

SUSTAINABLE DEVELOPMENT AND ENVIRONMENTAL EDUCATION IN THE DESSANA INDIAN VILLAGE, TUPÉ/MANAUS/ AM.

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ABSTRACT

This research has the theme sustainable development throughout environmental education, in the Dessana indian village, based in the Tupé community, in Manaus, Amazonas State. The aims were all focused on developing pedagogical proposals so that the Dessana Tupé-AM community indians get to know the theme of sustainable development and environmental education. It has been used, as methodology, on-site field research which showed the Dessana community inserted in a economic system, that determined social context amendments in this people, making possible service offering, such as turistics visits in village na on their territory, cultural presentations in resorts and in other turísticas spaces, craft selling, with the goal of preserve the culture, the traditional knowledge and sustainability. However, when it comes to environment preservation it is possible noticing that the indian village have not gain yet actions that inform about the existance of material that do not decompose naturally, as the organic products, something learnt with their ancestors experiences. Therefore, it urges Environmental Educational actions to avoid enviromental impacts. From this contexto on, it has been designed a pedagogical proposal with the insertion of a booklet that aims to demonstrate the enviroment education journey and development that intends to contribute with a learning process in a more significant way, for their own contextualization and recognition on the environment they are.

Key-words: Environmental education. Indians. Dessana Community.

1. INTRODUCTION

Sustainable development is strongly related to the environment and the conservation of natural resources. It can also be configured as a process of using raw materials to provide the ability of human beings to be able to use the resources and goods of nature without having to compromise them for use by future generations and, thus, be able to enjoy them in the same way. of current generations, combining economic development with environmental responsibility.

In this sense, for this practice to be carried out correctly, it is necessary to adopt measures to conserve these resources, not only to be available in the future, but also to reduce or eliminate the environmental impacts generated by predatory exploitation. This awareness was formalized in 1983 by the United Nations (UN) World Commission on Environment and Development, with the presentation of a proposal on another form of development, correlated to environmental issues in societies, in addition to discussing means of harmonizing the environment with economic development, leading to it being understood as a means of survival that offers natural resources through a set of knowledge and important resources, whose aim is to meet human needs, which, according to the Brundtland Report, is responsible for to meet “the needs of the present without compromising the ability of future generations to meet their own needs” (BRANDAO, 2012).

With regard to Indigenous Peoples, in addition to the general guidelines, the National Policy for Environmental and Territorial Management of Indigenous Lands (PNGATI) was instituted in Brazil, through Decree 7,747, on June 5, 2012, with the aim of ensuring and promote protection, recovery, conservation and sustainable use of natural resources of indigenous territories, aiming to ensure the integrity of indigenous heritage, improvement of quality of life and full conditions of physical and cultural reproduction of current and future generations, respecting sociocultural autonomy.

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Environmental sustainability, on which we observed and detected a demand for guidance regarding the re-signification of sustainable attitudes, related to economic activities in indigenous territory, and which was the object of identification, Manaus/AM, is intended for the village of the Dessana people, where there are a large hollow made of wood and straw between a sandbank in the protected areas that covers the last stretch of the Rio Negro, Reserva São João do Tupé.

About 20 years ago, some members of the village moved to the community, starting a work with tourism, using traditional dance presentations, which contribute to the maintenance and strengthening of the knowledge of its people. However, different from what the intention of this people shows, the village is subject to environmental preservation laws, which, consequently, prohibit the practices of hunting and clearing the forest to grow other foods, through swiddens. Therefore, it is identified that the members of the village need to expand their sustainability, having education as an alternative. Faced with this situation,

the question arises: How can education contribute in a sustainable way to the Dessana community, Tupé/AM?

In this sense, sustainable development as a theme for indigenous peoples aims to contribute, through Environmental Education, since it intends to encourage behavioral changes that can help people better understand the world in which they live, through issues related to sustainability. In addition, it reduces or eliminates the environmental impacts that can be generated in the exploitation of these resources, thus transforming the subject into a more critical and conscious agent about the environment.

