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ENVIRONMENTAL QUALITY IN THE PERCEPTION OF RESIDENTS OF THE COMMUNITY OF SANTA RITA, BENJAMIN CONSTANT, AMAZONAS

QUALIDADE AMBIENTAL NA PERCEPÇÃO DE MORADORES DA COMUNIDADE DE SANTA RITA, BENJAMIN CONSTANT, AMAZONAS

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ABSTRACT

The present study was carried out in the community called Santa Rita Community, located on the right bank of the Solimões River and 5.3 km from the headquarters of Benjamin Constant city, Amazonas. The objective was to describe the environmental quality from the community residents' perception, aiming to contribute to the teaching of Environmental Sciences in Basic Education. To this end, interviews were conducted with 20 families of the community about quality, environmental quality and quality of life, which were conceptualized through adjectives related to their life and daily activities, evidencing that their practices contribute to maintain interdependence with the environment. So that both benefits from this relationship, since the human being takes care of the environment that provides him with the energy necessary for his survival. Therefore, this local knowledge of care for the environment needs to be disseminated, valuing the contextualization of Environmental Science teaching in the reality of the Alto Solimões region.

Key-words: quality of life; local knowledge; Environmental Science teaching.

RESUMO

O presente estudo foi realizado na localidade denominada Comunidade de Santa Rita, situada à margem direita do Rio Solimões e distante 5,3 km da sede do município de Benjamin Constant, Amazonas. O objetivo foi descrever a qualidade ambiental a partir da percepção dos moradores da comunidade, visando contribuir para o ensino das Ciências Ambientais na Educação Básica. Para tal, foram realizadas entrevistas com 20 famílias da comunidade sobre qualidade, qualidade ambiental e qualidade de vida, que foram conceituadas por meio de adjetivações relacionadas à sua vida e às suas atividades diárias, evidenciado que suas práticas contribuem para manter a interdependência com o meio de forma que ambos se beneficiam dessa relação, pois o ser humano cuida do ambiente que lhe fornece energia necessária à sua sobrevivência. Portanto, esse saber local de cuidado com o ambiente precisa ser divulgado, valorizando a contextualização do ensino de Ciências Ambientais na realidade da região do Alto Solimões.

Palavras-chave: qualidade de vida; saber local; ensino das Ciências Ambientais.

1. INTRODUCTION

Perception is a mental process of interaction of the individual with the environment, which occurs through perceptual and cognitive mechanisms, involving the senses and intelligence, not only refers to a subjective state of a person, but to a situation in which he has a certain type in relation to an object or event in the world [1,2].

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It is associated with other types of concrete experiences (reflection, memory, imagination, etc.), which justifies its study in the environmental field, as it ultimately influences the subject to adopt certain attitudes and values in relation to spaces, landscapes, places and, consequently, the environment [3].

Environmental perception unifies psychological, geographical, biological and anthropological approaches, aiming at understanding the factors, mechanisms and processes that motivate human beings to have different perceptions and behaviors in relation to the environment [4].

Thus, environmental perception can be defined as an awareness of the environment by the human being, that is, the act of perceiving the environment in which it is inserted. Each individual perceives, reacts, and responds differently to actions on the environment in which he lives, these manifestations being the result of each person's subjectivity [5].

The term environmental quality has been used to indicate the conditions in which the environment is found and also the basic requirements that an ecosystem has, considering the pressures exerted on it [6]. The environmental quality of an ecosystem expresses its physical, chemical, and biological nature, being the result of the dynamics of ecosystem adaptation and self-overcoming mechanisms [7].

Environmental quality is closely linked to the quality of life, which is a subjective assessment that induces positive and negative dimensions and is supported in the cultural, social and environmental context [8,9]; therefore, environmental quality is essential to maintain the quality of life and well-being of the population [10].

On the other hand, environmental deterioration compromises environmental services [11] and makes natural resources scarcer, also compromising human development [10].

The intrinsic knowledge of the inhabitants of a locality about environmental quality makes up local knowledge, which is a common heritage of a social group [12], being developed collectively and which is always subject to changes, in addition to cumulative and adapted based on experiences [13].

