REVIEW ARTICLE

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ABSTRACT

Society is developing every day and, together with the positive changes in evolution, it is observed that there are interconnected problems, which are not only urban, but also socioeconomic and environmental. The individual's quality of life is related to the aptitude of your way of living, and societies adapt to these means, thus, there are societies formed in rural, urban and even living in places that are remote and isolated from other civilizations, such as the indigenous villages of Parque do Xingu. The objective of this work is to expose some socio-environmental relations, showing that societies that develop in large centers have a greater number of technological devices, offering possibilities that are often not found

in other types of societies, however, in both places there are problems socio-environmental and economic. Due to the changes arising from the actions of man, it is clear that any form of experience changes the natural environment, if carried out in an unconscious, untimely and illegal way, the problems will always be interconnected to society, causing negative changes in the quality of life, bringing with it difficulties for the minimum necessary for human dignity, since there will be a deficit in basic sanitation, which causes several diseases, leading to lack of opportunity and mass unemployment. The work was developed through reading and field research, including an interview given by the head of the local technical coordination of Pole Wawi at Funai, based in the municipality of Canarana, state of Mato Grosso.

Keywords: society, environment, indigenous village, problems, modifications.

1. INTRODUCTION

Society is modernizing and the first signs occurred through the Industrial Revolution, begun in England in the late eighteenth and early nineteenth centuries, extending to the whole world. The constant changes have not only brought technological benefits, but have generated as a consequence, serious environmental problems that are currently intensifying.

Transformations were essential for the social and economic progress of Brazil, thus affecting the environment directly, since resources are taken from there in favor of the economy, moving away from the main ideas of preservation and conservation of natural devices.

Due to the major changes, urbanization develops gradually, occurring the phenomenon known as rural exodus, and, in view of this, disordered occupations flow, which do not have proper basic sanitation, affecting the tributaries that surround the social centers, generating greater air pollution, thermal inversion, heat islands, pollution of the tributaries, among other problems, these, not only environmental, but also social.

Such alternation also affects the most isolated communities, even if they cultivate and maintain their traditions from, being indigenous communities, living in the natural environment, having their way of life far from the generalized social sphere.

The transitions in the middle of the indigenous community have come to the improvement of

communities, bringing to them a higher rate of health, health points, treated water and the convenience of some masonry houses in the middle of the villages, however, the resources presented are not always used correctly, the same happens in cities and social media, where the disposal of garbage and the use of resources occurs incorrectly, thus, by directly affecting the environment, it causes damage to the community itself, it is the case of the Wawi Pole, for example, which has changed its location due to the pollution of the river, its main source of food.

In view of such information, one asks: What is necessary to prevent changes in problem sizes, preserving the environment and increasing social development?

This said, in order to obtain answers, this article aims to analyze the problems brought by socioeconomic relationships and the impacts they have on the environment and social media.

It is expected that there will be a greater social awareness focused on the preservation of the natural environment, as well as the exdisplay of ideas for the improvement of the quality of life of the individual, since the work explains several forms of life and its relations with the environment that surround them.

2. CONCEPT OF SOCIETY AND ENVIRONMENT

When analyzing the ideas of the thinker Karl Marx, society is understood as all human relations, agreeing or not agreeing with each other on the discussion of their ideas and ideals. "It is not the conscience of man that determines his being, but it is his social being that determines his consciousness" (MARX, 1974). Thus, society is a grouping of people or individuals living in a delimited space, possessing beliefs and ideologies adaptable to the environment that are found, succeeding practices common to all, moved to a greater or lesser degree by their own consciousness, following rules exist for the proper functioning of a majority.

Morals, religion, metaphysics and any other ideology, as well as the forms of consciousness that correspond to them, lose all the appearance of autonomy. It has no history or development; but men, in developing their material production and material relationships, transform, from their reality, also their thinking and the

products of their thinking. (MARX; ENGELS, 2008, p. 52)

In the course of time, society undergoes changes, due to its dynamics, its transformations can be basic or significant, affecting a whole, thus, some groups that seek its recognition in it arise, seeking personal improvements, since they are excluded from any benefits already presented to date, in this way, social inequality arises.