In this way, the research focused on the search for the development of a pedagogical proposal so that the indigenous people in the Dessana Tupé-Am community recognize the theme of Sustainable Development and environmental education and, thus, understand the garbage perspective for capitalism, which differs from the present in the traditional collective memory of indigenous peoples, in which all unusable products were returned to the land, decomposing and not polluting, as is the case with materials produced by industries.

The research, classified as a qualitative approach, in view of the deeper knowledge of the reality of the indigenous peoples of the Amazon and the definition, using the author (Vaz de Caminha, 2019), aims to define the characteristics of indigenous culture and its ways of living (Silva, 2018), focusing on public policies for this community, as Arrudo Filho, Cardoso and Barboza (2019), aiming to consider and give voice to indigenous people.

However, this research focuses not only on contributing to indigenous peoples, but also on relating indigenous education to environmental development. In this way, a study based on sustainable development, a global movement, which aims to meet the needs of the current generation, without having to compromise the capacity of natural resources that will be used to meet the needs of future generations, is added to its contribution. , specifically, it is an action that ensures economic growth, without depleting resources for the future.

Therefore, environmental development is part of the practice of land used for production, understanding that they also tend to meet their needs in a planned way only for energy replacement, not constituting an accumulation of goods. In this context, it is observed that indigenous people extract natural resources from nature in a rational and sustainable way. However, it is noted that many of the indigenous societies are inserted in market economy systems, but this inclusion only partially altered the influence socially transmitted by the ancestors, being considered as an evolution together with nature, in which seeks to develop strategies with technologies driven by ecological regulations.

In this way, when it comes to indigenous education, in relation to environmental development, sustainability, it is analyzed that it is directly linked to their survival. Vieira, Kalhil and Ruiz (2012) observe that indigenous communities, in addition to seeking a profitable alternative through sustainable practices, such as crafts, pass values on to future generations about sustainability and maintenance of their “habitat”. Thus, it is emphasized that sustainable development has been part of the indigenous culture itself for many decades, obtaining as an observation from which the same non-indigenous society that propagates this movement has not been defending in recent years, but remains in the discourse.

Thus, the relevance of this area is given according to the practices, actions and culture that, through social and economic means, have their due value and thus, when inserted in a global way, it has the purpose

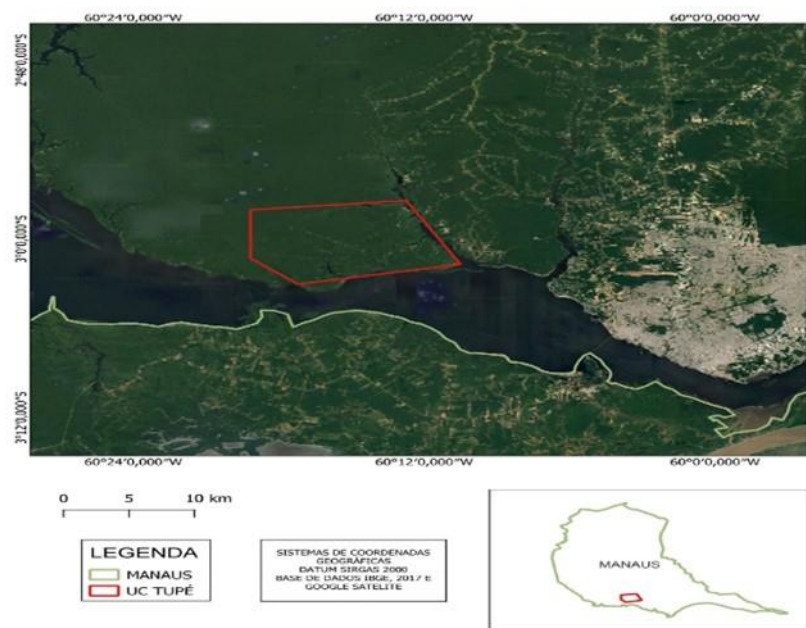
of helping the economic and social society, in order to protect the environment and the future generation, influencing the survival of many populations and animals, which need natural resources to maintain themselves in their environment.

2. MATERIALS AND METHODS

2.1 Study area

The study presented in this document was developed in the Dessana community TUPÉ/AM. The community is located in the protected areas that covers the last stretch of the Negro River (see Figure 3). In the village, the indigenous people, make a living from tourism, presenting their rituals to visitors, in addition, the community residents perform maintenance on visitors' boats.

