



Chapter 12

Amazon: environment, society, quality of life and public policies under discussion!

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ABSTRACT

The Amazon is a gigantic region, which if it were a country, would be the sixth largest in the world, with

an extension of approximately 7 million square kilometers, with the largest watershed area in the world, the largest reservoir of fresh water existing on the planet Earth, besides also having a gigantic fauna and flora, awaken national and international greed and see in the Amazon region the opportunity to benefit. Thus, the work entitled **Amazon: environment, society, quality of life and public policies under discussion** aims to reflect on the aspect of the relationship between the environment and sustainable development, quality of life and public policies in and beyond the Amazon territory. For the composition of this work we adopted the methodology of bibliographic research, because we understand that the bibliographic study should be the first step in any type of scientific research. We highlight that the adoption of the methodology is based on the studies of Amazonian authors who research and write from the Amazon and about the Amazon important academic works, which provided new conclusions that highlight the need to implement public policies aimed at sustainable development with quality of life of societies and that truly meet the local reality.

Keywords: Amazon, Environment, Society, Quality of life. Public policy.

1 INTRODUCTION

Looking at the Amazon and the Amazon means knowing its challenges and specificities that value local knowledge, without disregarding the universal, and comes to understand it not only as a geographical space, but as a diversified space with regard to the dimensions and characteristics due to the geological, anthropological and cultural composition, among many other elements to better understand the Amazon reality, "since the traditional communities of this region have ways of life that depend on natural resources, striving to ensure biodiversity conservation" (BONFIM; JÚNIOR, 2019, p. 173), and using resources to destroy natural heritage, but drawing attention to the need for "planning and implementation of public policies, considering the new geopolitical meaning of the Amazon without forgetting local communities and their well-being" (SOARES; ALMEIDA; FERREIRA, 2017, p. 68).

Thus, the work entitled **Amazon: environment, society, quality of life and public policies under discussion** aims to reflect on the aspect of the relationship between the environment and sustainable development, quality of life and public policies in and beyond the Amazon territory. For the composition of this work we adopted the methodology of bibliographic research, because we understand that the bibliographic study should be the first step in any type of scientific research. We highlight that the adoption of the methodology is based on the studies of Amazonian authors, such as Corrêa and Hage (2011), Colares (2018), Ferreira and Brasileiro (2019), Goch, Colares e Gomes (2017), Sousa, Colares and Cardozo (2018), Gomes and Jesus (2020), Matos e Colares (2020), Pereira *et al* (2020), Marques (2020), Ribeiro and Brasileiro (2017), Frutuoso and Maciel (2021), Braule and Brasileiro (2021), Sousa e Colares (2019), Gomes (2020), Silva, Costa and Lellis (2018), among others who research and write from the Amazon and about the Amazon important academic papers, which provided new conclusions that highlight the need for implementation of public policies sustainable development with the quality of life of societies and that truly meet the local reality.

2 AMAZONS: BRIEF CONTEXTUALIZATION

Brazil is a large continental country that has one of the greatest diversity of flora and fauna in the world and is therefore classified as a country of megadiversity. According to the website of the Ministry of the Environment (2019), there are in Brazil more than 116,000 animal species and more than 46,000 known plant species, spread over six terrestrial biomes and three large marine ecosystems.

[...] Its different climatic zones in Brazil favor the formation of biomes (biogeographic zones), such as the Amazon Forest, the largest humid tropical forest in the world; the Pantanal, the largest floodplain; the Cerrado, with its savannas and forests; the Caatinga, composed of semiarid forests; the Pampas fields; and the rain forest of the Atlantic Forest. In addition, Brazil has a marine coast of 3.5 million km², which includes ecosystems such as coral reefs, dunes, mangroves, lagoons, estuaries and swamps. This abundant variety of life is home to more than 20% of the world's total species, found on land and water. The rich Brazilian biodiversity is a source of resources for the country, not only for the ecosystem services provided, but also for the opportunities that represent its conservation, sustainable use and genetic heritage (MINISTRY OF THE ENVIRONMENT, 2019, *online*).

Despite Brazil's grandeur in territorial extension, in more than 116,000 animal species and more than 46,000 known plant species, spread across six terrestrial biomes and three large marine ecosystems. In Brazil stands out in its territorial extension the biome of the Amazon forest, endowed with lush trees and rivers that clearly show that we are facing the largest tropical forest in the world, characterized by heterogeneity in terms of physical, ecological and political administration, where there are biomes, but there is no consensus on the total occupied area, because according to the sites GEO Amazônia and *IBGE/MMA*, in a broad sense, it can be considered to occupy an area of more than 8 million square kilometers, thus constituting the largest biome in South America, which extends throughout Brazil, Bolivia, Colombia, Ecuador, Venezuela, Guyana, French Guiana, Peru and Suriname. In Brazil, it occupies more than 4 million square kilometers, almost 50% of the national territory, and is rich in biodiversity, captivated all by the richness of colors, sizes, shapes, textures and smells. When dealing with the Brazilian Amazon or Amazon Legal, according to the *ibge* website - Brazilian Institute of Geography and Statistics,

[...] corresponds to the area of operation of the Superintendence of Development of the Amazon - SUDAM delimited in line with Art. 2 of Complementary Law No. 124, of 01.03.2007. The Legal Amazon was established with the objective of defining the geographical delimitation of the political region of SUDAM's activity as the purpose of promoting the inclusive and sustainable development of its area of activity and the competitive integration of the regional productive base in the national and international economy. The region is composed of 772 municipalities distributed as follows: Rondônia (52), Acre (22), Amazonas (62), Roraima (15), Pará (144), Amapá (16), Tocantins (139), Mato Grosso (141) and Maranhão (181). Only the areas of the municipalities of the State of Maranhão located to the west of meridian 44°, of which, 21 of them, are partially integrated in the Legal Amazon. The Legal Amazon has an area of 5,015,067.86 km², corresponding to about 58.93% of the Brazilian territory. Of the total of the 772 municipal headquarters (cities) of the municipalities that make up the Legal Amazon, 766 are located within the area of the Legal Amazon and 6 of them are located west of Meridian 44°, in the state of Maranhão (IBGE, 2023, online).

According to *ibge*'s Ecological-Economic Zoning (EE), which is an instrument of national environmental policy, regulated by Decree No. 4,297/2002, which aims to achieve sustainable development by reconciling socioeconomic development with environmental protection, the Legal Amazon is the region where there is also the largest hydrographic basin in the world.

[...] The Amazon River basin, the longest on the planet, formed by 25,000 km of navigable rivers, in about 6,900,000 km², of which approximately 3,800,000 km² are in Brazil. The Legal Amazon, established in Article 2 of Law No. 5,173 of October 1966, covers the states of Acre, Amapá, Amazonas, Mato Grosso, Pará, Rondônia, Roraima, Tocantins, part of Maranhão and five municipalities of Goiás. It represents 59% of the Brazilian territory (ZEE/IBGE, 2023).

Thus, we highlight that the Amazon is a gigantic region, that if it were a country, would be the sixth largest in the world with an extension of approximately 7 million square kilometers, besides having the largest watershed area in the world, also has "the largest freshwater reservoir on planet Earth, with an extension [...] which represents about 17% of all liquid water and 70% of the fresh water of the planet" (CORRÊA; HAGE, 2011, p. 84), which has been the target of national and international greed, especially

of the richest countries that have destroyed much of their ecosystem and comes to the Amazon region the opportunity to benefit.