Society can then be defined as a complex of social relations that are conditioned to what and how that society produces the material means necessary for its existence. It is the production of social beings that delimits what the consciousness of these beings will idealize. Ideas will become concrete by intrinsically expressing what the being produces. From this production arise the contradictions between the different forms of property (tribal, communal, feudal, capitalist) and the techniques necessary for this production. Class struggle expresses these contradictions and is the engine of history. (CHAUÍ, 2002).

Taking into account that the right was born to govern social norms, its organization is given by rules that aim to overpower the collective good, thus, as exposed in the caput of Article 5 of the Federal Constitution:

All are equal before the law, without distinction of any kind, ensuring to Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, security and property [...]

Social relations must be guided by the exposure of various problems, the law ensures the right of equality, freedom and security, based on the minimum necessary for human dignity, however, it does not occur correctly in Brazil, a country that is in development, classified as underdeveloped since its emergence.

According to a survey conducted on November 7, 2019 by IBGE (Brazilian Institute of Geography and Statistics), coordinated by André Simões, about 13.5 million Brazilians are below the poverty line, with such inequality, there are several problems, not only social, such as lack of sanitary sewage, water supply, garbage collection and decent housing, hurting the human dignity defended in the Federal Constitution, as well as environmental problems.

The lack of housing adequacy brings with it intense environmental problems, the lack of adequate garbage collection and other problems already mentioned, polluting the clean environment causing several ecosystem disorders. However, it is not only the disordered growth of the social sphere that causes environmental problems, the industrial sector and economic progress bring with them several impasses that shake the natural resources, polluting the air, waters and producing a significant amount of garbage, among other adversities not mentioned. As shown in Daniela Adamek's book:

Environmental Law is an autonomous branch of public law, through which rules (norms and principles) aimed at the protection of the environment are systematized, in order to ensure a healthy quality of life for those present and for future generations. (ADAMEK, 2020, p. 10)

The concern for the environment is a new branch in society, its primordial discussion occurred in 1972, at the First Environmental Conference in Stockholm, which brought together more than one hundred leaders from different countries, so that necessary changes in the socioeconomic areas of the developing world could be discussed. This is what Law No. 6,938/81 of the National Environment Policy deals with, in article 2:

The National Environment Policy aims to preserve, improve and recover the environmental quality conducive to life, aiming to ensure, in the country, conditions for socioeconomic development, the interests of national security and the protection of the dignity of human life [...]. (PNMA, 1981).

Thus, this historical moment diverged opinions, since a socially already developed portion defended "zero growth", stating that the world's natural resources were dilapidated, with an immediate need to save them for their conservation, and, due to their economic situations, they would achieve such deeds without being harmful to the way of life of their populations.

On the other hand, the opposite group defended economic growth at any cost, including Brazil, and its statements were based on the idea that aimed economic development as the main necessity, due to the situation of underdevelopment of its populations (which continues today), with the justification that it would be economically harmed irreversibly, causing extreme property damage to the State, however, , not aware of the impacts that the lack of

care for ambience would cause in future societies, making this decision another problem to be solved today.

3. SOCIAL ADAPTATION AND URBAN ENVIRONMENTAL PROBLEMS

Due to the changes caused by the population increase, cities had to adapt and, even with the great development of the industries and sectors that move the economy, the poverty rate in Brazil gradually increases.

In Brazil, one in ten households has inadequate sewage disposal, causing waste to be dumped into the wild, whether in ditches dug into the land, ditches, rivers or the sea.

The number is equivalent to about 9 million households nationwide that do not have access to the sewage network and have grown since 2016.