Local knowledge is a living science, which experiments, innovates and researches, through the processes of investigation and recreation. It is not a simple repository of knowledge; in fact, it refers to a historical product that is reconstructed and modified [14]. Local knowledge flows into the field of education, questioning paradigms and supplying the sources and sources that irrigate the new knowledge, linked to indigenous knowledge, people's knowledge and personal knowledge [15].

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The concept of local knowledge was born in the political struggles for the control of natural resources and, concomitantly, the struggles for self-determination by traditional populations [16]. It is the local knowledge that allows us to perceive, conceive and conceptualize the resources, landscapes, or ecosystems on which people depend for subsistence, being shared and reproduced through direct dialogue between the individual, their ancestors, and descendants, with nature. The revalidation of this process is expressed in the praxis to survive over time, without destroying or deteriorating its original source of local resources [17].

Groups that use local knowledge play a fundamental role in the conservation of biodiversity, since several resources are maintained up to the present day due to the sustainable practices they employ; therefore, local knowledge is considered one of the fundamental elements in strategies for promoting sustainable development [18]. As a result, it is necessary to protect this local knowledge, not only for the communities to maintain their traditions, but also to contribute with scientific knowledge and, together, help in the conservation of natural resources [12].

In view of the above, it is intended to share the perception of the residents of the Community of Santa Rita, Benjamin Constant, Amazonas, about environmental quality, and to contribute to the teaching of Environmental Sciences in Basic Education, working on themes related to environmental conservation in a contextualized way with the local reality and valuing local knowledge.

2. METHODOLOGY

The study was carried out in the locality called Comunidade de Santa Rita, located on the right bank of the Solimões River and 5.3 km away from the seat of the municipality of Benjamin Constant (Figure 1), with a population of 200 people distributed in 32 families, according to a survey of the Municipal Health Secretary, held in January 2018.

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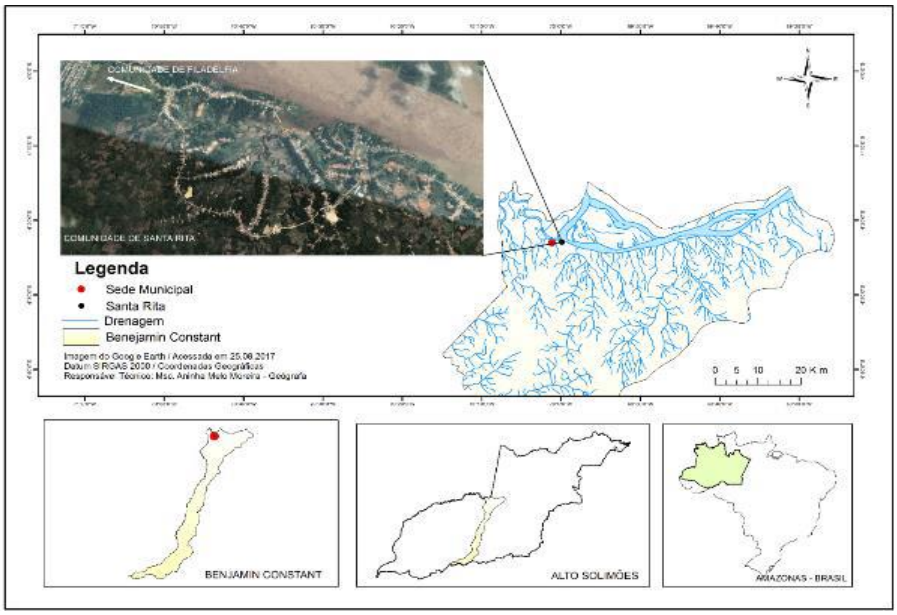
Figure 1 - Cartographic representation of the Community of Santa Rita, Benjamin Constant, AM.



Sourche: Google Earth. Org.: MOREIRA, A. (2017).

The municipality is located in the microregion of Alto Solimões, mesoregion of southwestern Amazonas, in an area bordering Colombia and Peru. It has an estimated population of 42.020 inhabitants, with a territorial unit of 8,695,392 km² [19]. In this micro-region and along the Solimões River, two main geomorphological units stand out: terra-firma - lands that do not suffer flooding; and floodplains - alluvial plains that border the white water rivers subject to seasonal floods [20], receiving sediments that fertilize them, presenting high levels of silt and fine sand, and with high values of exchange capacity Ca^{2+}, Mg^{2+} and in some cases, Na^{+} and Al^{3+} cations [20,21].