The region has the largest preserved area of tropical forest on the planet and biological diversity, with 250 million hectares of forest, where approximately 14 billion m³ of marketable wood is located and it is possible to find about 30 million plant and animal species in the country. The existence of medicinal, aromatic, food, dyes, oilseeds and fibrous plants; and 67% of mammals, 59% of birds and 32% of amphibians registered in the country, are outstanding highlights of their biodiversity; and when we consider primates (monkeys and tamarins), in it we can find 76% of the species in Brazil (CORRÊA; HAGE, 2011, p. 4).

According to the website of the ISPN (Instituto Sociedade, População e Natureza) the Amazon gets even bigger when we look at the populations that live in it, because from the resources of biodiversity, they extract everything they need: food, medicines, raw materials for the manufacture of utensils, furniture, clothing and crafts.

Within the forest collect and benefit various fruits and products typical of the biome, such as açaí, brazil nut, babassu, pupunha, tucumã, andiroba, maçaranduba, rubber tree, etc. Through this rich biodiversity there is also a wide production of handicrafts, such as the baskets of arumã fiber and the accessories of jarina seeds (known as vegetable ivory), among many others, clear expressions of the possibility of enjoying natural resources, keeping the forest standing. The Amazonian lands have the largest tropical timber reserve in the world and, in addition to the wide variety of trees and fruits, the Amazon is home to important fauna that dialogues with the way of life of its peoples. Fish only, there are about two thousand species inhabiting the rivers through which riverines circulate, indigenous and artisanal fishermen, who have in fishing important activity of sustenance and increase for the local economy where the biome is present: Acre, Amapá, Amazonas, Pará and Roraima, in addition to part of the territories of Maranhão, Mato Grosso, Rondônia and Tocantins (ISPN, 2023, *online*).

In this immense biome, one of the most spectacular phenomena is silently controlled: a large number of plants inhale carbon dioxide, exude oxygen, exude water, release aromatic substances, remove toxic gases from the air, promote cloud formation and feed the river. air. This highly intelligent mechanism, dependent on existing forests, contributes to climate regulation, providing stability and comfort, in addition to providing conditions for the maintenance of all biodiversity.

According to *Nobre (s.d.) in his scientific evaluation retorio for the climate future of the Amazon. Amazonian Regional Articulation apud ISPN (2023, online), highlights that:*

The forest interferes with the climate through a virtuous cycle, started after the rains fall on the vegetation and much of the water seeps into the soil, where it is stored. From there the roots of the trees, defying the force of gravity, suck this water that, traveling up to 60 meters high, between trunks, branches and leaves, are evaporated and follow in the form of steam into the atmosphere. A large tree can perspire more than 1,000 liters of water in a single day. Considering the size of the Amazon basin, approximately 20 billion tons of water are released into the atmosphere per day. To get an idea, this value is greater than the volume launched by the Amazon River in the Atlantic Ocean daily, which corresponds to just over 17 billion tons of water. What happens to all this water in the atmosphere? Like a big heart, the forest functions as a pump that drives water flows, such as aerial rivers, through the hydrological cycle. In this analogy, and considering its dimension, the Amazon can be considered the heart of the world. The aerial river transports moisture from one region to another, therefore, the importance of forest conservation, since the Amazon is the head of the aerial springs of most of the rains in South America.

In addition to the natural diversity of animals and plants, rivers and tributaries, we highlight the very evident ethnic and cultural diversity that deserves respect and attention in terms of awareness for the preservation of traditional forms of expression and knowledge.

For Colares (2018) the territorial extension of the Amazon region, the diversity of plant and animal species and cultural diversity provide the region with a little-known heterogeneity and that led some scholars to argue that we should change the spelling to "Amazonians".

[...] Perhaps this is not the case, but it is undoubtedly necessary to be careful about which part of the immense territory we are dealing with, when writing our texts presenting research results. For example, a study that had the database /materials collected/sources one of the meso or microrregiões, refers to a certain Amazon, can not be presented as being the expression of the entire Brazilian Amazon. The distinction between the universal and the singular must be clearly distinguished. I had the opportunity to know all the states that make up the Brazilian Amazon and I could see clear differences both in nature (relief, climatic variations, characteristics of rivers) and in culture (expressed in customs, eating habits, among others) (COLARES, 2018, p. 4).

In line, Ferreira and Brasileiro (2019) highlight that there is a beautiful natural setting in the Amazon, as well as riches that are reasons for serious conflicts related to the occupation and dispute of spaces, or also to the exploitation of natural resources and their biome.

[...] mas, in addition, the Amazon is not limited to a natural space, coveted by many, which aim to take advantage or enrich with its natural beauty and richness. There is in this coveted, but paradoxically forgotten region, a sociocultural heterogeneity, where there are populations that live not only in rural areas, but also in small and medium-sized cities, or in some metropolises, contesting the false thesis that defends the Amazon only as a rich, homogeneous region, surrounded by nature and native peoples (FERREIRA; BRAZILIAN, 2019, p.42).

Therefore, even when we talk about the Brazilian Amazon, we are still referring to an immense and diverse region, which gets even bigger when we look at the population that lives there. There are towns, towns and villages along the huge biomes, which are often isolated or almost isolated, making the area extremely low in population density. This reveals another richness that forests hold: the diversity of traditional peoples and communities, such as indigenous peoples, rubber tappers, riparians, fishermen, etc., who live in the forest in a sustainable way through a way of life of their own for many generations. However, people's wealth contrasts sharply with the harsh reality of low socioeconomic indicators and lack of access to health and education services.

Thus, we noticed that the Amazon is a place whose geographical location is characterized by its great territorial extension, in which long distances are to be covered without adequate infrastructure accessible to the vast majority of the Amazonian population. On the other hand, it has great riches not only with regard to fauna and flora, but also in its population, cultural, geographical, economic and social diversity (GOCH, COLARES; GOMES, 2017, p. 58).

Thus, we emphasize that much of the amazon territory is in the northern region of Brazil, which has 60% of the dispersed forest among the 9 Brazilian states (Acre, Amazonas, Amapá, Pará, Tocantins,

Rondônia, Roraima and the west of the State of Maranhão and the north of the State of Mato Grosso (CORRÊA; HAGE, 2011).

In line, Higuchi; Azevedo and Forsberg (2004) highlight that the great territory of the Brazilian Amazon is home to a large number of traditional peoples who live in constant contact with the environment

[...] They are the so-called "forest peoples", among them we can mention the caboclos, the Indians and riverside, some living on the banks of rivers and others in areas of dry land difficult to access. For these people, the forest means much more than the functional, food or economic value. Most of these populations have such a close relationship with natural physical resources (sun, water, rock, trees, plants, etc.) and fauna (animals) that the forest as a whole has existential, moral and religious values and meanings. They are elements by which, in and around them, legends, myths, fantasies are created generating life forms, habits and specific customs of the Amazonians (HIGUCHI; AZEVEDO AND FORSBERG, 2004, p. 107).