In just one year, this number increased about four times, from 2.2 million in 2018, which represented 3.1% of the total households surveyed, to 9 million in 2019, which represent 12.6% of the total. Before that, in 2016, 2.8% of households deposited waste directly into nature, which was equivalent to 1.9 million homes. (IBGE, 2020)

By injuring Article 5 of the Federal Constitution in force in the country, as already mentioned, extending the problem to the environment, injuring Article 4 of Law 6.938/81 (National Environment Policy) which establishes the compatibleization of economic development with the preservation of the quality of the environment and ecological balance, with a view to improving the quality of life.

The problem of improper disposal of urban waste remains one of the main ecosystem problems in this area, in fact, there are several environmental problems that must be solved in cities and large centers, however, when dealing with basic sanitation and the accumulation of garbage produced on a large scale and disposed of improperly, it is possible that there is a resolution of a significant portion of socio-environmental problems.

This is what Article 2, item I of the Law cited in the preceding paragraph: “Governmental action in maintaining the ecological balance, considering the environment as a public heritage to be necessarily secured and protected, in view of collective use.”

The most of the urban waste is collected for disposal in three main ways used by the government, which are: disposal in open dumps, which generates a high production of slurry, this one directly contaminated the water table; the incineration of waste, which generates a consequence of increased air acidity, causing increased acid rains, due to the impact caused on the atmosphere; and, having as a better option, among the three most used, landfills, which in turn tend not to have a high waste decomposition, thus, the garbage takes a much longer time to decompose.

Nevertheless, the places where undue housing estates are formed, away from large centers, when near tributaries, the disposal of waste and waste produced mix with the water used for personal consumption, since this is the most viable option of these sites. Due to uncontrolled urbanization, water diversion is increasing, thus, according to a survey conducted by the ANA (National Agency for Water and Basic Sanitation), published through IBGE, the waste of treated water reaches more than 40% of the total available to the population, that is, in addition to the lack of basic sanitation, the alternatives still generate a waste of a large part of the treated water.

4. INDUSTRIALIZATION AND ENVIRONMENTAL IMPACTS

When it comes to the impacts that companies cause on the environment, pollution is very high, derived from the wide use of industrial resources that often cause fumes from machines, intensifying the greenhouse effect, and by increasing the production of garbage since, the higher the consumption, the higher the production of pollutants caused by this factor.

However, companies currently must follow some laws and norms so that there is a proper functioning of their productions, based at least necessary to mitigate the environmental consequences, as set out in The Sole Paragraph of Article 5 of Law 6.938/81, of the National Environment Policy: “Public or private business activities will be carried out in accordance

with the guidelines of the National Environment Policy.”.

According to the Brazilian Business Council for Sustainable Development (CEBDS), a civil association founded in 1997, based on its ideas in Rio 92 (United Nations Conference on the environment, took place in Rio de Janeiro in 1992), working with the government and society, aiming to promote sustainable development in the daily lives of companies, bringing together approximately 60 large and renowned companies, moving approximately 45% of gross domestic product (GDP), where they employ more than one million people directly. Brazil, with natura, achieves for two consecutive years as the second most sustainable company in the world and the first in the southern hemisphere, in the Global 100 ranking, according to the Canadian organization Corporate Knights.

With the sustainable adaptations, the multinational Louis Dreyfus Company (LDC), active in several countries, as well as in Brazil, returning its projects to commercialize its agricultural products in a sustainable way, which exposes a vision that seeks to minimize the environmental impacts that the agricultural industry brings to the region where they settle and explore the soil.

Another important provision of this company is that in addition to its environmental and sustainable concern, it demands to employ employees from the region in which it is installed, generating jobs and moving the index of the current economy on site, thus helping the socioeconomic growth of the country. It exhibits on its Brazilian website:

Because it is housed in some of the most fertile and productive agricultural areas in the world, Brazil is an essential part of the global agricultural market. LDC operates in the main agricultural products of Brazil, originating, processing, storing, transporting, researching, customizing and distributing to customers and consumers worldwide. With the main operations in coffee, cotton, grains, juice, oilseeds, rice and sugar, we are among the ten largest exporters in Brazil. Operating more than 60 industrial and logistics units in the country and employing approximately 11,000 people, our activities contribute significantly to the economic development of the country. (LCD, 2019).