Figure 1: Localization of Tupé community.



2.2 Methodology

This section will present the methods used during the development of the work in the Dessana Tupé/AM indigenous community. To this end, the work was developed in four stages:

First stage: In the first moment, on-site visits were carried out so that it was possible to understand how the community residents relate to each other, and their perception of the environmental context, which provided an overview of the community and delimit the research context. During the visits, a dialogue was held with the community leader. From the visits it was possible to build a check-list table to show the socio-environmental-economic-educational profile, for a clarification and greater understanding about the researched context.

The geographical isolation, the difficulty of access/logistics, and the limitation of visitors to the community are some of the factors that restricted the visits. Thus, only twelve (12) technical visits were conducted, in the years 2018, 2019, always on Sundays. Nevertheless, these were directed so that it was possible to obtain all the information and data needed to apply the research method. In addition to the on-

site visits, direct contact was maintained with the village chief by digital means, which allowed clarifying doubts when necessary.

Second step: Once the previous step was completed, the types of profiles found in the community were analyzed. In developing this, indexes were created, as shown in the questionnaire below, which selects each type of user. The objective of this step was to find the profile characteristics, which will be used in the final step. Through this step it was possible to analyze how Sustainable Development (SD) and Environmental Education (EE) are inserted and treated in Indigenous Education, thus, through simple statistical methods. Thus, it was possible to note that the indigenous tribe, even without knowledge about Sustainable Development, acts intuitively, considering the experiences of their ancestors. In the concept of sustainability that society currently demands, understanding that, the imitation of the natural succession that the Indians practiced in their plantations should be reproduced by farmers, starting with low-compost and short-cycle crops, followed by crops such as banana trees and other fruit trees, culminating with the combination of trees such as the Brazil nut and other forest essences.

Figure 2: User selection scheme

User selection scheme	
I- Social:	They have some knowledge, but they don't try to apply all of it, because they understand that each population has a way of idealizing the environment and the relationships they establish with it.
II- Economic:	With knowledge and with application, since the Dessanas sell their handicrafts in tourist cities and in the village itself.
III- Environmental:	The Dessanas tribe even without the knowledge about Sustainable Development acts intuitively, considering the experiences of their ancestors.

Source: by the author

Third stage: Looking at the results from the previous stage, it will be possible to develop a conceptual framework about SD and EE, having in mind, the previous analysis, important authors and all proposed laws. The board structure is intertwined with the following authors Paulo Freire (1996), Barbieri e Silva (2011), Sartori, Latrônico e Campos (2014) and Veiga (2014) who contribute with working on the theme in a more diversified way, as observed bellow:

Board 1: conceptual about Sustainable Development and Environment Education

Year	Author	Concept
2011	Barbieri e Silva	Development combined with ecological sustainability
2014	Sartori, Latrônico e Campos.	To sustainability results from the appropriation of the term by interests and needs of different groups.

2014	Veiga	Sustainability is based on a dynamic worldview that encompasses adaptations and transformations.
2005	UNESCO	Environmental education is a well-established discipline that emphasizes the relationship of humans with the natural environment, ways to conserve it, preserve it, and manage its resources properly.
1996	Paulo Freire	Environmental education is an ongoing training and information process in which individuals are guided to develop a critical awareness of environmental issues.

Source: Law 6.938/1981, art. 6° and Decree 99.274/1990, art. 3°

Fourth stage: At this point we have an accurate diagnosis of the profile, habits, and customs of the community. Thus, a pedagogical proposal was developed for SD and EE practices for the community and possible solutions to the problems detected. Based on the pedagogical proposal, a series of activities were created, such as a booklet with environmental themes, awareness-raising lectures, and other aid tools, according to the profile found in stage II. The knowledge was presented to the children who live in the community through the discipline of science, which stimulates knowledge and collaboration about environmental care. Thus, this work contributed to the awareness of the residents of the Dessana community to new sustainability practices.