Thus, accordingly, Fonseca (2014, p. 54) points out that the Brazilian Amazon region is not a homogeneous sociocultural space. On the contrary, the region is heterogeneous, as it has a great diversity of traditional peoples

[...] This diversity is expressed in the hundreds of indigenous (and millennial) ethnic groups distributed throughout its territory, in the presence of Brazilians from other regions who immigrated to the immense green carpet in search of better living and subsistence conditions, with special deference to northeasterners, especially those born in the state of Ceará, in the sociocultural formation of the persona known in the region as "caboclo" – the first mixture of white and Indian and which today is found on the anonymous faces of the populations of large and small cities – and, throughout the twentieth century, a considerable presence of other nationalities such as Japanese, Arab and Jewish.

In fact, there are several Amazonian peoples, from different origins and cultures, who today make up urban, rural and urban social groups, who live in the Amazon region, regardless of the economic situation, different societies, communities and different historical ways of adaptation and cultural expression.

In consensus, Colares (2011, p.3), points out that:

[...] The Amazonian human composition is dynamic, multiple, and in many aspects, singular, and still little known, especially if we consider the breadth of the territory and the large irregularities in the human presence. There are significant studies in this particular, in several areas of knowledge, but we often come across analyses in which the part is taken by the whole, and the population characterization of a "piece" of the Amazon is used as a representative expression of the region as a whole.

Thus, we emphasize that the Amazon rainforest is much larger than can observe them. It goes even further, because it is a geographical museum of endangered species, a spectacular scientific and technological park of nature, a complex of life, formed by a powerful natural and multifunctional environmental service, which draws attention to recognize the complexities expressed by its vast territory, where we can reflect on the concept constructed, arbitrary, and imbued with intention and historicity,

which the Amazon region has undergone and continues to go through several changes, of which the most important correspond to the context of biodiversity research, sociocultural and productive diversity.

Finally, we highlight that human behavior in the Amazon rainforest reveals an immense unconsciousness, both of those involved in its destruction and those with a vague desire to preserve it. This whole new forest protection initiative follows the same path and hits the same keys. In this behavior, we adhere to the definition of theoretical physicist Albert Einstein "Always do the same thing, do not expect different results."

3 AMAZON: FROM THE ENVIRONMENT TO SUSTAINABLE DEVELOPMENT

When we speak of the Amazon, soon comes to mind the image of an extensive forest, of rich flora and fauna, vast rivers and the most diverse cultures and traditional peoples existing in the region. By highlighting the grandeur of the Amazonian forest, we emphasize that it represents more than half of the tropical forests on the planet and has the greatest biodiversity of any tropical forest in the world.

For the Non-Governmental Organization WWF Brazil, which operates in the Amazon, the Amazon biome is

[...] a humid tropical forest that extends through the Amazon River watershed, a vast natural tropical area with an area of approximately 6.74 million km², which extends over eight countries: Bolivia, Brazil, Colombia, Ecuador, Guyana, Peru and Venezuela. The Amazon biome is almost the size of the basin, with 6.7 million km². Most of this biome – 60.1% – is in Brazilian territory. To get an idea of its greatness, if the Amazon were a country, it would be the seventh largest in the world. The Amazon is home to a huge number of plants and animals on the planet and most of these species have not even been studied by scientists. So far, it has the scientific classification of at least 40,000 plant species, 427 mammals, 1,294 birds, 378 reptiles, 427 amphibians and about 3,000 fish in the region. The Amazon wildlife shares the space with about 30 million people. This population includes more than 220 indigenous groups in the Brazilian Amazon, as well as traditional communities that depend on natural resources to survive.

However, while revealing its vast grandeur, exuberance and wealth, from the arrival of the first Europeans to the present day, the Amazon was and is the center of many interests, a trajectory of many losses and damages on two totally opposite sides, because on the one hand, we have the image of a rich, extensive and vast forest. On the other hand, the image of numerous violence generated by the intense and aggressive exploitation of its natural resources.

In this sense, Sousa, Colares and Cardozo (2018) highlight that the predatory withdrawal of natural resources from the Amazon region has

[...] kilometers of forests for the sale of wood and construction of pastures, activity that decimated, in addition to the flora, the fauna that exists in this area; and the exploration of ores and the construction of hydroelectric power plants along the bed of several rivers. These activities help the country to keep GDP in positive numbers, but leave a trail of environmental and social destruction that we have no way to measure and has benefited little from exports in general, since most taxes are not retained in the region (SOUSA, COLARES And CARDOZO, 2018, p. 68).

In this sense, we highlight that the unbridled withdrawal of natural resources from the territories of the Amazon region is driven by national and international interests, which have as objectives

[...] explore its natural resources, such as forest, rivers, ores, among others. Several megadevelopment projects (hydroelectric, railways, highways, mining, mining) are designed for the region without really considering the size of its socio-environmental impacts and the interests of the peoples and communities that traditionally inhabit the space. One notices the contradiction that exists in the national legal system when we realize that the same State that has the mission of protecting territories and cultures is the one that drives these projects with great impacts (AGUIAR; BRAZILIAN, 2020, p. 41-42).

However, Gomes and Jesus (2020) highlight that the Amazon rainforest has been suffering from development orchestrated by an economy of interests and that benefits capital at the national and international level since the beginning of the 1970s. That is, a big problem that drags on for more than fifty years.

In line, Matos e Colares (2020) highlight that in mid-2019, there were worldwide protests against deforestation and burning in the Brazilian Amazon, where such consequences result in a series of conditioned events

[...] by a predatory wave fueled by the anti-environmentalist and ultraconservative discourses that characterize the federal government that should be the main responsible for protection policy. According to data from the National Institute of Space Research (Inpe) the month of June 2020 presented the greatest focuses of the last 13 years, while we witness, astonished, the scrapping of environmental inspection and control bodies, the flexibilization of environmental laws, the incentive to land grabbing and the appropriation of the lands of traditional peoples. The Amazon is seen as an inexhaustible source of wealth – as settlers avid for gold and silver and seduced by the descriptions of paradise – and how the heralds of capitalism (MATOS) continue to think; COLARES, 2020, p. 287).

The predatory wave spread by anti-environmental discourses driven by the federal government has led to the overthrow, burning and land grabbing in environmental and indigenous preservation areas, resulting in great damage to the Amazon rainforest.

[...] and in 2020, this scenario has not changed or decreased. The non-application of fines for environmental crimes and retaliation for operations to environmental agencies with the support of the federal government leverage the *ranking* of deforestation, encouraging irregular occupations of public lands with promises of regularization. The current government has strengthened impunity with decree no. 9,760, which guarantees the offender conciliation hearing, allows the installment of fines and decreases, or even converts the penalties with the provision of services to improve and recover the quality of the environment (GOMES; JESUS, 2020, 139).

Thus, as a consequence, the Amazon suffered and continues to suffer from the destruction of native forests, impacting ecosystems and generating social and environmental impacts.

