

Associativism and extensionism: a proposal for ecotourism and reproduction of productive backyards Caratateua island, Belém–PA

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ABSTRACT

Caratateua Island comprises the insular portion of the metropolitan region of Belém-Pará. Despite the historical abandonment of the State, demonstrated in the low level of basic sanitation and difficulties in the supply of potable water and a precarious sewage network, limited availability of high schools and only one health center to serve the people of the island, the place ends up being a refuge for the population excluded by urban reform projects, such as the macro-drainage of the hydrographic basins of Belém, for example, in addition to receiving families who migrate from other interior cities and Ilha do Marajó. However, the island is reference for Environmental Education, through sustainable practices dissemination by the Fundação Escola Bosque Professor Eidorfe Moreira, housing popular cultural events such “cordão de pássaros juninos” and “boi bumbá” and festivals such as “Círio de Nossa Senhora da Conceição” and festivities of Iemanjá. Another specificity of the island is a strong political activism that manifests itself in the formation of associations with different purposes, from religious freedom, ancestry, valorization of rites and recovery of knowledge, to purposes involving human rights, rehabilitation, reintegration into the market for disabled people, agroecology, local development and food security as proposed by the Beneficent Association of Disabled and Reduced Mobility People of Pará, which constitutes a proposition to face the post-pandemic crisis in insular areas and is the main theme of this article.

KEYWORDS: Association; Disabled people; Food security.

1 INTRODUCTION

The provocation of the scientific event permeates the reflection: post-pandemic, what will the world be like after the crisis? Empirically, changes in the International Division of Labor, preliminarily, it is noted the emergence of new powers in biotechnology applied to vaccine production (GADELHA, 2003) and a new market that organizes the production of goods and services related to medicines, equipment, various materials and diagnostic products (BERTOLO, 2014).

In this context, the emergence of countries that until then were not in evidence as China and India, come as threats to consolidated countries like the United States and Japan. Another aspect to be discussed is the impact of the pandemic in peripheral countries like Brazil, with an increase in unemployment, inflationary period, recession, reduction of investments in education and health in the long term, as well as a prognosis for Brazil and the Amazon.

Araújo and Oliveira (2020), supported by the propositions of Sposito and Guimaraes (2020), highlight the need for alignment between the geography of health, medical sciences and public health services at different scales of power, so that we can reach sustainable levels in the midst of an epidemiological crisis. Another interesting aspect of this relationship between geography and health is related to the categories space (form, structure and connection) and time (duration, cycle and rhythm), as well as the geographical concepts of territory, place and region.

In practice, according to the Covid-19 Brazil observatory (2021), mortality caused by Covid-19 has a close relationship and differences between groups persist when the analysis is stratified into two age groups: under 60 and over or equal to 60 years. However, it is noted that

they are much more pronounced among those under 60 years, in which mortality among blacks people is twice as high as among whites. Thus, in a preliminary analysis, the North and Northeast regions, before the Pandemic, already showed structural differences between Center South, and in the subsequent period these inequalities will become greater. In regions such as Island of Marajó and even the insular portion of Belém (Cotijuba, Mosqueiro, Combu and Caratateua), which are areas with a low Human Development Index, the period of economic recovery tends to be slower.

Another aspect is that after the pandemic there are many people with Covid-19 sequels, the new coronavirus (Sars-CoV-2), indicates that its deleterious effects on the human body may be greater and longer lasting than previously thought. Post-Covid syndrome points to a long and varied list of remaining symptoms: fatigue, increase of heartbeats, shortness of breath, joint pain, persistent loss of smell and taste, difficulty in concentrating and even aggravation of certain illnesses such as diabetes, the main cause of amputations.

In this article, an attempt was made to analyze, through an experience report, new possibilities for the resilience of insular areas to the economic impacts of the pandemic, more precisely, the Island of Caratateua, Belém-Pará, that is, how social movements, through the neighborhood associations can be an important weapon in confronting the crisis. In addition, an important chain of relationships between community (associations), public school and university is indirectly created.