It is important to emphasize that Santa Rita community members have their houses and gardens in the lowland environment, subject to changes caused by the river regime throughout the year, with four seasons that regulate the agricultural calendar: flood, ebb (water flow) and drought (lower water level) [22]. There is also an area of terra firma, where are the flour houses, the fruit tree sites and part of the native vegetation. Firm lands are areas that do not suffer from the flooding process, there are readers who are unaware of these Amazonian processes.

The method used was a single case study that aims to study a contemporary set of events over which the researcher has little or no control, making a qualitative analysis of the data that was obtained and also allowing for quantitative analysis [23]. This was used together with the principles of Ethnoecology which, according to [24], primarily involve the union of theoretical and methodological skills from various disciplines. As a result, a case study was carried out in

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order to verify the residents' perception of the environmental quality of agroecosystems in the Santa Rita Community.

Based on the principles of Ethnoecology, direct observations, photographic record, and field diary were carried out to make this recognition on the spot. Semi-structured interviews were conducted with local residents. This technique, according to [25] is based on methods that do not imply quantification but rather the interpretation of the studied phenomenon.

The initial contact in the locality took place through representatives recognized by the residents - president and vice president of the Community, and the second also acts as a health agent. They facilitated access for residents. The sampling used was the non-probabilistic named Snowball, which uses reference chains [26], with each participant indicated by the previous one. The sample size was defined based on “saturation”, when the data obtained started to show repetition, being considered irrelevant to persist in the collection [27], which occurred when the total of 20 families was reached.

The field research was carried out with weekly visits during the period from December 2017 to March 2018 and the interviews were conducted with families, being of nuclear and extensive composition [28], with the participation of all member’s gifts. It was not possible to conduct individual interviews, as when entering the residences, there were always several members of the families and all participated in the interviews.

Residents of the Santa Rita community conceptualized “quality” through adjectives, which were used, through discourse analysis, to create ethnocategories from their perceptions. The ethnocategories were developed in an attempt to group similar information, although expressed in different ways in the speeches, five of them: family unit, land renewal, appearance of plants, durability of products and uses of products.

In compliance with the ethical criteria for research with human beings, the project was submitted to the Research Ethics Committee at UFAM, obtaining approval opinion 2.485.495 and registration CAAE 79980817.1.0000.5020. After obtaining the data from the interviews, direct observations and notes from the field diary, there was a discourse analysis that contributed to the formulation of the ethnocategories and concepts presented in this work. Quantitative data were submitted to descriptive statistical analysis.

3. RESULTS AND DISCUSSION

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The most representative ethnocategory was the appearance of plants, in which residents (50% of respondents) compare plants and fruits to determine those with better or worse quality. For example, cassava and flour when they are "beautiful" facilitate selling on the market.

The uses of the products were also widely cited by residents (30% of respondents), A.S.B. speech (66 years old) portrays these two ethnocategories mentioned: quality is that fruit that can be used for many things, such as the Peruvian banana, known as pacovã, which is used for frying, cooking to eat with coffee, making porridge and tacate (cooked and mashed green banana); the manioc, which is tame, can also be cooked and eaten with coffee, made in the fish stock and soup. What is without defect and in perfect condition, like a banana bunch with quality, can be sold at a better price. Cassava and flour have to be beautiful to sell.

It is worth mentioning that the residents of Santa Rita live mainly from agriculture to maintain their families and the surplus is sold to generate extra income, with flour being the most commercialized product, according to the report obtained in the interviews. Therefore, when conceptualizing quality, they tend to take into consideration what they observe in their daily lives, highlighting the appearance of plants and the uses of products.

The ethnocategories family unit and product durability presented only 5% of the frequency of citations. Despite the important socioeconomic contribution, family farming has found it difficult to guarantee its social reproduction due to the growing youth migration flow from the countryside to the city. This juvenile migratory flow reinforces the idea that children do not wish to remain in their parents' position as successors or property managers [29]. The rural exodus forces young people to go out in search of better conditions of study and employment, leaving families reduced [30].