Deforestation comes from before the shackling and pasture creation; its activity comes from the occupation of a certain area (public lands: environmental reserves, indigenous and areas destined for agrarian reform) by deforestation, removing trees with high commercial values in a predatory way, using cheap labor, is sold illegally, the wood generated resources for the continuity of devastation, using machinery and fire. After the removal of the forest, to conform the occupation, grass is planted and some heads of cattle are placed, implying that the land is productive; finally, the

illegally deforested area is regularized, with the rural environmental register and the land regularization program. The goal is to generate façade documents to show a history of occupation and facilitate definitive ownership. Once the farm consolidates, land is sold and destined for livestock. Federal and state legislation sits more flexible since 2009 (Torres, 2020)." With this, livestock is the economic activity that deforests the most. The increase in fires and deforestation correspond to 200 million tons of carbon dioxide per year, accounting for 74% of gas emissions, increasing the greenhouse effect and causing climate change. Research indicates that deforestation can change the country's rainfall regime – ironically, harming agribusiness itself (GOMES; JESUS(2020), 143).

In this regard, Marengo (2019) pointed out that, although Brazil has advanced in environmental legislation, climate change has been considered a cyclical issue by the Brazilian government. Academic or ideological discussion, as the country gave up hosting the 2019 climate conference, threatening to give up the Paris Agreement and weaken environmental ministries and mechanisms to deal with environmental problems and changes, on climate change, to encourage mineral exploration in protected areas and defend land invasion by grileiros.

The absence of effective mechanisms to neutralize the causes of climate change may consolidate an unfavourable scenario for Brazil in the next 100 years, both for the environment and for the population, especially for the most vulnerable groups. In this sense, Marengo (2019) emphasizes that the elevation of the climate on the planet will negatively impact human life, exposing the populations most vulnerable to infectious diseases and compromising food security, the availability of drinking water and environmental balance. He adds that climate change could be more visible and cause strong impacts in regions such as the Amazon, where the savanna of the equatorial forest may occur. In semiarid regions, the temperature increase may reach 5°C above normal. By the end of the 21st century, the northeastern caatinga, for example, could be replaced by a more arid vegetation. In coastal areas, buildings by the sea may disappear, ports may be destroyed and the population will have to be relocated (PEREIRA *et al.* , 2020, p. 76).

In line, Marques (2020) points out that the removal of vegetation cover from the Amazon and the Cerrado in the last fifty years exceeds or more than 1.8 million km², and justamentand the State with "the mission to protect" territories and crops and at the same time boost large projects that end up impacting the environment by converting naturalcountries

[...] in areas supplying meat and animal feed, on a national and global scale, representing the most fulminant ecocídio ever perpetrated by the human species. [...] Continuing the devastation, livestock and soybean farming will soon lead to the extinction of almost 500 endemic plant species [...]. The Amazon, which has lost about 800,000 km² of forest cover in 50 years and will lose tens of thousands more under the ecocidal sanha of Bolsonaro, has become, in its southern and eastern, a desoded landscape of pastures in the process of degradation. The ecological chaos produced by shallow cutting deforestation of about 20% of the original forest area, by the degradation of forest tissue of at least another 20% and by the high concentration of cattle in the region creates the conditions to make Brazil a "hotspot" of the next zoonoses (MARQUES, 2020, n.p.).

Reversing this situation and providing the necessary mobilization in terms of practical action represents a huge challenge for both the government and amazonian society "markedby processes of unequal working relationships that practically decimated the culture of the local inhabitants and placed them in a situation of intellectual and manual subservience" (COSTA; CORREA, 2016, p. 79) and that may cause the Amazon to suffer severe extreme weather events on a large scale as has already occurred today.

[...] and these phenomena stand out: the occurrence of major floods and drought that can cause flooding and the disappearance of population nuclei; drought of watercourses and the death of fish and other aquatic species; increased outbreaks of fires and the destruction of ecosystems with the death of numerous animal and plant species; increase of pests that harm agricultural activities; lack of drinking water; threat of substance farming; emergence of diseases; the emergence of diseases endemic and infectious diseases (PEREIRA *et al.* , 2020, p. 79).

When we expose major problems, we ask: is it possible to follow a model of sustainable development that promotes healthy development in the Amazon? Is it possible to follow a model of sustainable development based on social, territorial governance, development, production and conservation? Is it possible to follow a sustainable development model based on the valorization of natural capital?

Answering these questions indicates great reflections for the development of a sustainable model that is in balance with the environment. However, Oliveira and Schor (2010) highlight that the Amazon region is characterized as a set of spaces and different unequal times, some of which are fully integrated into globalized modernity, others perpetuated in local dynamics, where different and unequal rhythms of time and social processes overlap in the vast forest.

Accordingly, we highlight that thinking about the Amazon today is not only dealing with a great natural and cultural richness, but reflecting mainly on the appropriation and stereotypes about nature and human society that exist in it. The Amazonian space we envision was and will continue to be the target of a violent and relentless invasion that consumes natural resources, explores and at the same time denies the existence and diversity of their human societies.

The way the Amazon is configured today is the result of processes that have acted on this region, shaping and defining it. It is, however, imperative to withdraw from ingenuity and realize that, far from having remained in the past, these processes of occupation, appropriation and destruction continue to occur in the present, sometimes masking themselves in forms and discourses of "investments" and "development" for the region. In other words: the problems faced today, have roots in historical processes, and also current. It is necessary to be understood if we want them to be ours (MATOS; COLARES, 2020, p. 288).

However, we highlight that the magnitude of environmental problems requires urgency to face them, as well as the need to intensify social and environmental policies in the Amazon region for sustainable development, aimed at good management practices based on cultural knowledge and historically absorbed, seeking to articulate economic activity with the conservation of regional biodiversity in order to lead to interaction, care, protection and conservation of biodiversity and environmental sustainability, in addition to promoting sustainable development in a non-predatory way and avoiding the massive waste of natural resources.

[...] aiming not at the unbridled profit to the detriment of nature, but the expansion and maintenance of a culture that values the man of the countryside, that respects communities, traditional peoples and that enables future generations residing in the Amazon region to enjoy all the wealth and diversity that exists. And even if there are particular subjects who make up the complexity of the region, their interest should not be overlaid with the collective interest that seeks the common good (GOMES; JESUS, 2020, p. 147).

Meanwhile, Philippi Jr. *et al.* (2002) emphasize that everyone's interest should be in the collectivity, with intra- and supranational articulations, in the search for new development modalities, compatible with sustainability in the Amazon:

For this, new forms of appropriation of nature, new modes of transformation of space, new production systems, the various levels of environmental degradation, the transformation of the landscape and the exhaustion of natural resources require the establishment of new patterns of human intervention (PHILIPPI JR. *et al.* , 2002, p. 270).

However, according to Ribeiro and Brasileiro (2017, p. 167):

The important thing is not the people who live in the Region that historically built its culture, but the natural resources that are of great value to the survival of humanity and, particularly, to the countries of advanced capitalism, which have already destroyed almost all their natural wealth and now use the discourse of sustainability to exploit the riches of it, preventing the native and secular resident from making use of their space, as they have always done, with much wisdom, ethics and responsibility, to ensure their survival and maintain the balance of natural systems.

As we continue, Ribeiro and Brasileiro (2017) highlight that the diversity of production is worrisome, between family production on one side and the average production of large companies on the other. On the one hand, there are jobs that have developed created by traditional peoples who use less technological technology and have learned to work and produce according to the natural movements of rivers, forests, animals and climate.

