi na obra...

B: Teve que mudar.

A: Como ela foi alterada...

B: Uhum...

A: ... ele não pode ter o mesmo ISBN, então, ele teve que ser outro. Agora, por outro lado, você não pode ter duas obras com o mesmo título com ISBN diferente. Olha que confusão, Daniela! Entendeu?

B: Ahã!

A: Então assim: Eu tinha o *Peace*, aí o *Peace* foi adaptado para o PNLD, teve um outro ISBN, para ter o ISBN eu não podia chamar de *Peace*, *Students for Peace*, porque *Students for Peace* é um outro livro, uma outra obra.

B: Sim!

A: Então ele se chama *Peace Makers*.

B: Uhum.

A: Então o livro que vai, se o governo, se o MEC aprovar, o livro que vai para as escolas públicas é chamado de *Peace Makers*.

B: A mesma coisa então com o da Oxford?

A: Não entendi...

B: A mesma coisa aconteceu com o título do... desculpa! Com o internacional?

A: Com a versão internacional! Só que à versão internacional, ele é muito ... ele manteve o título.

B: Ah tah... é possível manter!

A: Ele manteve o título. Eu não sei como eles fazem isso lá, porque ele manteve as características da obra, entendeu?

B: Só fez uma versão internacional, na verdade.

A: Isso, fez uma versão, exatamente! É uma versão internacional. Isso existe também. Você pode fazer o livro numa versão diferente. Agora, no caso do PNLD, ele é muito diferente.

B: 'Tá!

A: Ele modificou muito. Porque teve que atender todas as exigências do edital. Por isso que ele descaracterizou a obra original.

B: Uhum.

A: Tem algumas coisas que ‘tão lá! O nome das seções... não! Mudou todo o nome de seção.

B: Nossa, tudo para... nossa, que trabalho!

A: Aquilo que você encontra no *Peace*, por exemplo, todo o capítulo do *Peace* começa com uma seção chamada *Spark*, depois ele vai começar o chamado *Explore*, depois tem um *Built in Box*, mudou tudo... mudou tudo!

B: Hum... ‘tá!

A: Entendeu? Por quê? Por causa das exigências do edital. Por isso que teve que ter outro nome, tudo mais...

B: ‘Tá!

A: Entendeu?

B: Nossa, esse deve ter dado muito trabalho, então!

A: Não queira saber! Não queira saber a trabalhadeira que foi! Foi um trabalho assim... daí uma equipe gigantesca da editora, que contratou uma equipe especial pra trabalhar com esse... com essa obra, um pessoal que é especializado em PNLD, que conhece toda a questão da base em profundidade e tal, pra poder fazer essa adaptação, né?

B: ‘Tá! E o da Oxford tu fez com eles presencial ou, ou... ou online e tu deu as direções, como é que foi feito?

A: O editorial da Richmond, lá na cidade de Oxford é... foi feito sempre à distância.

B: Uhum.

A: Tudo à distância. A gente viajou... eu conheci o pessoal, A equipe, lá em Londres, quando foi no dia do prêmio.

B: Uhum.

A: E nunca mais vi o pessoal.

B: Sim. Ah, com a tecnologia hoje é possível...

A: Porque a tecnologia hoje permite você fazer isso, né?

B: Sim!

A: Então... isso facilita muito, né? Eu não preciso estar lá, eles não precisam vir aqui... então tudo é troca de e-mails, tudo via e-mail.

B: Sim, ótimo!

A: A gente troca arquivos, teve uma troca intensa de arquivos, tal...

B: Tá! Ai Eduardo, que bom... Eu... Aí não sei se tem algo que tu quisesse me dizer, que tu ainda acha relevante mencionar, mas de tudo que eu li essas eram as minhas dúvidas, o que eu queria entender um pouco melhor para seguir fazendo, seguir escrevendo...

A: Certo! Não, basicamente acho que é isso! Se você tiver qualquer outra dúvida ao ouvir essa nossa conversa, sinta-se à vontade para fazer a pergunta por WhatsApp, eu te respondo por escrito também, sem problema.

B: Ai, ótimo! Porque às vezes, no andar, né? É que vai surgir alguma coisa.