The speech of S.M.R. (40 years old) describes this situation: quality is about being healthy, everyone living nearby and their children close. My eldest son went to Manaus and then to Florianópolis to work on the cattle farms. He's homemade. He has been living here for six months and built his house next to mine. Now they have asked him to come back and he is leaving again.

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For parents, the family unit having their children always close is important. This makes young people live in a dilemma and have to decide between “going out and staying” in the countryside because on the one hand there are criticisms of the young person's lack of responsibility for work and family land, and on the other the desire to a better future for your children [30].

Due to what was expressed by the residents about the durability of the products, there is the following report by L.A.L. (45 years): quality is the wood that lasts the longest. You have to choose, to make the house, the wood that does not rot quickly with water and that takes a long time to rot.

The product's durability, from a technical point of view, can be defined as the amount of use, in terms of time or performance/results, that is obtained from a product before it deteriorates physically [31]. This is what people look for when they propose to choose products, such as wood for the construction of their homes.

With the annual occurrence of flooding in the community caused by the pulse of the waters, in the floodplain areas, where the houses and crops are located - mainly cassava, deposition of sediments occurs, which the residents call new land or land renewal, with frequency of 10% of citations. The resident J.C.S. (70 years old) declares: when the river fills it favors fishing and the land also because it renovates, favors plants, leaves many qualities. It is new land after it floods.

The pulse of the waters benefits the soils of the floodplains, making them more fertile due to the influence of white water rivers rich in nutrients. These soils are considered naturally fertile, as they are not subject to leaching over the years, like the land; on the contrary, soils are renewed every year through floods and the deposition of sediments on the banks of rivers, which promotes a cyclical renewal of nutrients and soils [32].

The floodplain in the Amazon covers an area of 135.000 km² and two thirds of this total corresponds to lowland areas, forming part of a wide system of water bodies that are periodically modified, depending on the dynamics of the waters [33].

The history of Amazonian rivers as places of “business”, is linked to the historiographical production of records of uses and representations of water. The historical context analyzed is the process of using the rivers within the scope of the idea of progress and planning for the development of the Brazilian Amazon Region in the 20th century. Thus, the history of the uses of Amazonian river waters as sources of electric energy has been guided by

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the political and financial interests of the Brazilian State and of companies secondary to the social, human and environmental needs of parts of the regional society [34].

Houses in the Community of Santa Rita are located in a lowland area, with annual interference from the pulse of the waters in the daily lives of residents - housing, animal husbandry, cultivation, displacement, etc. As a survival strategy during the flood period of the Solimões River, many started to build their houses above the maximum level of the water level in the flood. In addition, they can raise the floor of the house as many times as necessary, until the water starts to drain.

Farm animals also receive attention from residents so that they can survive in the flood period, with shelters for chickens and ducks being built. These shelters are called by residents of rafts or floats that contain floor, cover, and wall, and are tied to trees so that they are not carried away by the movement of the water.

In the speech by J.V.S. (35 years old) we can observe this very common practice among the residents: we are building the raft to place the chickens and ducks for them to live when the water rises. There are some chickens that fall into the water and we do not see and die, especially when it is night.

The structures built on wood to house animals from medium to large, in the period of the river flood, are called maromba, used by small breeders who do not have high land to place the animals. In maromba it is necessary to feed them until the land appears and provides natural or cultivated food [35].

Until the mid-1990s, the water in the Solimões River did not reach the Santa Rita area, where the houses are located. However, this has happened after the fall of land (beach) that was in front of the houses where beans were grown, according to residents' reports.

This erosion phenomenon is well known in the Amazon and has great impacts on the life of the riverside dwellers, who are individuals who live and subsist fundamentally on the river on which they live, having a relationship of dependence on their basic needs for food, transportation, work and subsistence [36].

The A.S.B. (66 years old) refers to this event: I did not flood when I was little. The land was bigger. He dropped a good piece of land. Where there is a river today it was a beach and we planted a lot of beans. It was a very ugly thing when it fell, it was a crash, now it doesn't fall anymore.