Thus, to direct their productive activities, ensure their own survival, supply the large and small cities of the region and ensure the sustainability of the biological system. On the other hand, there are large companies that aim at the exploitation and export of mineral, construction of large dams, the harvesting and logging, intensive livestock and, more recently, agribusiness with emphasis on soybean production and the action of productive activities involving substantial financial investment, consisting of large national and international companies that use technologies of great impact in rivers, forests and fauna, compromising the quality of life and balance for the cycles of local ecosystems and the earth's climate.

For Marengo and Souza Jr. (2008) the best strategy is to mitigate climate impacts and keep forests standing and restore as much vegetation cover as possible, since trees store large amounts of carbon and have a huge capacity to absorb CO₂ from the environment.

However, sustainability in national and regional development can only be achieved when we understand that the only way is harmony between human needs and respect for the natural world that sustains them. "To this do so, conceptual, technical, operational and institutional tools are still lacking" (FONSECA, 2000, p. 11). "Sustainability requires cooperative strategies, much more than competitive" (SILVA, 2000, p. 85-86). Examples of these are in confrontation between economics and ecology,

[...] where short-term economic rationality prevents internalizing the temporalities and ecological cycles that ensure the renewal of nature and the sustainability of development. Likewise, themes

such as quality of life present themselves as antiparadigmatic environmental problems, in the sense that their own characteristics imply rationalities and values that are outside the principles of quantification, objectivity, universality, unity and measurement that the "normal" sciences intend. It is not easy, however, to abandon the tendency to think of the environment as a field of attraction and convergence of knowledge, of submission of sciences to an integrative purpose. The medium has been, after all, a network of relationships capable of capturing all knowledge in search of its object; it forms where the surplus of knowledge overflowing with scientific knowledge overflows by opening the field of environmental knowledge (LEFF, 2000, p. 43-44).

Thus, considering that, as Severino (2006) points out, it is necessary to build a new society. A society committed to morals, education and politics. For this, it is necessary to develop aesthetic, scientific, philosophical and ethical knowledge, which contribute problematizing and reflecting on climate change, biodiversity and education in the Amazon.

4 SUSTAINABLE DEVELOPMENT FOR SOCIETIES WITH QUALITY OF LIFE: ADVANCES, PERSPECTIVES AND CHALLENGES

In basic education, what we know about the history of the Amazon is what is in the books, and most of the time this development was only consolidated after the arrival of Europeans in the region. According to IBGE, the Amazon is the largest biome in Brazil, covering 4,196,943 kilometers squared, or 49% of the total area of the country. Most of the Amazon is located in Brazil, including all the states of Acre, Amapá, Amazonas, Pará and Roraima, as well as Rondônia, Maranhão, Tocantins and Mato Grosso. At the international level, the Amazon includes nine countries: Brazil, Bolivia, Peru, Ecuador, Colombia, Venezuela, Guyana, French Guiana and Suriname.

For Frutuoso and Maciel (2021), the Amazon is a region characterized by its scientific, cultural, social and economic potential, and has become a research base for researchers from different areas, who carry out their work taking into account migratory processes, local productive activities, modes of transport and socioeconomic occupation of space.

However, despite the Amazon having a vast, exuberant and rich fauna and flora, on the one hand, on the other hand also stands out for being a region with great scientific, cultural, social and economic potential. Braule and Brasileiro (2021) point out that for Chico Mendes, a Brazilian and Amazonian environmental activist, to think about the role of humanity in the conservation of the planet and also to think about the conservation of the human species itself, because:

Over the last few decades, this type of thought has surfaced in various fields of Science and Society, considering changes in habits and ways of living for the conservation of the planet. Thus, sustainability emerges as a strategy to solve social and environmental problems, and its relevance has been disseminated and applied in the university educational field by signaling its relevance to 21st century society, in Brazil and in the world (BRAULE; BRAZILIAN, 2021, p. 10).

However, due to the constant attacks propagated by the denialism of science and the smoothing of laws that prevented the extraction of wood and minerals in reserves or protected areas, the Amazon has been attacked numerous times and has been changing over the years due to a series of conflicts of

economic, political and social interests with postmodern characteristics. Such conflicts indicate the need to weave dialogues to find solutions to the social and environmental problems imposed on the region that affect the ecosystems that make up its biodiversity.

Loureiro (2002) already denounced that the Amazon had been the victim of numerous attacks and many covetousness:

It is not a complaint, but a simple finding: the Amazon has always been more profitable and, therefore, more economically useful to the Metropolis in the past and today to the Federation, than they have been to the region. The Amazon was in the past "a place with a good stock of Indians" to serve as slaves, in the saying of the chroniclers of the time; a source of profits in the period of "drugs of the sertão", enriching the Metropolis; or the largest producer and exporter of rubber, becoming one of the most profitable regions in the world, at a certain stage (LOUREIRO, 2002, p. 107).

In this sense, the adjectives that refer to the image of an Amazon considered a true paradise on earth, lung of the world, inexhaustible source of natural resources, evidences that, despite different formulations, there is naturally a common reality between the inhabitants and the Amazon, where conflicts occur that bring many environmental, educational and social consequences and reach in equal proportion the most vulnerable socioeconomically, such as victims of environmental racism, land grabbing, expropriation of former residents and indigenous peoples, illegal exploitation of timber and ore, absence of the state, slave labor, deforestation and criminal organization that intertwine and violently intimidate the Amazons, resulting in facts that contribute to a series of problems environmental and social policies in the Amazon region, which contribute to the commercialization of economic capital and environmental negligence, as well as the disconnection of environmental policies and changes in the environmental dynamics of the region.

For Oliveira and Brasileiro (2021) human education for sustainable development, sustainable living or sustainability is generally defined as an educational process designed to prepare humanity for short, medium and long-term consideration in decisions on the balance between economy, ecology and equity between subjects and population groups.

For this, countless are the challenges that emerge in the universal agenda, because ensuring harmony between fundamental pillars of sustainability requires the unmeasured commitment of states and public agents, but also, on some scale, commitment of each citizen. In this way that the collective can enjoy a sustainable life, it is essential that each subject take, according to the roles played in society, the commitment to ensure daily care that their actions are consistent with this paradigm. It means, therefore, that, while the promotion of sustainable living is directly related to the responsibilities attributed to the leaders of nations, their federated entities and the actions of international, national and locoregional civil society organizations, concerned and occupied with the guidelines related to human development, it also requires that individuals and social groups internalize concepts, principles and values, outsourcing them through social attitudes and practices consistent with favoring not only their own well-being, but intertwined with the well-being of the social group to which they integrate, as a reflection of the understanding that there is no sustainable living in individuality. Sustainability is, therefore, a construct that only achieves meaning tied to the collectivity. It is a collective ideal, which can become concrete as the members of this collective assume its promotion as a shared commitment (OLIVEIRA; BRAZILIAN, 2021, p. 105).

For Sousa e Colares (2019) due to the Amazon diversity having aroused worldwide interest, both in scientific and political aspects, the reflections of their environmental characteristics, draws attention to transform this natural capital into economic and social results in a sustainable, balanced and scientifically articulated way. For this, it is necessary, from a perspective of socio-environmental transformation, to strengthen the sustainable development of the region from the generation of significant knowledge based on local realities "aiming at local sustainable development and autonomy, through the critical appropriation of technologies and the socio-environmental perception of the people involved" (GAMA; BRAZILIAN, 2017, p. 136).

