revista online de extensão e cultura
REALIZAÇÃO

DOI 10.30612/realizacao.v9i17.16129
ISSN: 2358-3401

Submitted on July 06, 2022
Accepted on July 06, 2022
Published on July 30, 2022

LABORATORY OF INTERCULTURALITY, ARTISTIC DIVERSITY AND DIGITAL INCLUSION (LAIND/ODS 4)

LABORATÓRIO DE INTERCULTURALIDADE, DIVERSIDADE ARTÍSTICA E INCLUSÃO DIGITAL (LAIND/ODS 4)

LABORATORIO DE INTERCULTURALIDAD, DIVERSIDAD ARTÍSTICA E INCLUSIÓN DIGITAL (LAIND/ODS 4)

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Abstract: This proposal discusses the extension project "Laboratory of Interculturality, Artistic Diversity and Digital Inclusion (ODS 4)" (LAIND/SDG 4) developed in the space of the Federal University of Grande Dourados at the Jaguapiru Village/Indigenous Reserve of Dourados, in partnership with the University and the Federal Institute of Mato Grosso do Sul-Dourados. The proposal aimed to enable cultural and linguistic services and/or workshops, language teaching and technological development linked to a physical space of UFGD in the Jaguapiru Reserve, thus providing the necessary decolonization process for the interculturality of university and/or school knowledge and wisdom, aiming at the establishment of an ecology of knowledge in/of the University. This work aims to present the project and discuss the proposal in the light of interculturality.

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Keywords: border, rhizomatic critical interculturality, culture, education.

Resumo: Essa proposta discorre sobre o projeto de extensão "Laboratório de Interculturalidade, Diversidade Artística e Inclusão Digital (ODS 4)" (LAIND/ODS 4) desenvolvido no espaço da Universidade Federal da Grande Dourados na Aldeia Jaguapiru/Reserva Indígena de Dourados, em parceria com a Universidade e o Instituto Federal de Mato Grosso do Sul-Dourados. A proposta objetivou possibilitar atendimentos e/ou oficinas culturais, linguísticas, ensino de língua e o desenvolvimento tecnológico atrelados a um espaço físico da UFGD na Reserva Jaguapiru, proporcionando, desse modo, o necessário processo de descolonização para a interculturalidade dos conhecimentos e saberes universitários e/ou escolares, visando o estabelecimento da ecologia de saberes na/da Universidade. O presente trabalho visa apresentar o projeto e discutir a proposta sob a luz da interculturalidade.

Palavras-chave: fronteira, interculturalidade crítica rizomática, cultura, educação.

Resumen: Esta propuesta discute el proyecto de extensión del "Laboratorio de Interculturalidad, Diversidad Artística e Inclusión Digital (ODS 4" (LAIND/ODS 4) desarrollado en el espacio de la Universidad Federal de Grande Dourados en Aldeia Jaguapiru/Resguardo Indígena de Dourados, en alianza con la Universidad y el Instituto Distrito Federal de Mato Grosso do Sul-Dourados. La propuesta tuvo como objetivo habilitar servicios y/o talleres culturales, lingüísticos, de enseñanza de idiomas y de desarrollo tecnológico vinculados a un espacio físico de la UFGD en la Reserva de Jaguapiru, brindando así el proceso de descolonización necesario para la interculturalidad de los saberes y saberes universitarios y universitarios. o escuela, visando el establecimiento de la ecología del saber en/de la Universidad. El presente trabajo pretende presentar el proyecto y discutir la propuesta a la luz de la interculturalidad.

Palabras clave: frontera, interculturalidad crítica rizomática, cultura; educación.

INTRODUCTION

Critical intercultural education is a perspective under construction in the Brazilian educational field, and its consolidation in teaching, including in arts and technology education, involves the establishment of horizontal dialogues that articulate equality and difference between distinct conceptions of specific knowledge (of art and culture), requiring the overcoming of any relationship of knowledge/wisdom that configures essentialized hierarchies for its (complex) construction in school education at all levels.

To this end, it is necessary to destabilize the hegemony of so-called erudite knowledge of a Western Eurocentric and androcentric bias, as well as to deconstruct processes of non-existence of knowledge/wisdom of non-Western peoples by denaturalizing them as an exclusive reference of school culture. However, this does not mean advocating for their exclusion, elimination, or inferiorization of intercultural conceptions and practices of teaching in general and in the teaching of languages, arts, and technologies in particular.

The intercultural perspective is compatible with reflections on culture and with contemporary teaching and technological mediation, which affirms technology as a field of knowledge that includes among its principles the concern for cultural diversity, understanding the recognition of students' cultural references and the expansion of their horizons by creating access to other cultures and artistic manifestations.