Fallen land, a term used in the Brazilian Amazon, refers to the migration of canals due to the effect of lateral erosion that occurs mainly on the banks of the Amazon River and its

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tributaries of white water, causing numerous social losses to riverside residents [37]. This process of land loss occurs along the Solimões River and is a dynamic of losses (fallen lands) and gains (new lands), with each ecosystem directly dependent on the others in the environmental system, with no single whole, but a whole of several associated and interdependent parties [38].

The quality respected by them involved their relationship with the environment, highlighting their changes and characteristics. [39] highlights that, in recent years, the concept of quality has undergone transformations, acquiring a more comprehensive conception, translated as a sensation, a state of mind, something very personal, intimate, proper and dependent on the condition experienced at the time the informant's manifestation; quality acquires a concept from the individual's perception.

If all people became aware that simple actions can save nature, such as not throwing rubbish on the streets and rivers, using just enough water, reusing materials that have already been used, to make objects that can serve as decoration, these procedures would help and a lot to lessen these problems [40].

Residents of the Santa Rita community also conceptualized “environmental quality” from their perception. When analyzing the speeches, it can be seen that environmental quality is related to intrinsic factors - water availability, thermal comfort, conservation of the environment, the abundance of fish and availability of land; and the extrinsic factor to the community - electricity, organized in ethnocategories.

The availability of water was pointed out by 17% of the informants, as many reported choosing a place to live according to the availability of water for human and animal consumption and the proximity of the river or stream to facilitate displacement, as can be seen in the speech from L.A.L. (45 years old): the quality environment is when you are closer to the river to take the products from the fields. That's why it came from Crajari to live here; there it was very bad to go out in the dry season and the fruits spoiled. The water in the stream here is very clean, we use it to bathe, wash dishes and clothes, when it doesn't dry, you can drink it.

It can be seen that the inhabitants of Santa Rita use the waters of the river and stream for the most diverse daily activities, such as: washing dishes, clothes and food; cook; drink; navigation / crossings; personal hygiene; the recreation of children who have fun jumping in the water of trees that are on the banks of the river, especially the mulungu (*Erythrina glauca*); and fishing.

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Rivers in the Amazon assume physiographic and human importance as in no other region, where everything seems to live and define itself according to the waters: land, man, and history [41]. This is notorious in the Community of Santa Rita, as they organize their activities to adapt to the pulse of the waters and carry out various daily activities that depend on the river.

Thermal comfort was highlighted as a positive point in the community by 7% of the informants, because according to them it is a less hot environment, compared to the municipality's headquarters, due to the presence of trees and because it is located on the banks of the river. The is A.G.S.'s speech (76 years old) portrays the above description: Environmental quality is nature. It's cool here; in the city it's a very high temperature, different from here. The water in the stream is very clean, when it does not dry, you can drink it. The community is better for living, here children can play. It is a peaceful place. It's quiet here. The only problem is flooding.

It was highlighted by 13% of the informants in Santa Rita that the conservation of the environment maintains the forest of the community, with trees used for the construction of houses and canoes and fruits that are used for human and animal food; in addition, trees help to maintain “clean air” and decrease the temperature.

Corroborating with field observations, [42] points out that vegetation influences environmental comfort, especially in relation to temperature, allowing satisfactory levels to be reached for the well-being of residents. Well, environmental comfort is considered the pleasant state of physical and psychological well-being of the human being, encompassing thermal, luminous, acoustic, ergonomic, and psychological comfort.

Fishing is one of the main activities carried out in the community to obtain animal protein for food and commercialization, which is why the abundance of fish was highlighted in 23% of the interviewees. This fact can be seen in the speech of G.D.N. (54 years old): here we hardly hunt. It is difficult to have people who hunt, they are few. We live more from fishing, because there are a lot of fish. The months that most lack fish are from August to September and we need to go out in the lakes that are far from the community to fish. But, the good thing is that you can sell the most expensive fish.

Artisanal fisheries in the Brazilian Amazon are vitally important for the supply of food to the local population and as a source of income, obtained through the commercialization of fish in the markets of regional urban centers and exports to the south of the country or even abroad [43]. Fishing is one of the main sources of animal protein for the riverside population in the Amazon [44].