Oliveira and Brasileiro (2021) highlight that it is necessary to promote equity between subjects and population groups as a pillar of sustainability supported by references designed and that can present more challenging interfaces to this paradigm,

[...] In view, among other aspects, the complexity of human relations, population diversity, the different needs and expectations that the subjects and social groups present, factors that are made more flexible according to the cultural, relational and environmental aspects of the context of belonging. So, if the needs of subjects and social groups are diverse in extreme complexity, how would it become possible to promote sustainable living with equitable living conditions? What paths can be trodden and what are the fundamental strategies for building sustainable societies? What is the role of education and teacher training in achieving humanitarian ideals of such breadth? (OLIVEIRA; BRAZILIAN, 2021, p. 106).

Gomes (2020) outlines considerations for discussions around the meaning of the term "development", emphasizing the need to define "development for whom", "for what" or "for whom". It also discusses the terms "sustainability" and "sustainable", which are often used incorrectly as synonyms. It takes into account polysemy due to specific sociocultural meanings assumed in different contexts that affirm a series of broad and complex ideas and principles inherent in the concept of sustainability, including equity, peace, tolerance, poverty reduction, environmental protection and preservation, preservation of natural resources and social justice.

In continuing, Gomes (2020, p.72), also points out that the term Sustainable Development, is directed to the paths where sustainability can be "achieved, such as sustainable agriculture and forest, sustainable production and consumption, good governance, transfer of research and technology, education and professional training, among others".

According to Kraemer (2004, p.09),

The challenge of sustainable development seeks, at university, an agent specially equipped to lead the way, because its mission is the teaching and training of future decision-makers or citizens more empowered for decision-making, because their experience in interdisciplinary research is rich and extensive and because their fundamental nature of the engine of knowledge gives it an essential role in a world whose borders dissolve every day.

On the other hand, the 2030 Agenda for Sustainable Development (UNESCO, 2015) establishes among its goals:

By 2030, ensure that all students acquire the knowledge and skills needed to promote sustainable development, including, but not many times, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promoting a culture of peace and non-violence, global citizenship and valuing cultural diversity and the contribution of culture to sustainable development (SDGs 04, Target 4.7, UNDP, 2015).

For the Our Common Future Report, sustainable development is defined as "one that meets the needs of the present without compromising the ability of future generations to meet their own needs" (CMAD, 1991, p. 46).

Based on this definition, we highlight that the development model, defined by the Our Common Future Report, presents a reflection that is established and linked to thinking about the needs of human life and the need to consider the conditions of life support the material conditions, especially when talking about the Amazon region that has great natural riches, a strong environmental, social, cultural and productive diversity formed historically, but it is also a privileged place of interest, exploitation, destruction, capitalist ambitions solved fundamentally for the flight of capital to the detriment of the form of gradually see the life of the Amazonians destroyed and polluted, with large floods and droughts, extinctions of animals, poor soils, climate and seasonal changes that disorient them from their productive tasks and harm production, economy and survival.

Corrêa and Hage (2011) ensure that the Amazon is diverse and multiculturalist, where both definitions address the environmental context of their biodiversity, as well as the sociocultural aspects arising from the experience of the population and the social relations of production, in which two points are fundamental: the first is the recognition of all this sociobiodiversity to support the sustainable and robust development of the Amazon, and a second is important, it remains resentful of any form of ostracism suffered by indigenous populations, caboclas, quilombolas, squatpers, landless, settled, riverside, etc., harmed by the heritage of natural resources, because,

[...] the advance of deforestation, rural exodus, soybean monoculture, the unconditioned use of pesticides and so many other problems that advance on the forest – specifically in the Western region of Pará – needs to be addressed urgently, because the rates of environmental degradation interfere in the natural circle of life, with a perverse impact on current generation and future generation (GOMES; JESUS, 2020, p. 150).

Faced with possible contradictions between rich and poor, life and death, the formulation and implementation of public policies, Ribeiro and Brasileiro (2017) highlight that before the Amazon region they must consider their diversity, without valuing some to the detriment of others, because all the inhabitants of this immense region are considered Amazonian, that even in the face of the scientific and technological revolution inhabiting a part of the land so rich in natural resources, still lacks actions to ensure its minimum quality of survival, such as health and education.

For Costa and Brasileiro (2016, p. 63–64):

[...] environmental issues cannot be the central axis of the constitution of public policies for the Region, before that, these must be envisioned according to human beings, amazonian peoples, their needs and longings, with the preservation of culture and the guarantee of education as fundamental objectives for the sustainability of the various peoples who inhabit it.

However, according to Loureiro (2002), the Amazonians only become the subject of their own history, and not a historical object defined and written by strangers in the region, able to rediscover and rebuild their lost identity, enjoy true political and cultural freedom and thus plan their own destiny, as a modern man who lives in harmony with nature and with culture itself, at the same time, or mainly create the history of the Amazon for its people.

However, according to Silva, Costa and Lellis (2018) people living in the Amazon are always in search of a new way of life, which are related to the search for harmony between culture, nature and development. This development is mainly driven by technological and scientific advances, primarily in the field of education through programs of expansion of public institutions of higher education and investments in public policies, in addition to the development of industry, commerce and services, which in turn in the Amazon region becomes a demographic attraction for immigrants in search of quality of life.

However, as a consequence of this migratory flow and the accelerated rural exodus to the cities of the Amazon region, problems related to education, health and safety of the local population also grow, since the precarious infrastructure installed in small cities in the Amazon and all systems of care for the population, such as: sewage, garbage collection and water treatment become insufficient due to the population swelling. This unbridled and disorganized development has promoted serious social problems in the Amazon, reflected in the increase in social inequality and, consequently, problems in the education and training of young people, who from an early age end up getting involved with violence, drugs, prostitution and abandonment (SILVA; COAST; LELLIS, 2018, p. 134).

In addition to prevention, skills can promote the development of attitudes and awareness, which value relationships, create affection, empathy, improve reflexive problem-solving skills, and effectively quality of life. However, in the midst of all the diversity that this region presents, by establishing life skills, first of all, quality of life actions should be considered as a possibility of helping the Amazonians to face and prevent risk situations that prevent their full development.

However, for Ribeiro and Brasileiro (2017) the emphasis on diversity in the Amazon region should not be limited to local knowledge and especially in the context of globalization. Advanced scientific and technological knowledge must promote exchanges between countries and spread the culture of world capitalism to underdeveloped societies, and it is getting closer and closer. However, in the face of globalization, the parameters must be defined according to the wishes of the local population, because

If before the Amazon saw itself, but did not see the world, due to its structural blackouts, today the Amazon can see much of the world, but the opacity of capitalism does not let us see our own roots, our cultural and social diversities (COSTA; BRAZILIAN, 2016, p. 71).

Thus, limiting the very knowledge of its field means denying the Amazons the right to universal knowledge created by man throughout history, and also the possibility of alienation, because only in the face of known facts, we can create basic coherent opinions. Feeling that the world is becoming a global community, we understand that the place and the general are interrelated, dependent on each other and one affected the other. Thus, the Amazon region should not be analyzed as if the region constituted a society apart from the whole

[...] in a way, it can be said that, sociologically speaking, the Amazon does not exist. What exists is a national society in which the reproduction of capitalism is increasingly a tense process that is expressed in the proliferation of conflicts in the countryside and in the city [...] in the minds of a large number of people in this country, especially in the minds of countless technocrats, the Amazon is a desert to be occupied (MARTINS, 1980, p. 67-68).