Thus, it is inferred that two common situations can be mitigated in Brazil, since in addition to

environmental care and concerns as a means that surround us, the work project aims to employ the population exists on site, thus, by generating jobs and moving the economy, the rate of citizens living below the poverty line changes, causing a positive change in the routine life of Brazilians , as well as the concern to develop the economy of the State itself.

5. INDIGENOUS SOCIAL ORGANIZATION, XINGU PARK

The indigenous areas are protected at the national level, and their defense presented for the first time through the engineer André Rebouças, in 1876, which based its ideas on the emergence of conservation units in the United States of America, in the year 1872, being the precursor of the creation of national parks in Brazil, and since then, government investment for the protection of these areas continues to grow , as well as the creation of organs, own laws and regulations to improve the quality of life of these peoples. Exposed on the website of the Integrated Human Resources Management System of the State of São Paulo, says:

Conservation Units are classified into different categories of management, with varying levels of environmental restriction. In general, the classification of UCs varies depending on their institutional context, from the national level to the municipal level. As an example of this, we mention those existing in the interior of São Paulo, that is: national and state parks, ecological stations, environmental protection areas, biological reserves, areas of relevant ecological interest, national forests, areas under special protection, ecological parks, listed natural areas, indigenous lands, ecological stations, ecological reserves, extractive reserves and biosphere reserves. (underline) (GOVERNO DO ESTADO DE SÃO PAULO, 2019)

In view of the that indigenous lands are not predominance only in the state of São Paulo, the Xingu Indigenous Park is located in the center-west of Brazil, and the State Constitution assures indigenous communities, in their own scope, the protection and health care provided by the State Government, as well as imposes on the State cooperation with the Union in the competence assigned to it , in the protection of the assets of the Indians, in the recognition of their original rights over the lands they traditionally occupy and with respect to their social organization, their uses, customs, languages and traditions (caput and §2º, of art. 261, of the State Constitution of the State of Mato Grosso), having as a place of environmental and

cultural preservation the Xingu Park that when dealing with the sanitary organization of the locals , is based on Ordinance No. 1,801 of November 9, 2015, of the Ministry of Health, as well as the one that describes its articles:

Art. 1º This Ordinance defines the Subtypes of Indigenous Health Establishments and establishes the guidelines for the elaboration of their architectural projects, within the scope of the Subsystem of Indigenous Health Care (SASISUS).

Art. 2º SASISUS is composed of the following Subtypes of Indigenous Health Establishments:

I – Special Indigenous Sanitary District (DSEI);

II – Base Pole (PB);

III – Basic Indigenous Health Unit (UBSI); and

IV – Indigenous Health House (CASAI).

Art. 3º The DSEI are territorial, ethnocultural and population spaces, where indigenous peoples live and actions of basic health and basic sanitation are developed, respecting traditional indigenous health knowledge and practices, through the organization of the comprehensive care network, hierarchical and articulated with the Unified Health System (SUS), within a given geographical area under its responsibility, and may cover more than one municipality and/or a State.

Single paragraph. The Headquarters of DSEI is the unit for coordinating health care actions for indigenous peoples, which also carries out basic sanitation activities, management, technical support and support for social control, aiming at the integrality of the health of indigenous peoples.

Art. 4º The PB are territorial subdivisions of the DSEI, being the basis for the Multidisciplinary Teams of Indigenous Health (EMSI) to organize technically/administratively the health care of an indigenous population attached, being the first reference for indigenous health and sanitation agents who work in

the villages, and their headquarters may be located in an indigenous village or in an urban area of the municipality.