In this educational trend, it is proposed that visual/formal elements cease to be seen as content in themselves and be addressed in the context of works as means of access to their meanings, relating to other human experiences in educational proposals aimed at dissolving the boundaries between popular and erudite. Themes, ideas, social and political aspects, previously overlooked by formalist study, begin to be valued, paying attention to artistic, cultural, and/or technological production in dialogue with diversity, multiplicity, and heterogeneity of perspectives, including digital and technological ones.

In this sense, having a space for integration between teaching, research, and extension, such as the space of the Federal University of Grande Dourados (UFGD) and the Federal Institute of Mato Grosso do Sul (IFMS) - Dourados Campus, in the Jaguapiru Village/Indigenous Reserve of Dourados, where we develop the extension project (approved in the UFGD Councils and in development) "Laboratory of Interculturality, Artistic Diversity and Digital Inclusion (SDG 4)" (LAIND/SDG 4), and which unites cultural issues with artistic and digital-technological issues, leads us to believe that this is a pertinent proposal, as it aims at the inclusion of languages, artistic and digital, and the full development of citizenship of the young people of the Jaguapiru Reserve of

Dourados. These issues align with the 2030 agenda, that is, with the Sustainable Development Goals proposed by the UN, as specified by SDG 4: "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all"; and with SDG 11 in its targets 11 and 11.4, in which culture has an essential role to play in SDG 11: "Make cities and human settlements inclusive, safe, resilient and sustainable." Target 11.4, in turn, calls for "strengthening efforts to protect and safeguard the world's cultural and natural heritage[1].

For Caterine Whalch (2012), Latin American interculturality is envisioned as a positively critical interculturality that asserts itself as a decolonizing vision between the hegemonic Eurocentric culture and cultures considered subordinate. It is an interculturality that fosters critical pedagogies that promote affirmations of Latin American knowledge, which, according to Edgar Lander (2005), were hijacked by hegemonic cultures. We need to improve the quality of teaching through the renewal of the traditional didactic approach, whose purpose has been none other than to strengthen the "monocultural" or "ghetto multicultural" and colonial model of our Brazilian society and all Latin American societies (some less, others more).

In this perspective, we propose the project "Laboratory of Interculturality, Artistic Diversity and Digital Inclusion (SDG 4)", with the aim of establishing a space for coexistence in a labor and intercultural form in Jaguapiru/Indigenous Reserve of Dourados, which can serve indigenous students of UFGD and the indigenous community of the Reserve in general. At the moment, we have two extension scholarship holders[2] who are teaching an initial Word course to 36 young people from the Jaguapiru community. The activity meets the objectives proposed by the project of services, courses, workshops and conversation circles, and the offering of computer courses.

1. TRANSVERSALITY: TEACHING, RESEARCH AND EXTENSION

Education is a fundamental universal right. Providing access to education is the main value that justifies the existence of an educational institution. The public university exists to guarantee free and excellent education, giving opportunities to people from all

[1] https://pt.unesco.org/fieldoffice/brasilia/expertise/education-sustainable-development. Acesso em: 10 jun. 2022.

[2] Emily Theissa Rosa de Souza (aluna de Geografia da UFGD) e Julieni Martins Benites (aluna de Pedagogia da UFGD).

social strata, ethnicities, beliefs or political alignments. Guided by democratic principles, we respect and recognize differences to promote the exchange of knowledge in a broad way.

It is the diversity of our academic community that guarantees the production of relevant knowledge, which extends its tentacles into all conditions: social, cultural, artistic, economic, political and environmental, promoting inclusion and well-being for Brazilian citizens. UFGD is more than a space for training professionals for the labor market: we are the place that forms critical and entrepreneurial subjects, capable of detecting and solving relevant issues for the development of our region. We produce technological innovations, qualify basic education by training excellent teachers, strengthen policies to combat poverty and illiteracy, and promote art and culture as instruments of citizenship and socio-identity inclusion.

The role of the University is strategic to expand the Nation's sovereign action perspectives in the global, national, regional and local context. Thus, the interconnection between teaching, research and extension is essential in this context. Thinking about this conception of university, associated with the (national and local) Extension Guidelines that describe as extension actions those that directly involve communities external to Higher Education Institutions (HEIs) and that are linked to student training, LAIND strengthens critical extension actions, important in the training of students and, mainly, the establishment of dialogue with the communities with which we work, towards the social transformation of Mato Grosso do Sul and our country.

UFGD, through the Dean of Extension and Culture (PROEX), obtained specific resources from the Federal Government and renovated and put into operation a computer lab in the Dourados Reserve, Jaguapiru Village. With the support and partnership of IFMS-Dourados, eight fully functioning computers were made available in the space where the LAIND/SDG 4 extension project is being developed, under the coordination of Professor Dr. Gicelma Chacarosqui.



Picture 1. LAIND Project Activity/Gicelma Chacarosqui.