Thus, we highlight that we are facing a real invasion of the Amazon. A capitalist invasion that organized the new Amazonian society in the process of occupation resulting directly from actions that directly target the consequence and economic development in rural areas, where the justification for the need to improve the quality of life of residents in order to reduce the social inequalities so accentuated in the country, especially if discovered in rural areas of the country are betrayed with ideas to do more not make sustainable public policies essential for the Amazonians and the environment they live in.

5 PUBLIC POLICIES: CURRENT DISCUSSIONS BEYOND THE AMAZON TERRITORY

When it comes to the region *mazônica*, people think first of the forest with its huge flora, fauna and rivers. Categorically, we highlight that population density was always associated with a region inferior to other parts of the country, due to having a large fauna, flora, indigenous, riverside, etc. , which signal a large demographic vacuum. However, it is not generally considered that, in addition to these aspects, there are cities and people in this area, from the region and from outside, as Brazilians also fight for a dignified life.

The life of the peoples of the Amazon thus presents numerous challenges. It is known that when studying a specific place one cannot forget the context in which it is inserted, and the Amazon, being part of a macro context of diversities existing in Brazil, does not escape the rule. In this region, there are ethnic, cultural, socioeconomic, environmental peculiarities, among others, which will always involve challenges to be overcome, so that any public policy can be successful (BATISTA; QUARESMA, 2017, p. 210).

According to Becker (2007), there are different conceptions about the Amazon. Globally, there is the conception that the Amazon is a great conservation unit, with green areas preserved for the "health" of the planet, so people worry about deforestation and its impact on climate and global warming, as well as biodiversity loss and, more recently, water issues. That global cognition has two distinct roots. A problem that occurs at the level of cultural symbols stems from the legitimacy of environmental issues by environmentalists concerned with protecting the environment. The other is economic and geopolitical,

related to the abundance of natural resources in the Amazon, seen as natural capital with the development of new technologies (biodiversity - the basis of progress).

Also highlighting how the Amazon is conceived at the national and regional/local level, Becker (2007) points out that at the national level the conception of an area of expansion of the economy and society of the national society predominates.

The policies for the integration of the national territory corresponded to a rapid and combined action to simultaneously complete the occupation of the territory, incorporating the Midwest and the Amazonian "island"; modernizing and expanding the national economy by articulating it to the international one; extending state control to all activities and everywhere. [...] the integration of the territory was used as a symbolic resource for the construction of the "Great Brazil" and, in this context, the occupation of the Amazon became a priority. In other words, the policies for the integration of the territory aimed at removing material and ideological obstacles to modern capitalist expansion (BECKER, 2010, p. 144).

However, the Amazon is socioculturally diverse and enormous, this needs to be taken into account when implementing public policies for the region, meeting the particularity and understanding the conditions developed here make everything more complicated.

Necklaces and Necklaces (2011), highlight that diversity in Brazil is not limited only to ethnic diversity, but by cultural diversity throughout the Amazon. In addressing the term egalitarianism, the authors observe that these cultures are not treated equally, that is, the authors are not referring to a sense of importance, but rather to a differentiated treatment that is given, as if some traditions were more important than others. In addition, the lack of awareness of cultural differences can directly affect and/or represent the implementation of public policies. Thus, in this Brazilian cultural mosaic, we highlight that the tone had to be based on

[...] respect and [in] valuing the different, especially when it is in a condition of inferiority, claims as a preliminary condition for the development of an education for diversity [...] and requires the adoption of policies and implementation strategies that are based on the collective. [...] (COLARES; COLARES, 2011, p. 2).

Castro (2005) points out that the regional differences located in the distribution of resources make it necessary to reflect on the historical conditions of Brazilian territories. Even among the smaller and poorest cities, the South was much better equipped, and the differences between the North and the Northeast speak a lot about the difference in the history of occupation of these areas.

Thus, we highlight that the region is considered a significant field of international interest in global reconfiguration, as it reproduces increasing contradictions based on public policies and development programs that promote both economic growth and social inequality. The patterns of occupation have contributed significantly to the current reality experienced in the Amazon, reflecting regional disparities in the implementation of public policies and in the allocation of resources, aggravating inequalities in access to social rights.

For example, a city that is 100 km away in the south and southeast region is considered close and easily accessible. In some Amazonian contexts it is difficult to access, because often this transport is only through precarious boats that take hours and hours to reach their destination. Most of the time these specificities are totally disconsidered by policy implementers, which leads to worsening of distortions that are already gigantic among Brazilian regions, especially the Amazon region (SANTANA; BRITO, 2018, p. 93).

Therefore, public policies aimed at the Amazon region should be adapted to the specificities of this sector, taking into account the entire sociocultural, productive and environmental structure. For Correa and Hage (2011) are existential situations so rich that they make up the

[...] knowledge, experiences and technologies produced by the populations of the region and, especially in the rural environment, it is inadmissible that the current educational policies and practices continue to be planned and materialized disregarding these existential specificities that constitute the ways of existing proper to the Amazon (CORREA; HAGE, 2011, p. 96)

Thus, we understand that public policies in the Amazon region should also follow the same course, "that it is capable of producing significant changes, both in understanding and in coping with prejudices and injustices" (COLARES; COLARES, 2011, p.01), in its struggle for the rights to land, water, forests, work and life, where the roots of hope for new horizons and new paradigms of conviviality can be built and put into practice. Therefore, it is necessary to promote public policies that consider geographic and sociocultural diversity, according to Assisi, Rus Perez and Colares (2018, p. 207) argue that:

In the same way that a globalized world allows us to identify similar situations and problems around the planet, it also gives us conditions to think in an articulated and global way, bringing together all kinds of professionals to develop, implement, evaluate and continue a cycle of policies that are no longer just social, only environmental or just educational, but that are effectively public.

However, before investing in public policies directed at the Amazons, we must understand that all public policy is part of the Brazilian State, that is, they are actions of the State that "requires a look beyond the walls, so that we can see, interpret and analyze the extreme link and the ways of making these policies together with the interests of globalized power relations, conservative and exclusionary" (MATIAS; BARROS, 2019, p. 342).

When we go back a little in time, we highlight that the Federal Constitution 1988, considered the most citizen among the previous ones, presents no prospects for the redemocratization of the country, showing greater weight due to the entire political and social movement in the defense of human, social and cultural rights.

From a state that enforces public policies, it became a promoter and regulatory state, and this change, in accordance with neoliberal principles, is indispensable to ensure social and economic stability to the country. One of the measures taken was the decentralization process, which consists of the transfer to the States, municipalities and society of social responsibilities, previously implemented by the State. After changes in the Federal Constitution of 1988, like Constitutional Amendment No. 19 of 1998 that brought changes in the principles and norms of public administration, there was a greater integration between the State and society, aiming at decentralization. However, it is understood that in this process of transfer of responsibilities, society basically becomes represented by private companies, non-governmental organizations (NGOs), foundations, institutes, Social

Thus, we emphasize that this decentralization is considered a strategy to keep the country at a distance, in relation to its social obligations and with them new forms of control. As the management of public spending in Brazil has begun to take shape and necessarily citizen participation in the formulation and implementation of public policies, it does not guarantee the efficiency of the services provided, nor does it constitute a mandatory strategic democratic management that consolidates public policies, as expressed in this discourse. Therefore, we emphasize that decentralization aims to meet the needs of the current stage of transformation of the capitalist system, which operates worldwide being guided by international organizations such as the World Bank (WB).