§ 1 The Headquarters of Type I Base Pole (PB-I), located in a village, is the unit destined concomitantly to the administration and organization of indigenous health and sanitation care services, as well as to the direct execution of these services in the area covered by the Base Pole, defined within the territory of the DSEI. (MINISTÉRIO DA SAÚDE, 2015)

According to a report by the Indigenous Sanitary District, published by the site's basic sanitation management in 2018, the territorial extension of the Xingu Indigenous Park is 2,797,491 hectares and 27,974 km²; containing 112 villages (dynamic growth), which are divided into four regions: Polo Base Leonardo (municipality of Gaúcha do Norte), Polo Base Pavuru (municipality of Merry Natal), Polo Base Diauarum (municipality of São Félix do Araguaia) and Polo Base Wawi (located in the Wawi Indigenous Land, municipality of Querência).

The 16 ethnic groups that inhabit the Park are: Aweti, Ikpeng, Kaiabi, Kalapalo, Kamaiurá, Kĩsêdjê, Kuikuro, Matipu, Mehinako, Nahukuá, Naruvotu, Wauja, Tapayuna, Trumai, Yudja, Yawalapiti. In addition to the demographic division and ethnicities found in the park, the division is due to the language spoken by them, being: Kamaiurá and Kaiabi (Tupi-Guarani family, Tupí trunk); Yudja (Juruna family, Tupí trunk); Aweti (Family Aweti, Tupi Trunk); Mehinako, Wauja and Yawalapiti (Aruák family); Kalapalo, Ikpeng, Kuikuro, Matipu, Nahukwá and Naruvotu (Karíb family); Kĩsêdjê and Tapayuna (Jê family, Macro-Jê trunk); and Trumai (isolated language).

Thus, around the Xingu Indigenous Park are the nine municipalities of Querência, Canarana, Gaúcha do Norte, Paranatinga, Nova Ubiratã, Feliz Natal, Marcelândia, São José do Xingu and São Félix do Araguaia, all located in the northwest of the State of Mato Grosso, as well as the Xingu Park itself, and when it is directly the Wawi Pole, it is located on the bank of the Suyá-Migu River, in the municipality of Querência-MT, in the east of the Xingu reserve, where the Kĩsêdjê (Suya) predominates.

It is FUNAI's responsibility to establish and implement the Indigenous Policy in Brazil, thus

understanding the supervision of the entry of people into indigenous lands. In this context, as far as the exercise of police power is to exercise police power, FUNAI is responsible for requesting the necessary cooperation from public security agencies, in accordance with the precept of Normative Instruction No. 005:

Art. 5. Funai may request public security agencies, especially the Federal Police, Armed Forces and auxiliaries, the necessary cooperation to protect indigenous communities, their physical and moral integrity and their heritage, when the activities necessary for this protection are proper to the competence of public security agencies. (FUNDAÇÃO NACIONAL DO ÍNDIO, 2006)

In relation to the Union, it is emphasized that the Constitution lays down the obligation of the Constitution to ensure the protection of the lands and rights of the Indians in Brazil (art. 215, § 1, and 231 of the CF). The Union is responsible for supervising/controlling the satisfactory performance of FUNAI's functions (which carries out a decentralised public service).

5.1 SOCIO-ENVIRONMENTAL RELATIONS AND CHANGES IN WAWI BASE

Dealing with specific Polo Base Wawi, it currently houses 607 people, located in the East Xingu, went through several changes that were narrated in a telephone interview by Winti Suya, Head of Local Technical Coordination of Wawi in Funai:

Good afternoon, a pleasure that you have contact with me to tell a little of the story about this change of the People Of Kĩsêdjê to a locality. Talking about change; during the historical period after contacting the Kĩsêdjê people, we lived for 40 years, after much struggle we achieved the demarcation, great achievement for the people and for the Cacique, we got the Wawi territory in the municipality of Querência, Mato Grosso.

In 2000 there was the move to the Polo Wawi, the Cacique always says that he grew up in this locality where it was the village of his childhood, an honor to return to the original installation... (SUYÁ, 2020)

Winti reported in an interview that the people have obtained several facilities, structural, as

well as support points for health, education and work, assisted by the Organs that deal directly with the welfare and indigenous health, being them National Indian Foundation (Funai), Special Indigenous Health District (Dsei Xingu) and the Socioenvironmental Institute (ISA). Thus, the inhabited site had the necessary facilities for the management of community projects, aiming at the circulating economy of this people, which is based on the production of pequi oil, flour and honey extraction, which are totally organic, but, over time, due to the monoculture of soybeans of the farms in the region, the plantations were moved by the demarcations, with deforestation problems at the established limits.