3. RESULTS AND DISCUSSIONS

3.1 Visit on-site

To understand the inter-relationship of the community, its perception of the environmental context, on-site visits were conducted, which allowed to delimit the research and understand how SD and EE practices are developed in the community. As previously mentioned, 12 (twelve) technical visits were made to the village in the years 2018, 2019, always on Sundays (as shown in Figures 2 and 3).

The diagnosis made through the on-site visits allowed us to evaluate the knowledge of the community's residents in relation to Environmental Education, in addition to experiencing the difficulty of keeping the indigenous culture alive. Upon arriving in the community interviews were conducted with Cacique Dyakuru (José Maria). The Chief revealed his little knowledge on the subject of SD, because they had not received any guidance on the subject, since the main objective had always been to support themselves through tourism and selling handicrafts. The village leader also said that the adults who live in the community, like him, do not understand clearly the issue of environmental education, and at the same time, the entities and NGOs that develop work in the community do not address the issue. Additionally, he revealed that the only ones who should show some knowledge of the themes are the children who study at the community school.

Figure 2: Ritual presentation to tourists



Source: Author himself (2018)

Figure 3: Welcoming ritual to tourists



Source: Author himself (2018)

3.1.2 Perception about environmental context

Perception occurs when the activities of the sense organs are associated with brain activities (MELAZO, 2005). It can, therefore, be developed through the functionality of the senses, thus making it different in each individual, because the meaning that sensory stimuli awaken is what distinguishes the way each individual understands the reality in which he is immersed (RIBEIRO, 2003).

The environmental perception of the indigenous Dessana community is relatively fragmented, since adults have not shown interest in new knowledge, therefore, it was noticed a heterogeneity, while the younger ones sought to understand the theme, through school classes and digital media on studies related to the environment and environmental education, there were those who always sought the traditional issues of their ancestors.

3.1.3 Social Profile

Socially, the Dessanas are individuals who belong to their parents' group and speak their own language, although they must marry members of other groups, members who speak another language. Within the hierarchy there are the Yurupari (middle ranking clans), who are experts in dancing and chanting, the shamans are lower down, and there are also the servants, identified as Maku, who live in the interfluvial zones.

This hierarchy of special functions and prerogatives in relation to rituals becomes very clear during collective ceremonies in which genealogies are narrated and hierarchical relations and respect are exalted. In a more delicate way, this hierarchy is also portrayed in everyday life. The leaders of the Dessanas have esoteric knowledge and give themselves almost entirely to maintaining and increasing the sacred goods of their maloca, being able to offer the necessary resources to sponsor the rituals.

3.1.4 Economic Profile

According to the economic classifications, the community of Tupé belongs to the class with low-income level, being the origin of this income from several activities: fisherman, artisan, extractivist, caretaker, farmer, but mainly from tourism. In an analysis made by IPE, about the creation and productive development, in the region, the Dessana community are engaged in systems based on different forms of approach and management of natural resources.

Within these activities there is also the sale of handicrafts and the presentations of their rituals for tourists who go there to watch them. In the agricultural and cattle-raising sector, only produce is produced for family maintenance, such as small plots of land and the planting of fruit. The Dessana Community of Tupé is home to approximately 25 indigenous families. "The income of most of its residents comes from tourism" and is located on the shores of Lake Tupé and the Negro River. Their food comes basically from fishing, but they also seek food in the city of Manaus through the port of Marina do Davi.

3.1.5 Environmental Profile

The Dessana tribe even without the knowledge of SD acts intuitively, considering the experiences of their ancestors. It is in this intuitive way that the indigenous people of the Amazon have developed agroecosystem management systems that are used as references for new land use systems.