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There is an igarapé in the community called “Butiquim” by the inhabitants, because people used to go there to bathe and consume alcoholic beverages, according to their report, in which there was a large quantity and diversity of fish, but it is currently less available in the igarapé and in the river, according to residents' reports.

To purchase fish that meet family and marketing needs, many have to make trips to more distant lakes, as described by A.S.B. (66 years old): before, there was more abundance, it was just playing a net in that river in front and in the stream that came full of fish. Now, you have to go to the distant lakes to fish; only small fish, sardines (*Triportheus* sp.), pacu (*Mylossoma* sp.) and branquinha (*Curimata* sp.) appear in the flood.

The decrease in fish in the igarapé and in the river is something that worries residents, as it is one of the main foods consumed together with manioc flour, being reported by informants. [45] in his study observed that cassava, normally consumed in the form of flour, as well as beijú, tapioca or tapioca flour, together with fish (protein source), are two central foods in the riverside diet; however, other foods, such as rice, beef, pasta and beans, are consumed around the two main foods.

This decrease in the availability of fish may be indicative of the decrease in the quality of the environment. [46] observed that the rarefaction of some species and the decrease in the size of fish are evidence of intense exploitation in the Amazon Basin, leading to a reduction in the quantity of fish in rivers and lakes and causing the consumption of species that were previously neglected for consumption, with results very negative for the riverside communities, which have fish as their main source of food.

Owning suitable land for cultivation was considered to represent the concept of environmental quality. For 37% of respondents, the soil needs to be favorable for the growth of cassava and manioc (main cultivated species), bananas, medicinal plants, and fruit trees.

The residents demonstrated in their speeches that, in order to maintain the quality of the land for planting, it is necessary to leave it in “rest” for a period: We use the land for four to five years and let it rest for two or three years. When the earth rests it becomes black, moist and fluffy and you can plant it again (E.M.B., 30 years old).

[47] observed that in the fallow technique, the land is left uncultivated for a certain period to restore the nutrients lost with the previous planting and the organization of the floristic communities. This practice, called regionally "land rest", obeys the sense of conservation of natural resources (plant and animal) for later agricultural use, being quite widespread in the floodplain areas.

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For residents of Santa Rita (3% of respondents), electricity was the only external factor related to environmental quality. According to reports, the arrival of electricity in the community facilitated the conservation of food, which does not need to be kept in brine (water and salt solution) to last longer, in addition to allowing access to television, cell phones and appliances in general.

A.S.B. (67 years old) stated that: the arrival of energy made people's lives easier. You can store the fish and meat in the freezer; you can watch TV and listen to the radio. It is cheaper than the fuel we bought to keep the lamp. All these eaves (name given by the informants of Santa Rita to refer to communities installed on the banks of the Solimões River) was only on the lamp. I spent seven years in Manaus and when came back of already had energy, it was very good.

Lack of electricity is highlighted by the authors [48], which makes the population's access to different basic social services unfeasible, such as quality water, sanitation, education and communication, in addition to access to goods and services widely disseminated in modern society that depend on electricity. There is, therefore, an intimate relationship between the electrification rates and the degree of modernization of the rural space, influencing the quality of life of the population.

Environmental quality is directly linked to the quality of life [49] being a broad concept that covers the complexity of the construct and interrelates the environment with physical, psychological, level of independence, social relations and personal beliefs [50]. The complexity of the construct represents the knowledge or conception of reality derived from an individual's perceptions, as a result of his previous or present particular experiences [51].

Environmental quality encompasses subjective conceptions and relationships, which present qualitative aspects regarding the issues of how the lived world and the environment are perceived, interpreted and represented - their attributes, meanings and values [52]. For this reason, maintaining the quality of the environment is essential for obtaining not only a healthy environment, but also the quality of life for people.

As noted in the speeches presented, the residents of the Community of Santa Rita are concerned with the environment in which they live, as they are part of this environment and are dependent on the resources offered by the environment. In this way, “quality of life” was also considered by the residents of Santa Rita taking into account environmental aspects. When analyzing the speeches, it was possible to group them into five ethnocategories - health, food, housing, education, and financial resources.