He assured in an interview that the community together with Cacique felt the changes resulting from the actions carried out on the farm lands, since the locality could have future problems, due to the deforestation of the limit that was affecting hunting, and the use of pesticides by air that affected the river, as well as the soil and took away the tranquility of the community with the high rate of noise pollution.

With the changes in vegetation, climate change began in the region, nevertheless, the lack of closed forest caused difficulties to arise when hunting, being one of the main sources of food, as well as the fishing that suffered from the contamination of the river and the plantations that were carried out there, thus began to seek food in forests far from the community, even in preserved environments within the farms near the dwelling place of the living community in the village.

The site whose ancient village was located suffered from the invasion of the farmers, who used the land for the implantation of pastures and the raising of cattle on the site. told:

A very great difficulty for the people and even the place that was the old village was invaded by the farmers who were compacted by cattle raising, the land was hard and there was only grass where the village was, we tried to produce, but all the time we had to fight to fight the cattle grass which affected the production.
(SUYÁ, 2020)

When it comes to contamination, Winti mentioned that the population began to get sick frequently:

Many diseases like flu, which always have because of smoke and dust, no-head flu, fever, headache, people have itches in the body and we began to feel and observe that maybe we are very much on the edge next to the planting of soybeans and so we started to have these problems. (SUYÁ, 2020)

He also reported that this was the biggest reason for the change of the community, since over time, the situation was getting worse, it was then that they decided for the definitive change:

The change happened because we need to change, the life, the people and the health of the population is more priority, there is no material or physical structure of work greater than the human being, we can fight to be able to build again the structures, help to work and so the People Kĩsêdjê decided to change and today we are living the tranquility , it's very good... (SUYÁ, 2020)

Thus, it argues that the health and quality of life of its people is the priority in its struggle that is focused on the construction of new structures in this new phase of the life of the Wawi Pole, stating that the changes occurred only for the good of the population and that gradually, with the help of the responsible Organs, the Pole will again have all the characteristics to meet the needs of the place.

He concluded the interview by saying that they are now happy in this new location and that nothing is more important than the safety of its people, so the Wawi Pole has become a safe place, of peace, which brings happiness and a new opportunity for development of that society that has formed, besides being able to produce its organic products for the marketing and consumption of its own.

6. ENVIRONMENTAL CRIMES AND SOCIAL CONSEQUENCES

When it comes to environmental protection, the Federal Constitution describes:

All have the right to the ecologically balanced environment, well of common use of the people and essential to the healthy quality of life, imposing on the public power and the collectivity the duty to defend it and preserve it for the present and

future generations. (BRASIL, 1988)

Thus, as stated in the above article, the right to the ecologically balanced environment is fundamental to all, being diffuse and of common use to the collectivity, essential for everyone to enjoy the minimum necessary for the quality of life, indispensable to the dignity of human life. Thus, the government and the community have a duty to defend the environment and preserve it:

§ 1 - In order to ensure the effectiveness of this right, it is the responsibility of the public authorities to:

I - preserve and restore essential ecological processes and provide ecological management of species and ecosystems;

II - preserve the diversity and integrity of the country's genetic heritage and supervise entities dedicated to the research and manipulation of genetic material;

III - define, in all units of the Federation, territorial spaces and their components to be specially protected, and the alteration and suppression allowed only through law, prohibition any use that compromises the integrity of attributes that justify their protection;

IV - require, in the form of the law, for installation of work or activity potentially causing significant degradation of the environment, a prior study of environmental impact, to which advertising will take place;

V - control the production, marketing and use of techniques, methods and substances that are at risk to life, quality of life and the environment;

VI - promote environmental education at all levels of education and public awareness for the preservation of the environment;

VII - protect the fauna and flora, sealed, in the form of the law, practices that endanger their ecological function, cause the extinction of species or subject animals to cruelty. (BRASIL, 1988)

With regard to environmental crimes, described in Law No. 9,605 of February 12, 1998, as well as their classification, they are divided into several categories, which may be against fauna, flora, due to pollution, urban planning and cultural heritage or resulting from public administration, affecting society directly or indirectly, in climate change, thermal inversions, acid rains, heating nuclei and even in the social sphere, when arising from disordered occupations.