Historically, according to Silva (2020), until the end of the 19th century, the islands of Belém were exclusively rural spaces where extractivism and some subsistence production took place, or served to support the city's activities, mainly for defense purposes, with the installation of forts, for example. From the end of the 70s onwards, the construction of several bridges connecting the islands to the urban center of Belém began, as the Sebastião de Oliveira Bridge, in Mosqueiro, and the Outeiro Bridge (1986) over the Maguari river, allowing for greater accessibility. Belém has three main groups of islands, those in front of the city (especially the Islands of: Onças, Cotijuba, Juruba and Paquetá), those that border the right side of the estuary (especially Caratateua and Mosqueiro) and the islands beside the Guamá River (with emphasis on Combú and Murutucu).

As for the study area, the island of Caratateua comprises the insular portion of the municipality of Belém, capital of the State of Pará. The term Caratateua is related to a tuber, Cará Inhamé (yam), widely found at the beginning of colonization (SANTOS, 2007; SILVA, 2010). Another popular name for the island is Outeiro, which refers to one of the oldest neighborhoods, São João do Outeiro, which is a word of Portuguese origin that means small hills.

When starting to understand the specificities of the Island of Caratateua, Silva et al. (2012) proposes a periodization of socio-spatial formation that takes place in four phases: (1st) phase of pioneering appropriation of the island occurred until the second half of the 19th century; (2nd) phase of agricultural colonization, from the second half of the 19th century to the beginning of the 20th century; (3rd) phase of abandonment, from the beginning of the 20th century to the 1980s; and (4th) phase of integration of the metropolitan dynamics.

Caratateua Island represents a complex political, economic, sociocultural and environmental network. Politically, it is worth highlighting a strong political activism expressed

in the form of Associations and non-governmental organizations. Economically, there is a strong influence of agroecology and extraction of the açai fruit, with a short production circuit, which favors the permanence of resources on the island, furthermore the strong tourist appeal. Socioculturally, the presence of cultural masters stands out, with great expressiveness through the strings of junino birds (cabocla opera), the oxen of dances and rhythms such as carimbó, in addition to the strong influence of the sacred, for example the Círio of Our Lady of Conceição and Feast of Yemanjá. Environmentally, the diversity of natural environments such as high ground, floodplains, igapós and mangroves, all contribute to "good living" in a large part of the island, being ideologically marked by the performance of a teaching, research and extension institution such as Forest School Foundation Professor Eidorfe Moreira.

In this sense, this experience report aims to demonstrate the process of constitution of the Beneficent Association of people with disabilities and reduced mobility in the state of Pará, founded on November 5, 2020, as a civil society of indefinite duration and without economic purposes, however, develop productive activities for their subsistence and maintenance. It also seeks to demonstrate how associations can be an excellent alternative for local development, through professional training of relatives of people with disabilities, reintegration of these people into the labor market, reproduction of "productive backyards" on the island, through education inclusive, through support to children with disabilities in the community library.

2 RESEARCH METHODOLOGY

2.1 Studied Area Location

The Beneficent Association of people with disabilities and reduced mobility in the state of Pará is currently located at Travessa Botafogo nº 2616, Bairro Água Boa, on Caratateua Island, county of Belém- Pará, and the partner institution Forest School Foundation Professor Eidorfe Moreira, located Avenue Our Lady of Conceição - São João do Outeiro (Outeiro), Belém - Pará.

Figure 1: Studied area location.



Source: IBGE, 2016. Elaboration: Sales, 2021.

2.2 Material and methods

Initially, a bibliographical survey was carried out - articles, dissertations and theses - in order to raise theoretical frameworks on the following themes: associations (LÜCHMANN, 2014) urban agriculture, agroecology (CUNHA, 2017) and environmental education (FERREIRA et al. 2016), recycling, use of solid waste, inclusive education and alternative treatments for the rehabilitation of people with disabilities (VASQUEZ, MENDONÇA and NODA, 2014).