Picture 2. LAIND Project Activity/Gicelma Chacarosqui.

2. CONCEPTS OF INTERCULTURALITY

Interculturality is a recently developed concept, despite this, there have been many researchers in communication, anthropology, sociology and marketing who have already focused on it. For this reason, we resume some of these understandings without, with this, having the intention of exhausting them, however, we infer to expand it. The notion differs

from multiculturalism and pluralism by its direct intention to foster dialogue and relationship between cultures.

Interculturality takes place when two or more cultures interact horizontally and synergistically. In Latin America, interculturality has a specific meaning: "[...] it is linked to the geopolitics of space and place, to the historical and current struggles of indigenous and black peoples and to the construction of social, cultural, political, ethical and epistemic projects, oriented towards social transformation and decolonization" (WALSH, 2006, p. 21).

For some theorists, interculturality is a philosophical, epistemological, political and pedagogical proposal that emerged in the 1970s, both in Europe and in Latin America, having completely different perspectives. The first as a response to the migratory processes of the European periphery and Africa. The second as a consequence of a rebirth of the original peoples through indigenous mobilizations and the development of the so-called "neo-indigenism in post-modern intellectuality" (TORRES, 2013, p. 25).

> Thus, it is assumed that interculturality is something that has always existed in Latin America because there has always been contact and relationship between indigenous and Afro-descendant peoples, for example, and the white-mestizo Creole society, evidence of which can be observed in the very miscegenation, syncretisms and transculturation that form a central part of Latin American-Caribbean history and "nature" (WALSH, 2009, p. 12).

From the duality of origin, two conceptions or attitudes about interculturality are developed, Functional Interculturality and Critical Interculturality, according to Catherine Walsh, a member of the Modernity/Coloniality group. The first conception, called Functional Interculturality, typical of the European message, is oriented towards the integration of African, Arab, Indian and Asian immigrants into the European society that welcomes them as indispensable labor for their economic growth processes. The objective of "social inclusion", and/or assimilation, of these minorities into modern European and North American societies, with a focus on cultural diversity, which, despite addressing the issue of social inclusion in the dynamics of national states, does not emphasize or contemplate the questioning of institutional and structural power patterns responsible for inequality, exploitation and domination.

The concept called Critical Interculturality has as its starting point or focus, specifically, the problem of power, seeking to directly combat issues of inequality, exploitation and domination, also questioning the pattern of racialization and all the injustices resulting from this posture. In turn, Critical Interculturality appears as a

phenomenon of resistance, of direct struggle against racism and oppression, being by definition anti-colonialist, reaching areas of territorial, political and cultural rights among which "in the first places is bilingual cultural education (EIB) that rejects colonial homogenizing education" (TORRES, 2013). That is,

> Functional interculturality assumes cultural diversity as its central axis, supporting its recognition and inclusion within national society and the State (uni-national by practice and conception) and leaving out the institutional-structural power devices and patterns - those that maintain inequality -, critical interculturality starts from the problem of power, its racialization pattern and the difference that has been built based on it. Functional interculturalism responds to and starts from the interests and needs of dominant social institutions; critical interculturality, on the other hand, is a construction of and from the people who have suffered historical submission and subalternization (WALSH, 2009, p. 12).

In Brazil, particularly in the Brazilian borders (especially in the Brazil/Paraguay border), there is a very different multicultural social scenario from this population: education in Brazilian schools is predominantly monocultural, maintaining the idea of division into ghettos within the same geographical space and a multicultural context. However, we know that in Mato Grosso do Sul, according to the Special Secretariat of Indigenous Health (SESAI/MS), the indigenous population totals 80,459 inhabitants, present in 29 municipalities, represented by eight ethnicities: Guarani, Kaiowá, Terena, Kadwéu, Kinikinaw, Atikun, Ofaié and Guató, who communicate in their mother tongue, these being: Guarani, Terena, Kadwéu, Guató, Ofaié and Kinikinaw[3].

According to data from the Demographic Census carried out by the Brazilian Institute of Geography and Statistics (IBGE), in 2010, the third region with the highest concentration of indigenous people is the Midwest region, with the state of Mato Grosso do Sul concentrating 56% of the region's population, second only to the North and Northeast regions. At UFGD, we have around 600 indigenous students enrolled, according to a survey by PROEX, therefore, thinking about actions that serve this community is thinking interculturally. In this sense, we invest in the concept systematized by Walsh (2001, p. 10-11) and cited by Candau (2008, p. 52):

> [interculturality is] a dynamic and permanent process of relationship, communication and learning between cultures in conditions of respect, mutual legitimacy, symmetry and equality. 1 An exchange that is built between people, knowledge, wisdom and culturally different practices, seeking to develop a new meaning between them in their difference. A

[3] Available on: https://www.secic.ms.gov.br/comunidades-indigenas Acesso em: 20 jun. 2022.