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Health was highlighted by 28% of the informants as representing the quality of life, as they work and depend on their work for a living. In their speeches, they reported that without health there is no way to have a quality of life, as they would not be able to work, study or perform any type of activity without needing the help of others. Furthermore, the frequent presence of health professionals in the community, in recent years, has improved the quality of life of residents, as can be seen in the speech of R.M.A. (64 years old): quality of life means being good to everyone and having access to health. Now nurses and doctors come to visit the community and treat patients at home; only serious cases are taken to the hospital. There is a vaccine campaign for everyone and children get the right vaccines. This is a quality of life.

The quality of life consists of how the person evaluates what is happening in his life, in relation to his goals, expectations, standards and concerns [53]. This shows that in the perception of community residents, having health is indicative of the quality of life.

Food appeared in 14% of residents' speeches as an indication of quality of life. This can be explained by the fact that food is one of the basic human needs to live. In the community, they basically eat fish, products and fruits from plantations in fields (manioc, cassava, bananas, flour, among others), with the purchase of uncultivated products only. In the speech of D.M.M. (58 years old) this description is notorious: Quality of life means planting manioc, cassava and bananas and having something to eat. Here the food is fresh. It means having health and money to buy the things you don't plant.

The greatest knowledge emphasized by the authors [54] includes food and nutrition, highlighting its role for physical and mental development and quality of life, since access to good food is a basic and fundamental human right.

Housing, for 19% of respondents, represents the quality of life. When talking about housing, they refer to access to land to build their houses, because for them the environment needs to have a place that allows the construction of housing, which they call “land without breaking and ravine”. In the speech of R.S.S. (22 years old), it is reported that: Quality of life is having a stream close by to take water and bath; flat earth to make a home without breaking the earth because it is dangerous; there must be plants close to the house and good land to plant. Here it is cold, calm, has a beautiful landscape. It influences my life, I live well.

The housing for the residents of Santa Rita goes beyond a shelter, as they consider it a place of refuge and rest. [55] points out that one of the main functions of housing is to provide conditions for rest, being free from noise, as it can impair rest, relaxation, reading and sleep.

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The noise not only disturbs, but it can influence the appearance of cardiovascular and psychic disorders.

[56] observed that the housing conditions of the population are one of the aspects that permeate the various dimensions of social inequalities in Latin America. Emphasizing that the improvement in the quality of life is closely linked to the improvement of housing conditions.

Education was cited by 14% of the informants. The parents pointed out that the arrival of the school improved their children's lives, since before they had to go to school every day by canoe when the river was full, or to walk through the forest during the dry season. This was dangerous, as children went out in a canoe with only one teenager, who was responsible for picking them up and dropping them off at school every day while their parents were in the fields.

As they consider education important, both in terms of school education and at home, they allow their children to attend school. Therefore, the construction of the school in the community represented a great achievement for parents. F.M.B. (35 years old) reports that: When in was young of had to go to school through the forest on foot, passing through the Crajari hole, because when the river dries you cannot go by canoe. Today, children have a school close to home. It's very good. Education is important. We have to teach children to respect others. This is education.

Education and quality of life are intrinsically linked and provide one another. One of the new tasks of education is to discuss and build paths so that students and their families can have a quality of life, starting from the social reality, and working on diverse issues such as health, work, violence, social inequality, misery and also the advances science and technology, human rights, protection or devastation of the environment [57].

These themes, being current, are part of society's daily life and affect everyone's lives, so they could be included in the National Common Curricular Base [58], specifically in cross-cutting themes to be discussed in the school in an interdisciplinary way, contributing to that communities around schools can reflect on the quality of life and know the rights that support them.

The first four ethnocategories are in line with the rights guaranteed by the Federal Constitution and the Universal Declaration of Human Rights that benefit everyone, regardless of nation, race, or religion. The fulfillment of these rights is the duty of the State.

Constitutional Amendment No. 90 of 2015 amends Article 6 of the Federal Constitution of 1988, and the following wording becomes effective: “Education, health, food, work, housing,

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transportation, leisure, security, social security, maternity and child protection, assistance to the destitute, in the form of this Constitution" [59].

In the Universal Declaration of Human Rights of the United Nations of 1948, in Articles 25 and 26 basic rights and education are guaranteed, respectively, these rights is related to the quality of life with respect to articles 25 and 26.