Data collection was obtained through interviews and documentary material provided by the presidents of two associations, one in the process of document legalization (status and photographic file) Emmaus Beneficent Association of people with disabilities and reduced mobility in the state of Pará, and another official association, since November 21, 2018, Associação Religiosa Itac, Instituto Tóia Afro Cultural Iemanjá in 2021. This experience report was made possible by accessing data from the Emaús Beneficent Association Project of people with disabilities and reduced mobility in the state of Pará, having as president W.S.O. and the Itac Religious Association having information passed on by the president P.M.C.

Information on productive backyards was obtained from the Eco-poetic Backyards Extension Project, in the years 2018 and 2019, during the duration of the Pedagogical Residency Project of the Geography and Cartography Faculty, in partnership with Forest School Foundation Professor Eidorfe Moreira.

From the data collection, orality was considered (FRIES, 2013), with the other's accurate view. The analysis of the Island of Caratateua was carried out based on three categories: territoriality, identity and important memories aspects (CUNHA, 2017). It is necessary to have a different look at the insular portion of Belém, which is marked by the territoriality of these communities and their heritage. This area is marked by the lack of assistance from the state, with riverside characteristics, family farming and knowledge of the forest. The islands have several cultural connotations as summer places, but historically they were marked as refuges for outlaws (SILVA, 2020).

3 RESULTS

3.1 Caratateua island social and space formation

Despite the scenic beauty of the island of Caratateua, it is observed that the State's operation is still insufficient, which is reflected in the small number of health care centers, the absence of a local public hospital, the lack of availability of places for secondary education, in addition to a precarious water and sewage treatment infrastructure. On the other hand, it is marked by strong political activism, a model of development supported by a popular economy consolidated in plant extraction and agroecology, which preserves the use of traditional knowledge, and is the cradle of intense cultural manifestations.

This framework was built based on a historical process, which is divided into four periods, according to Barbosa et al. (2012), in the pre-contact, there were peoples who occupied this area, if we observe the map of Ethno-Historical Map by Curt Nimuendaju (IBGE; 1981) from the lower Tocantins to the Caeté River mouth, the ethnic group that dominated were the Tupinambá. According to Miranda (2015), Hurley (1940), based on André Tenudo's chronicle, reports the existence of Aldeias de Parauassu, Guamiaba and Capim where the city of Belém is located.

After Portuguese colonization, according to the classic works of Eidorfe Moreira (1966; 1989), until the end of the 19th century, the islands of Belém were rural spaces where extractivism was carried out, an activity that continues until this day with the collection of açai fruit, and subsistence production, which supported the activities carried out in the capital, as well as the provision of food and defense through the installation of forts.

During the heyday of rubber, the export of latex from the Amazon rubber tree (*Hevea brasiliensis*) to Europe and the United States, in the mid-nineteenth century, the islands and Vila do Pinheiro, District of Icoaraci, which currently has a coastline of great scenic beauty, which concentrates restaurants and bars, being an important center for the sale of handicrafts and tourism. At that time, the islands' beach strips were used as a second home, a leisure and rest space for the elite, which still has historic buildings, such as Chalé Tavares Cardoso, which houses the Municipal Public Library of Icoaraci and the Church of São Sebastião.

The need for agricultural production and colonization along the Belém-Bragança Railroad, to which families of foreigners, Spanish and Portuguese would be settled, where they received land, tools and inputs (PENTEADO, 1968). Thus, in 1893, on the island of Caratateua,

the colony of Outeiro or colonization nucleus was created (SILVA et al. 2012), which actually functioned as an inn for migrants who came to work in colonization projects, being a form of organization and government control over them, and a way to sanitize them from diseases (cholera and bubonic plague) (CRUZ, 1955) before heading to their poles. Subsequently, it became necessary to create small agricultural plots near the hostel in Outeiro, where family farming began.