Another related aspect is the lack of social participation in the elaboration of these laws and public policies. Generally, this involvement occurs due to lack of representation, rather than immediacy, confirms a gap between production and reality. In response, Colares (2006) states that public policy should be defined as the result of a long and complex process involving various interests, confrontation and negotiation between several protected bodies and between the authors who are part of it.

For Batista and Lent (2017, p. 209):

The State thus acts as a regulator of social actions, inserting social rights and incorporating them into the exercise of citizenship. Citizenship, in this way, has been forged over the years, valuing the consideration of the system to the detriment of the subject's consideration. The state machine, as a controlling mechanism of the people, has prevented popular participation in decisions related to the country's public policies. The scenario we envision is centered on the need for conscious and responsible reaction to the explicit impositions of non-participation of society in the formulation and decisions related to these public policies.

Thus, we observe the need to analyze in detail public policies in the context of reforms supported by globalization and privatization of public services, we highlight that behind all this is the unaccountability of people who should be representatives of the people, who in addition to not "making" lasting policies, leave aside their responsibilities to take care of their personal interests, and often divert resources for investments to the population. Unfortunately, this attitude of embezzlement in the most diverse areas of government is not only a practice of politics at the highest levels, it also happens in other public sectors. Corruption, for example, is also a major problem, because in the attitude of those who sell vote do not know how to put in power people who have no character and no involvement in social policy.

Corruption destroys lives because it does not allow investments in education and health to reach their destinations and thereby takes away the food and comfort of children and hospital beds. If that were not enough, the Federal Senate has just approved in the first round pec 55, harming the poorest population, because freezing investments in education and health is declaring chaos in the medium and long term. It is obvious that in 20 years more people will continue to be born, epidemics, such as the most recent, of the Zika virus, which compromises the health system and will need high investments to meet these new demands. As the contingency that is there is not enough, precariousness is dominant, what will it be like if the demands and investments remain stagnant? (CASTRO; COLARES, 2017, p. 75).

However, it takes more than speeches and contingencies. Sustained and long-term public policies are needed that aim and meet the expectations of society, both guaranteeing and valuing its values, in order to combat social and educational inequality in various ways, especially in the Amazonian scenario. The fact is that over the years the Amazonian population has suffered from a lack of commitment to public policies, giving room for prejudice, abandonment, non-recognition by their own identity and equal rights for all, especially due to the lack of knowledge of the lives, culture, knowledge and identities of Amazonian men and women.

In this understanding, we highlight that social inequalities exist in Brazil from north to south, and raise the need to implement public policies that really aim to enable equality before all, and implement compensatory measures, in the form of government programs, depending on the areas where they apply, need to be linked to other development factors, such as covering areas such as health, infrastructure and leisure, which highlights the difficulty of achieving stronger results in these areas in less developed regions. Therefore, social inequality in Brazil is closely related to skin color/ethnicity, geographic area of residence and age of citizenship.

Faced with possible contradictions between rich and poor, life and death, the formulation and implementation of public policies in the Amazon region should consider its diversity, not value it are more harmful to others because the themes exist in all, a part of the land so rich in natural resources, still lacks actions to ensure its minimum quality of living, such as health and education.

The environmental issue cannot be the central axis of the constitution of the public policies of the region, until then, it must conceive them from the human being, the peoples of the Amazon, their needs and aspirations, with cultural preservation and educational security as fundamental goals for the sustainable development of the various peoples who live in it.

These new forms of policy networks gain prominence, however, due to the specificities of this model: multiple actors involved in the process, including the control and evaluation of public policy, and decentralized but interdependent state agencies, no complete control process agency, which impose different challenges for those who manage this policy network, as well as highlight changes in the definition and implementation of public policies that have already been

[...] hierarchical and unitary organizational structures — as expressed in the organization charts of ministries, secretariats and unitary organizations — but currently these structures have been replaced by others, characterized as polycentric and reticular (FLEURY; OUVÉNEY, 2007, p. 7).

Thus, we understand it is important to know if some public policy is articulated and coherent with regional and national realities, for an environment conducive to the success not only of educational programs, but of all public policies, under penalty of continuing to have difficulties to achieve the quality and social development desired.

It is not only economic changes that must be taken into account when formulating policies for education. When we observe official data that draw a profile of incipient high school and intersect these data with the reality of current public education, it is noted that the educational system as a whole needs to be restructured and the school is the social space of the cultural diversity of the country and the Amazon region. It is really necessary to strive for a structural change and values that move towards the construction of the new, which allows the expansion of human potentialities, the critical and creative capacity of young people and adolescents living in this region of the country, so that it is, in fact, a place of social inclusion and space for affirmation of a pluricultural identity (FERREIRA; BRAZILIAN, 2019 p. 63).

Finally, we emphasize the importance of more scientific research, including the promotion of public policies in the region that consider the above themes and their applicability in the context of the Amazon, given their enormous diversity and uniqueness, which truly meet the local reality. In addition to intersectoral action and public health policies, economic policy can also be included, a series of policies in the social and health fields, where a society can be expected to achieve the goal of keeping its members healthy and achieving its full potential with human longevity and quality of life and social production.

6 FINAL CONSIDERATIONS

The Amazon rainforest is much larger than you can observe. It goes even further, because it is a geographical museum of endangered species, a spectacular scientific and technological park of nature, a complex of life, formed by a powerful natural and multifunctional environmental service, which draws attention to recognize the complexities expressed by its vast territory, where we can reflect on the concept constructed, arbitrary, and imbued with intention and historicity, which has passed it and continues to go through several changes, of which the most important correspond to the context of biodiversity research, sociocultural and productive diversity, both of those involved in its destruction and those with a vague desire to preserve -It. This whole new forest protection initiative follows the same path and hits the same keys. In this behavior, we adhere to the definition of the theoretical physicist Albert Einstein "always the same thing, do not expect different results."

For Severino (2006), it is necessary to build a new society. A society committed to morals, education and politics. However, it is necessary to develop aesthetic, scientific, philosophical and ethical knowledge, which contributes to problematizing and reflecting on climate change, biodiversity and education in the Amazon.

To this end, we believe that we are facing a real invasion of the Amazon. A capitalist invasion that organized the new Amazonian society in the process of occupation resulting from actions that directly target the consequence and economic development in the Amazonian environment, where the justification for the need to improve the quality of life of residents in order to reduce the social inequalities so accentuated in the country, especially if it is not adopted sustainable public policies essential for the Amazonians and the environment they live in.

Finally, we emphasize the importance of more scientific research, including the promotion of public policies in the Amazon region that consider its applicability in the context given its enormous diversity and uniqueness, which truly meet the local reality. In addition to intersectoral action and public health policies, economic policy can also be included, a series of policies in the social and health fields, where a society can be expected to achieve the goal of keeping its members healthy and achieving its full potential with human longevity and quality of life and social production.

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