The financial resources were presented by 26% of the informants, as it influences the quality of life. Some declared that without money you can do nothing. C.R.N. speech (22 years old) portrays this issue: quality of life is having good money. At the eaves, we have a lower level of life because we don't have a lot of money. Rich people have a quality of life. To have a quality of life you have to have education, work, health, money and a home to live.

It can be seen from the data collected in the field that the quality of life goes far beyond financial issues or external factors, as it takes into account the individual's perception of what is related to their experience. In the speeches of the residents of Santa Rita, greater emphasis was placed on health, food, housing, and education, as they are essential factors for living. On the other hand, financial resources, which are also important for purchasing products and services not available in the community, were cited by residents in a lower percentage.

Quality of life is a difficult term to conceptualize and a consensus has not yet been reached, being the term used initially by social scientists, philosophers and politicians [60]. After the Second World War, the term became more used, with the notion of success associated with obtaining material goods. With the extension of the term, quality of life began to measure economic growth and social development (education, health, leisure, etc.).

Each person can present a different understanding of the term quality of life, taking into account their perception of what is essential to living and the place where they live. Corroborating with field observations, [61] highlights that quality of life can be defined as what is considered important to live well for each individual. Therefore, quality of life was defined as an intimate feeling of comfort, well-being or happiness in the performance of physical, intellectual and psychic functions within the reality of your family, your work and the values of the community to which you belong.

[62] conceptualizes "perception as the response of the senses to external stimuli". And [63] adds that, despite being unique, perception is necessarily framed by intelligence, which provides different cognitive forms for the innumerable perceptual contents.

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Perception is the process by which we select, organize and interpret stimuli, translating them into a meaningful and coherent image of how the world around us is seen and recognized [64].

It is the perception of the environment, its importance for the maintenance of life and the individual's interdependence relationship with the environment that makes him carry out activities that can guarantee environmental conservation, so that the resources are not exhausted, and not only them, but also their descendants, take advantage of these resources. These characteristics of the individual's relationship with the environment were also observed by [47] when describing that the farmer adapted to the Amazonian environment, starting to practice agricultural cultivation techniques in the floodplains in a sustainable way, allowing a continuous and stable production process, with nutrients entering the system, largely promoted by its recycling. It is possible with the fallow, where there is a recovery of soil fertility.

It is the perceptions of family farmers about the impositions and determinations of the environment that favor the development of conservation strategies for the use of environmental resources [65]. This process of using terrestrial and aquatic spaces in the floodplains is complex and built from a framework of accumulated experiences, demonstrating the dimension of the richness of their ethno-ecological knowledge on social organization, procedures and techniques for agricultural production [66].

The relationship of Santa Rita residents with the environment, and the activities carried out in agriculture, fishing and plant and animal extraction, demonstrate the care and concern for the environment and its conservation. When presenting the concepts of quality, environmental quality and quality of life, taking into account the perception of each one, it is evident that their practices contribute to maintaining interdependence with the environment so that both benefit from this relationship, as the man takes care of the environment that provides you with the energy you need for your survival.

Because environmental perception is an essential tool for understanding human behavior in relation to the environment and for planning actions that promote awareness and the development of ethical and responsible attitudes towards the place where they live [67]. It is worth noting that the school is the social space and that place may continue the process of socialization through environmental education and the implementation of efficient public policies so that society can enjoy the environment in a sustainable way [68].

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FINAL CONSIDERATIONS

The human being is an integral part of the environment and needs it for its survival, so it is necessary to be aware of the importance of its conservation. This is possible when you come into contact with places where you can observe flora, fauna and water resources, and realize that they are finite. From the contact with the environment, the residents of the Community of Santa Rita demonstrate a relationship of autonomy and dependence, which was observable when the speeches were analyzed and the concepts of quality, environmental quality and quality of life were presented through adjectives which contain references to your fishing and farming activities and housing locations and are related to your life.

The residents' coexistence in this reality allowed them to adapt to the changes caused by the flood and drought periods of the Solimões River and to identify the quality of the environment. Thus, it is necessary that more scientific research be carried out so that local knowledge about caring for the environment needs to be disseminated, contributing to the teaching of Environmental Sciences contextualized in the reality of the Alto Solimões region.

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