According to the author, the island of Caratateua also went through a phase of abandonment that lasted until the 1980s, whose milestone is the construction of the bridge that connects the continent to the insular part, the Governador Enéas Martins bridge with 380 meters in length, which brings a new functionality for the island, an important leisure area for the low-income population, in the period prior to this decade, the use of ferry and boats was necessary to finally reach the island.

And finally, the current moment, a phase of integration into the metropolitan dynamics. This phase is marked by the installation of BRT, connection through a free central lane for buses, with embarkation and disembarkation stations along the route, from a neighborhood called São Brás a Icoaraci, therefore, it does not fully meet the needs of island, associated with the expansion of new developments including the AlphaVille private condominium.

Understanding this last period more deeply requires discussing the role of neighborhood associations and their birth, from the stage of discussions, their interaction with the community and with educational institutions such as Forest School Foundation Eidorfe Moreira.

3.2 Neighborhood associations formation at Caratateua

Generally speaking, the associations are non-profit entities, corresponding to legal institutions that have the objective of proposing social change, and their collections are destined exclusively for the institution's assets, not valuing the accumulation of capital, nor the exploitation of surplus value.

Luchmann (2014) presents three analytical perspectives that reveal certain democratic characteristics of associations: social capital, social movements and civil society. There are potentials in promoting reproduction, integration or social transformation; its capabilities to leverage economic development; the promotion of structures of belonging and cultural identity, constitute alternative means to give a voice to the underprivileged due to the unequal conditions of distribution of money and power.

In this case study, we selected the Emaús Beneficent Association for people with disabilities and reduced mobility in the State of Pará, which is located in Água Boa neighborhood, on Caratateua Island, county of Belém- Pará.

The Association of People with Disabilities and Reduced Mobility in the State of Pará was conceived from the personal inspiration of the 46 years old WSO president, quadriplegic, since 1996, a condition acquired due to a domestic accident, at the age of 21, who became aware of three phases in the life of a person with a special need: 1st Manifestation of the

disease; 2nd treatment and rehabilitation and 3rd insertion in the labor market of the patient or family members.

In 2020, monthly meetings began on the island of Caratateua with the aim of raising a number of possible members, but according to the president of the Association, since 2018 this mobilization has been carried out among: "wheelchair users", "amputates" and "people with mental limitations", in order to register and start the legal procedures for the officialization of an Association.

In a first survey, a number of 50 pre-members was found only on the island of Caratateua. Among the reasons for creating an association for people with disabilities and reduced mobility are: a) the need to travel to the capital Belém, and even other states of the Federation with the purpose of accessing specialized public treatment; b) the low socioeconomic level of families, which limits the purchase of equipment suitable for the specific needs of each patient, such as wheelchairs and prostheses, for example; c) devaluation of life due to the absence of public policies that provide for their reintegration into the labor market; and d) difficulties in accessing the rights of special people such as pensions, benefits and legal assistance.

Among the objectives of the association is to serve people with disabilities in the region of the islands of the State of Pará, such as the islands of Caratateua, Cotijuba, Mosqueiro and others that faces the lacking of specialized care, difficulties in accessing trained professionals such as psychologists, therapists, psychiatrists, educators, social services, lawyers and other essential services. The president was inspired by the SARAH method, at the time he suffered the accident, he had to travel to the state of Maranhão in search of adequate treatment. The SARAH method of neurorehabilitation with proven scientific results incorporates each person's family and context into the neurodevelopment process, having as a principle the valuation of what exists and not what has been lost.