3.2 Conceptual Framework

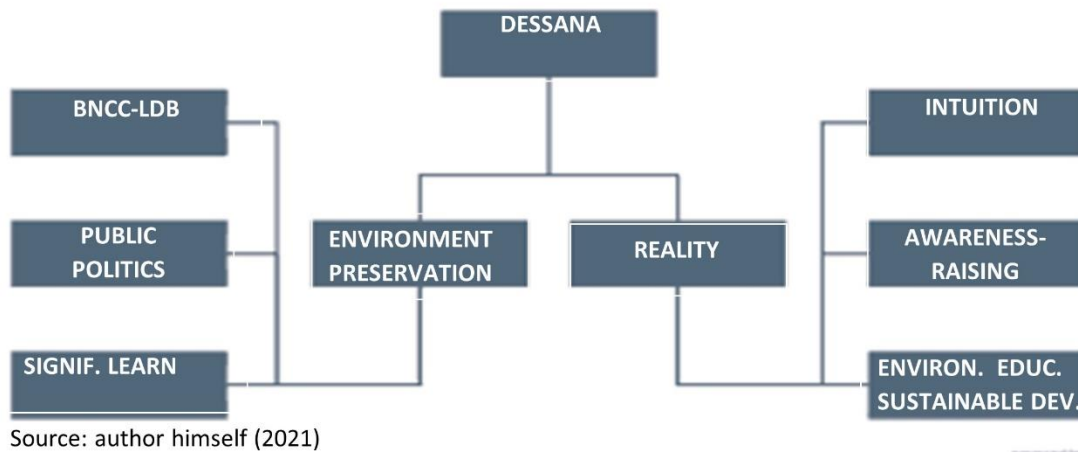
The conceptual framework is a graphic structure that helps organize ideas, concepts, and information in a schematic way. In the case of the community's indigenous people, the concept map was constructed to present the main ideas and their existing relationships to make the context of environmental education visible. The keywords developed that make up the framework or concept map: preservation of natural resources, educational public policies, environmental awareness and sensitization, meaningful learning, sustainability, environmental education, indigenous peoples and the Dessana Community of Tupé (AM)

It can be observed that the reality of the Dessanas is linked to two situations: the acts related to the environment and the preservation of the environment are simply by intuition, that is, there is no scientific knowledge about the issue, since they have not received any instruction on the subject, they simply do it out of a feeling of ancestralism or have heard something about the subject.

The Conceptual Map presented in Figure 4 shows that the knowledge of the Dessanas is centered on the Preservation of the Environment and on the Reality experienced by the indigenous people of the community. As for Environmental Preservation, the learning involved the related Public Policies. In this case, the concept map visually represents the knowledge relationships (analogical and intuitive) among the community elements and how one should work to change ideas continuously and with relevant results.

The chart shows the initial reality of the community about environmental preservation, then configures what should be established through awareness and environmental education, with the help of current legal parameters such as, for example, (LDB-Legislations-public policies) so that after all the work done can finally show the possible result, which should be the change of thought resulting in a significant learning in relation to environmental preservation through environmental education.

Figure 4: Chart or Conceptual Map on environmental knowledge, meaningful learning, sustainability, environmental education, of the



3.2.1 Pedagogical Proposal

From the perspective of building learning autonomy, the school appears as a space for strengthening knowledge. It is through education that the affirmation of ethnic identities and the recovery of historical memories, the appreciation of languages and the individuality of indigenous peoples are emphasized. The challenge here through the pedagogical proposal was to institute a cooperation that is in accordance with the projects defined autonomously by each indigenous individual, seeking to assemble a thought directed to the themes: Sustainability, Preservation and Environment, River Pollution, Selective Garbage Collection (presented in Figures 6, 7 and 8).

The development of the Pedagogical Proposal is based on the practice of classes with visual resources, questionnaires and should be taught in the disciplines of science, geography, philosophy and history, within the context of interdisciplinarity, and above all, respecting the characteristics of the indigenous teaching unit and its ethnic-cultural specificities. It is known that indigenous school education is differentiated, for this reason, a study was built through dialogues in the classroom, workshops with presentation of images and videos (overhead projector), presentation of panels, portfolios and field visits for practical learning, in a dynamic way showing interaction through questions and answers.

The Pedagogical Proposal allowed to help teachers and education protagonists to introduce the theme "environment" through playful activities, making learning more pleasant and more relaxed. The proposal can be used as a daily tool for the village teachers, in a strategic way to achieve the learning goals. In addition, to strengthen the quality of learning about the themes related to indigenous education.

From all the information collected in the research, a booklet was developed to support the teachers and the community for students between 6 and 9 years old, emphasizing that the booklet works on the topics the daily life of the community elements: Sustainability and Environmental Education - River Pollution - Selective Garbage Collection.