It can be said that pollution problems, as well as all other criminal forms, are not only responsible to the public authorities, being the main responsible, but also to the community, which in turn can enter with popular actions and denunciations, assisting for the care of the collective good.

Among all the existing types of pollution, air pollution has gained prominence, as described by medical students in an article published through the Faculty of Medicine of the Federal University of Minas Gerais (UFMG):

[...] responsible for various effects on human health, which are expressed in various ways and result in increased morbidity and/or mortality from numerous diseases. Air pollution comes mainly from the burning of fossil fuels and, especially in large cities, originates from the daily emission of tons of solid and gaseous substances from industries and vehicles. With increasing industrialization and, especially, with the increase in the number of vehicles in circulation in recent decades, the problem tends to worsen if measures are not taken to reduce this aggression. (FERNANDES et al., 2010)

Since the industrial revolution, the greenhouse effect has been intensifying and the problems caused by it are still increasing, however, environmental problems are not guided only by this reason, as already mentioned, the increase in consumption brings with it a greater production of garbage that are repeatedly disposed of unduly in the environment, or in places that do not have adequate structures to solve this problem.

Pollution is present in all existing societies, from the most technologically developed, as well as in more far-fend societies, which in turn, by the emission of products for the cultivation of soil, directly affect the fauna and flora, for this reason, the existence of norms and decrees

for the use of means, requiring in both cases to follow norms and laws, as well as having strict supervision so that the parameters of care do not suffer undue changes and these do not commit environmental crimes, since they seek to produce for the increase of their economy, cooperating for the movement of the local economy, as described by Law 9.605/98:

Art. 54. Cause pollution of any kind at such levels that result or may result in damage to human health, or that cause the death of animals or the significant destruction of the flora:

Penalty - imprisonment, from one to four years, and fine. (LEI DE CRIMES AMBIENTAIS , 1998?)

Thus, it is observed that the inadequate way of using natural space, in addition to damaging it and impairing its existence, directly affects the desired quality for human health and its way of life.

7. CONCLUSION

Based on the reasons presented through the explicit themes, this article aims to show the environmental problems caused by urbanization and its development.

The problems mentioned will always exist, it is up to the living society in the affected scope and its rulers to seek ways to solve them, softening the consequences and cultivating the environment, properly using such resources, respecting and complying with laws and norms established for feats analogous to the idea of preservation.

Brazil has companies that seek innovative means of development, following in their codes of ethics planning aimed at greater sustainability. Thus, in addition to the concern with environmental preservation, most of them seek to employ people living in the context in which the company is, and thus, by generating jobs, it contributes to the increase of the economic growth of the place.

Society, together with the government that governs it, must aim and prioritize the well-being

of a whole, as occurred in the indigenous land at The Wawi Base Pole, since despite all the suffering and wear and tear of significant change, the need for the common good prevailed for such a decision.

It is necessary to provide extensive supervision of the competent agencies and the awareness of the population and entrepreneurs, who seek to establish companies and contribute to the movement of capital in the country, however, it is necessary that they be careful that environmental crimes do not occur, so their way of working must be shaped in the concern of guaranteeing capital according to the laws that seek to protect the natural environment.

Therefore, the government, by worrying about the social portions that live precariously, investing in quality of life, implementing the minimum for the existence of human dignity, providing basic sanitation, and cooperating for the healthy growth of the population, will achieve the resolution of some socio-environmental problems, considering that the collectivity and the common good are part of society, also included in the environment in which we try to develop in a sustainable, better and more humanized way.

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