In terms of information, the Emaús Beneficent Association for people with disabilities and reduced mobility is in the phase of document legalization and revision of the statute, in order to align with federal, state and municipal legislation. Regarding the genesis of this Association, the President of the Association stated:

My name is WSO, I'm 46 years old, I'm a third-year student of the technical course in tourism and the environment at Forest School Foundation Eidorfe Moreira one day I was curious to visit several neighborhoods in Outeiro Fama, Itaiteua, Fidelis, Brasília on the street in street, looking for people with disabilities, I found many mental, visual, amputees, quadriplegics (like me), there is a house with three disabled people in the family and no member with a formal job. I understood that an association would be important to support these people through the distribution of crutches, food baskets, medicines and a wheelchair. I also observe her (association's) need in Cotijuba and Mosqueiro (Interview with the Association's president Beneficente Emmaus for people with disabilities and reduced mobility in the State of Pará W. S. O on may 10, 2021).

Among the main partners institutions, indicated by the president of the Association, is the Forest School Foundation Eidorfe Moreira, located on the island of Caratateua, being a

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reference in Environmental Education in Latin America, in which its genesis was linked to social activism on the island. The table below presents the main objectives of the Association and its intertwining with teaching, research and extension institutions, especially in the instrumentalization of the so-called “productive backyards” (Table 1). Among the association's goals, in the president's opinion, most can be achieved through partnerships with Forest School Foundation Eidorfe Moreira.

Table 1: Main goals of Emaús beneficent association for disabled and reduced mobility people of Pará.

Goals of Emaús Beneficent Association	Expected results	Partner Institution
<i>Implantation of collective gardens for vegetables</i>	<i>Capacitation of the members and replication of this at their unities aiming at financial autonomy. Species: Lactuca sativa, Coriandrum sativum, Cichorium intybus, Capsicum chinense, Acemella oleracea as well as organic compost production and worm growth.</i>	<i>Funbosque</i>
<i>Cultivate various traditional species from the amazon that are used as alternative medicine</i>	<i>Capacitation of the members and replication of this at their unities aiming at financial autonomy as well as making a “alive pharmacy” in the island.</i>	<i>Funbosque</i>
<i>Prepare and install areas for beekeeping (stingless bees)</i>	<i>Capacitation of the members and replication of this at their unities aiming at financial autonomy through honey production.</i>	<i>Funbosque</i>
<i>Prepare hiking trails and tours with terapeutical and leisure purposes for disabled people</i>	<i>Capacitation of the members to help with the activities.</i>	<i>Funbosque</i>
<i>Organize courses on recycling and reusing solid residues</i>	<i>Capacitation of the members to raise resources for the association. Recycle materials for production of ecological brooms and other objects, like chairs.</i>	<i>Funbosque</i>
<i>Install a fish tank at the association</i>	<i>Capacitation of the members to raise resources for the association through fish selling. Species: Colossoma macropomum, Piaractus mesopotamicus, Laemolyta varia and Tilapia rendalli.</i>	<i>Funbosque</i>
<i>Build a communitary library</i>	<i>Reading space with a focus on amazonian literature (black, indigenous, caboclo) and latin-american. Storytelling for rescue of collective memories and history. Research and tutoring for disabled students. Workshops on making toys using natural materials, on poetry.</i>	<i>Funbosque</i>
<i>Build and fix wheelchairs and other accessories</i>	<i>Create an atelier for fixing and/or building these.</i>	<i>Funbosque; Others</i>
<i>Professional training for disabled people and their families</i>	<i>To reinstate disabled people and their families into the market, aiming specially in health professions.</i>	<i>Others</i>

Source: Elaborated based on Emaús' rules and the association president's interview.

3.3 Implantation model for “productive backyard ”

Among the main objectives of the Emáus Beneficent Association for people with disabilities and reduced mobility is the implementation and reproduction of productive backyards. Mendonça, Levy and Firmino (2018) call productive backyards in the context of agroecology those experiences, urban and non-urban, related to the production of daily food in the areas around the house. On the island of Caratateua, productive, sustainable or “Ecopoetics” backyards, the latter nomenclature conceived in the project coordinated by professor “Alickson Sergio Lopes de Souza”, current president of “Funbosque”, are spaces for the dissemination of knowledge through urban agriculture and agroecology, food sovereignty, professional training and appreciation of traditional knowledge (Figure 2).