The proposal was first applied through the involvement and awareness of educators in relation to the theme of EE. Despite the structure of the proposal taking into account the theoretical pedagogical principles, its success depended on the community teachers in defining the actions and activities, because they are inserted in the reality of the students.

The community teachers' process includes the discussion of issues involving the perception, appreciation, and importance of environmental issues. It is believed that the experience gained in the elaboration of the Environmental Education paradigmatic material, incorporating information about the importance of protecting the environment, is characterized by a dynamic and differentiated learning practice, with a holistic view of different environmental issues, in which the whole school, community, rethinks attitudes of respect and care for the environment, besides having the opportunity to learn disciplinary contents according to their environmental realities.

After sensitizing and planning the pedagogical proposal, the teachers were led to three basic texts which guided the entire theme and the activities related to EE and SD. The process described below was applied to the three chosen themes: Sustainable Development, Selective Waste Collection (Solid Waste), and River Pollution. After reading each text (maximum 500 words), the teacher will complement the reading by posing some additional questions about the theme. In parallel, at the end of each theme, a question and answer game was conducted, so that the teacher will have a quick diagnosis of the class's knowledge.

EE was not only used in the classroom environment, but was worked with the other residents of the community. The students were well sensitized about the theme and thus, they can replicate the information received to their family and friends. According to the development of the site visit, it was observed that, although the community is partially aware of the importance of Environmental Education, the theme is rarely approached. This happens only when a research work is developed in the community.

3.2.2 Development of the Primer (Paradidactic Material)

The objective of the primer was to make the Tupé's Dessana Community aware of the importance of nature conservation so that everyone can together protect the environment. Article 225 of the Federal Constitution states that everyone has the right to enjoy an ecologically balanced environment, which is a common property of the people and necessary for a healthy quality of life, and it is the duty of the public authorities to defend it for present and future generations to protect it.

The idea of creating an informative (Instructional Material) of EE arose on the technical visit to the site, through on-site observation, where it was observed by the village, as well as by tourists, that the waste (garbage) was disposed anywhere, in rivers, in the forest, on the ground.

The paradigmatic material for Environmental Education (Booklet) was developed to help integrate socio-environmental responsibility and disseminate the message inherent to environmental sustainability in the activities of the indigenous village that operates in protected areas. In this sense, the booklet aims to build an institutional culture. The action provides for the insertion of major environmental issues, measures, and solutions for nature conservation into environmental preservation education, and seeks to inform the indigenous populations on how to carry out environmental management in the community and environment they live and/or work in. Simple, small everyday actions such as reducing consumption of goods and products, efficient use of water and natural resources, selective waste collection, etc., contribute to sustainability.

Figure 5: Booklet summary, Cover.



Source: by the author (2022)

First, the use of selective garbage collection was addressed, that is, emphasizing the different types of waste generated by the community and the way they use and dispose of this waste, because in the not too distant future it may generate serious water and soil pollution problems in the community. Furthermore, it was shown through the booklet that the incorrect disposal of waste compromises the conservation area where they live, due to the environmental pollution of both the nearby rivers and the forest. For using images of characters created by the author himself and being thumbnails of the Indians, the booklet will become very attractive, because of the pleasant images, by educating while entertaining the members of the tribe, of this community. Figure 6 shows the example of the booklet used to address the Solid Waste issue.

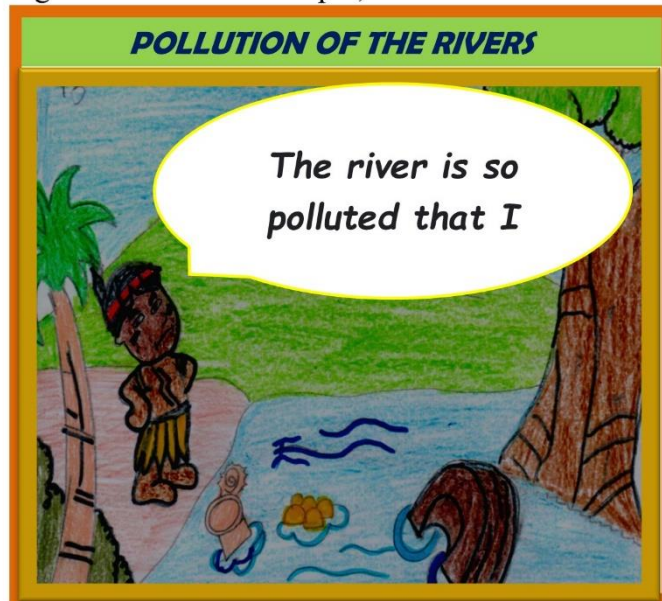
Figure 6: Example of the Booklet, theme: Selective Garbage Collection.