A: Isso! Pintou uma pergunta? Manda! Não precisa juntar três, quatro... ouviu, Daniela?

B: 'Tá... que bom!

A: Assim que você começar o processo de escrever o TCC, surgiu uma dúvida, manda! Normalmente eu respondo na hora, viu?

B: 'Tá, não! Mas tranquilo, não tem tanta pressa assim também, eu tenho tempo para escrever...

A: Normalmente eu... eu tenho... só pra 'cê ter uma ideia: eu administro dois grupos de WhatsApp. Um que é o grupo de professores do *Peace*, porque como é uma obra muito diferente, eu sentia que eu precisava de um apoio...

B: Sim... se surgir alguma coisa...

A: Então... mesmo que eu... às vezes eles me mandam alguma coisa na hora do recreio deles, de manhã, sabe? 9h50min?

B: Sim, sim!

A: E eu respondo, dois minutos depois eu mando a resposta, porque eu sei que ele vai precisar dessa resposta imediata. Por isso que eu tô falando assim... eu recebi a pergunta, eu já respondo!

B: 'Tá!

A: Porque eu sei como é que é... então sinta-se à vontade pra... se você precisar de bibliografia também estou à sua disposição, o que você precisar, posso te colocar, mais pra frente, se você tiver interesse em saber mais sobre o grupo, posso te colocar em contato com a Nádia, posso também... conclua seu TCC e se você tiver interesse em voltar e participar do grupo, você é super bem-vinda, Daniela!

B: Ai! Que bom! Obrigada!

A: 'Tá bom?

B: Eu acho que sim, que num segundo momento, né? Primeiro preciso concluir...

A: Não, isso! Isso que eu 'tô te falando, o teu foco agora é esse! Teu foco é esse!

B: 'Tá! E aí, Eduardo, se eu tiver qualquer dúvida e te enviar no whats, não precisa ser urgente, porque eu tenho tempo, né? De escrever...E se quiseres enviar áudio para facilitar não tem problema, 'tá?

A: 'Tá bom! Perfeito!

B: Porque as vezes facilita, né?

A: Perfeito!

B: Muito obrigada pela tua atenção!

A: À sua disposição, um prazer falar com você, Daniela!

B: O prazer foi meu! Muito obrigada e boa semana.

A: Pra você também! Tchau, tchau!

B: Tchau!

APPENDIX B – INFORMED CONSENT FORM**Termo de Consentimento Livre e Esclarecido (TCLE)****TERMO DE CONSENTIMENTO LIVRE E ESCLARECIDO (TCLE)**

Projeto de Pesquisa:
Livro Didático: Students for Peace

Sou graduanda do Curso de Letras/Inglês da Universidade do Vale do Rio dos Sinos - UNISINOS - e meu trabalho de conclusão de curso visa analisar o livro didático "Students for Peace". Para tanto, será necessário revisar a bibliografia utilizada para a elaboração do livro, bem como entender as motivações e propósitos do mesmo. O estudo será realizado por mim, Daniela Biz, sob a orientação da Professora Doutora Márcia Del Corona.

As atividades que servirão de dados para o estudo são:

- Gravação de conversa telefônica feita ao autor do livro, bem como utilização da informação adquirida através dela.
- Utilização de informações obtidas no livro didático.
- Utilização de outras informações sobre o grupo GEEPAZ (Unicamp), adquiridas via internet.

Sendo o senhor o autor do livro supracitado, solicito sua autorização para analisar o mesmo, com base nas informações adquiridas e bibliografia sugerida.

Solicito também permissão para mencionar seu nome no trabalho.

Esse documento será assinado em duas vias, ficando uma em seu poder e a outra com a graduanda.

Agradeço sua participação neste estudo.

Aluna graduanda Daniela Biz.

AO ASSINAR ESSE DOCUMENTO DECLARO QUE ESTOU DE ACORDO EM PARTICIPAR NESTE ESTUDO NAS CONDIÇÕES DESCRITAS ACIMA.

Nome: EDUARDO AMOS

Assinatura: _____

Data: 20.05.2020

Assinatura da graduanda: _____