The valorization of agroecology and socioeconomic sustainability of the Island of Caratateua are observed in the forms of resistance of the families that survive from the production of their backyards and farms. These backyards take advantage of the potential of the environments where they are located. At the Marés site (model site with contact with the rivers, high ground - Varzea), located in the Itaiteua neighborhood, plant extraction is the main source of subsistence, reflecting the socioeconomic reality of the islands region, collection and marketing of fruits and artisanal fishing (Figure 2).

In the backyard located in the Fidelis neighborhood (typical model of high ground) there was a more complete production unit and the following activities could be observed: a) Farming of free-range chicken for meat and eggs consumption, b) production of vegetables, c) Production of seedlings of medicinal plants and ornamental plants, and d) creation of stingless bees for the sale of honey, which for the Association constitutes an excellent model to be applied, since it is located on dry land. The only proposed inclusion refers to the installation of ponds for fish farming, however, with rearing adjustments in water tanks (Figure 2).

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Figure 2: Record of the two editions of the Quintais Eco-poéticos extension project: (a) Socialization of cordel literature on Caratateua (b) appreciation of Amazonian musicality; (c) Candy workshop; (d) Construction of vegetable gardens; (e) Lecture on paper money called Moqueio; (f) Breeding of stingless bees; (g) Sale of seedlings of vegetables and medicinal plants and (h) production of free-range eggs.



Source: Extension activity Escola Bosque Professor Eidorfe Moreira (2018 and 2019) with students from the Pedagogical Residence Project in Geography, students from the technical course in Tourism and Environment – Universidade Federal do Pará and community

Along the same lines, with the implementation of vegetable gardens, the aim is to start planting with the main species used as medicinal plants in the Amazon (SANTOS, 2000), as alternative forms of treatment for diseases such as diabetes and mental illness. Empirically, it is observed that most amputations are related to the aggravation of cases of diabetes, as well as psychological illnesses are associated insomnia and anxiety, therefore, the selection of species such as: lemon balm (*Melissa officinalis*), boldo (*Peumus boldus*), fennel (*Pimpinella anisum*), rosemary, (*Salvia rosmarinus*) holy grass (*Cymbopogon citratus*), mint is a priority (*Mentha*), canarana (*Hymenachne amplexicaulis*) and Camonila (*Matricaria chamomilla*), alternative forms for phytotherapeutic treatments. Historically, much is known about the power of healing through medicinal plants, which are used for both physical and spiritual healing, such as that performed in shamanism (SOUSA, 1999).

“These groups (Indians, caboclos, riverside dwellers, rubber tappers, quilombolas, fishermen, small rural producers and extractivists) are holders of vast knowledge about plants and their environment. This knowledge has been passed down from generation to generation orally, being intimately interconnected with the need of peoples to apply it to their advantage, often to ensure human survival.” (VÁSQUEZ, MENDONÇA and NODA, 2014; p. 458).

Another area of activity of the association, in partnership with Forest School Foundation Eidorfe Moreira, is ecotourism and the enhancement of the Natural Heritage in the region of the islands. It is proposed to assist in the development of itineraries for people with disabilities, strengthening the relationship between man and nature, creating alternative paths for therapy, leisure, and valuing local uses and knowledge. Unfortunately, when an individual suffers a fatality and has their mobility affected, there is an “isolation”, social relationships and

friendship ties are limited, directly affecting their self-esteem. According to the president of the W. O. S Association, Forest School Foundation Eidorfe Moreira has a fundamental role in the construction of the project of associations in Caratateua:

Forest School Foundation Eidorfe Moreira can be the main collaborator through its numerous projects: Horta, Ecomuseu, AMA project, eco poetic backyards. Craft workshops and trails can be offered to integrate members through the Ecomuseum. The AMA project will be able to help us with the reproduction of seedlings and the installation of community gardens. In addition to leisure activities, at least twice a week, the school's court can be used for the practice of sports for people with disabilities, and finally, it can help us build a workshop for repairing, manufacturing wheelchairs (Interview with the president of the Emmaus Beneficent Association of people with disabilities and reduced mobility in the state of Pará W.S.O on may 10, 2021).