Source: by the author (2022)

The second theme addressed in the booklet was "River Pollution" and the damage caused by elements thrown into the water bodies. The booklet shows in a playful way dialogues that highlight the concern with the garbage that is thrown directly into rivers and can cause the death of fish and several animals. Furthermore, it shows through examples that river pollution can bring negative consequences to human beings, such as the development of diseases related to water pollution like cholera and typhoid, besides the diseases brought during floods. The "Pollution of Rivers" is a theme that is strongly related to the previous one, so the student will be able to relate what previous action affects the current theme.

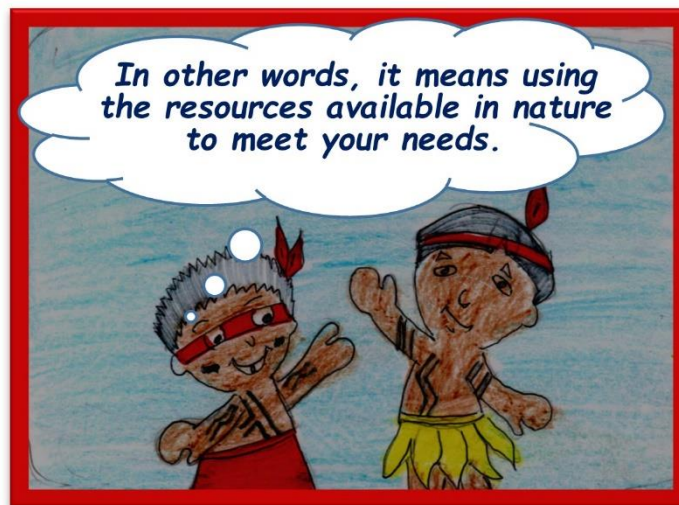
Figure 7: Booklet Example, theme: River Pollution



Source: by the author (2022)

In the theme below, the booklet shows that the environment is what allows life to develop on the planet, and that the incorrect use and neglect of natural resources result in various environmental problems. To act with sustainability is to protect the environment, using what is necessary for our development without causing damage to the next generations. It is important to think not only about the future of the next generations, but also about the present of beings in general.

Figure 8: Booklet Example, theme: Preservation and sustainability.



Source: by the author (2021)

4. FINAL CONSIDERATIONS

The research aimed to address the theme of SD and EE in the Dessana community in Tupé /AM during 12 (twelve) technical visits between the years 2018 and 2019. First, questionnaires were applied to obtain an overview of the relationship of indigenous people with the preservation of the environment and sustainable development.

Through the research it was possible to verify that indigenous societies are inserted in an economic system, through the tourist tours that are conducted in the tribe, taking tourists to know the culture through artistic presentations of indigenous dances and rituals, and through the trade of their handicrafts to visitors. However, it is still possible to notice that the indigenous tribe, even without the knowledge about Sustainable Development, acts intuitively, considering the experiences of their ancestors.

With the profile obtained by the questionnaires, it was possible to observe that the community knows that it needs to preserve the environment, but does not have the intellectual tools for such protection. It was possible to observe that the majority of the community's inhabitants are unaware of the concepts of river and forest pollution, and how they occur and their consequences.

Given the scenario presented, it is recommended that greater investments must be made in environmental education in the Dessana Community in Tupé/AM, such as periodic visits to provide information and knowledge, such as educational booklets, workshops, and lectures, so that the natives can comply with the provisions of the Environmental Legislation at the federal, state, and municipal levels, with regard to the procedures necessary to remain in areas of environmental preservation and ensure proper sustainable development and coexistence in perfect harmony with the environment and nature.

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