Currently, people with disabilities and reduced mobility are excluded from ecotourism trails and tours. Thus, in four years' time in Caratateua, it is planned that the visually impaired, wheelchair users and other limitations may participate within the Forest School Foundation Eidorfe Moreira, or in tourist spots on the island, in itineraries adapted to their limitations. Therefore, it is necessary to propose the adaptation of equipment to the trails, and think about the so-called Inclusive trails, with portable chairs, floating wheelchairs, similar to what is developed in the State of São Paulo, Porto Alegre and Chile (Figure 3).

Sensory trails make the individual experience sensations, because without the aid of vision, they need to find a way to connect to these landscapes and nature, and for this, streams, environments and plants from the Amazon can be used. The forest school houses a representative portion of high ground forest, where participants may be able to learn about species of fauna and flora and hear the sounds of birds or even touch some animals. In the surroundings of the Forest School Foundation, these visitors may have contact with beaches, rock formations and small rivers.

In this research, through this experience report, it was possible to observe that both in the Emmaús Beneficent Association of people with disabilities and reduced mobility in the state of Pará, and in the Itac Religious Association, Instituto Tóia Afro Cultural Iemanjá, both with offices in Island of Caratateua, the presidents are high school students from Forest School Foundation Eidorfe Moreira. Thus, the political activism of these presidents seems to be more associated with the "political pedagogical perspective of the institution" of training active agents in society, than political-partisan influence. The activities of the Associations occur in several spheres: religion, human rights, agroecology and reforestation, and it is necessary to return to the reflection that started this article: Post-pandemic, what will the world be like after the crisis?

On the island of Caratateua, people will tend to gather around non-governmental entities, with diverse missions, more likely to exercise democracy, solidarity, human rights, valuing traditional knowledge and a commitment to inclusive education that plan more accessible spaces (Figure 3). Educational institutions tend to propose extension actions, practices to transform the contradictory reality that presents itself in their surroundings, instead of isolating themselves within its walls.

Figure 3: (a) and (b) Model of inclusive trails proposed by the Association aimed at disabled people based on models developed in Brazil and Latin America; (c) Example of popular and solidarity economy on Caratateua island; (d) Action by Itac Association and Tóia Institute to distribute food and toys to needy children; (e) Replanting action in offering areas; (f) Action by Itac Association and Tóia Institute in support of abandoned dogs.



Source: (a) and (b) <https://www.dficientciete.com.br>; (c) personal file (2021); (d); (e) and (f) files provided by Itac Association and Tóia Institute.

4 CONCLUSIONS

The Emáus Beneficent Association of the Disabled and Reduced Mobility of the State of Pará, headquartered on the island of Caratateua, intends to reproduce models of backyards already mapped on the island by the Forest School Foundation Eidorfe Moreira School, allowing the members to remain on the island and reproduction of agroecological livelihood models committed to food security.

Ideologically, productive backyards are based on agroecology, economic autonomy for families, local development, food security, in addition to the appreciation of knowledge and the “sacred” on the island. Ecotourism is also a way of valuing “heritage” in the polysemic sense, and valuing the human being through inclusive education and activities that value accessibility and well-being. As for the political activism identified in the associations based on the island, it was directly or indirectly linked to the political-pedagogical formation peculiar to Forest School Foundation Eidorfe Moreira.

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