> space for negotiation and translation where social, economic and political inequalities, and the relationships and power conflicts of society are not kept hidden but recognized and confronted. A social and political task that challenges the whole of society, which starts from concrete and conscious social practices and actions and tries to create modes of responsibility and solidarity. [It is] a goal to be achieved (CANDAU, 2008, p. 52).

2.1 CRITICAL RHIZOMATIC INTERCULTURALITY[4]

The efforts of the last decade to serve a school that professed a bilingual intercultural education for the peoples of the border, including a school that served indigenous populations, were restricted to the Intercultural Border Schools Program (PEIF)[5], which officially ceased to function due to lack of funds from the Federal Government in 2015.

Thus, elementary education and high school education (recently reformulated) continue with almost 80% of Paraguayan children and young people, enrolled as Brazilians in border schools, with insufficient language teaching and in language (in this case, only the Portuguese language) for the reality of the border. Looking at this reality, and thinking about the concepts of interculturality in its two meanings (functional and critical), we believe it is interesting to observe border interculturality as a Rhizomatic Critical Interculturality, because the rhizome represents, in our understanding, the intrinsic processes within the scope of identity issues and political and cultural rights that emerge (often in an insurgent way) in border areas and that cry out for special attention.

From this, Rhizomatic Critical Interculturality[6] would have its epistemology derived from Rhizome, which is a descriptive or epistemological model in the philosophical theory of Gilles Deleuze and Félix Guattari (1995). The notion of rhizome was adopted from the structure of some plants whose sprouts can branch at any point, as well as thicken and transform into a bulb or tuber; the botany rhizome, which can function

[4] This concept was developed and deepened in a text published in the journal "Línguas e Instrumentos Linguísticos" under the title "Interculturalidade Crítica Rizomática e Línguas de Fronteira no MS Brasil" (Rhizomatic Critical Interculturality and Border Languages in MS Brazil). Available at: https://periodicos.sbu.unicamp.br/ojs/index.php/lil/article/view/8667918. Accessed: 29 June 2022.

[5] The PEIF is an action of the Ministry of Education (MEC) in partnership with universities, schools and education secretariats located on Brazil's borders with schools and educational institutions in neighboring countries.

[6] Article published in the journal "Línguas e Instrumentos Linguísticos". Available at: https://periodicos.sbu.unicamp.br/ojs/index.php/lil/article/view/8667918. Accessed on: 19 June 2022.

as a root, stem or branch, regardless of its location in the plant figure, serves to exemplify an epistemological system where there are no roots - that is, propositions or statements more fundamental than others - that branch according to strict dichotomies.

A rhizome neither begins nor concludes, it is always in the middle, between things, inter being, intermezzo. The tree is filiation, but the rhizome is alliance, only alliance. 1 The tree imposes the verb "to be", but the rhizome 2 has as its tissue the conjunction "and... and... and..." There is enough force in this conjunction to shake and uproot the verb to be (DELEUZE; GUATTARI, 1995, p. 35).

The rhizome does not allow itself to be led to the One (n), it escapes unity, therefore, we can define it as against closure, against pre-established rules, rhizomatic thinking is moving and opens up, germinating in all directions. Deleuze and Guattari (1995) propose for the reading of "A Thousand Plateaus" the same thinking strategy that they intend to present and develop throughout the work for the reading of the world: the rhizomatic approach that breaks with apparent linearity. They support what, in the Anglo-Saxon tradition of the philosophy of science, has been called anti-foundationalism (or anti-fundamentalism, or even anti-foundationism): the structure of knowledge does not derive, by logical means, from a set of first principles, but rather, it is elaborated simultaneously from all points under the influence of different observations and conceptualizations. This does not imply that a rhizomatic structure is necessarily flexible or unstable, however, it requires that any model of order can be modified: there are, in the rhizome, lines of solidity and organization fixed by groups or sets of related concepts. Such sets define relatively stable territories in the rhizome.

Following this same analogy to the parts of a tree, as some indigenous communities do among their members. Martins (2020) shows that in this process the idea of acculturation of Egon Schaden (1969) is intrinsic as the roots of the contact process, taking us back to an "anthropology of grandpa" as defined by the author explained in Welter and Martins (2013) which, in turn, gains robustness in the emergence of the thought of intraculturality of Aparício and Delgado (2014) as the trunk, reaching the division proposed by Ribeiro (1962), which generated fruits such as, for example, the Indian Statute itself, reaching the seeds as propagation and survival of the species, in the case of the tree, which would be the process of overculturality of Martins (2016), multiplied and propagated with differentiated and intercultural education.

2.2 THE BORDER

The border is differentiated by being a heterogeneous, intricate and mixed-race space, it is the space of differences, of the in-between place, where everything mixes and blends. Brazil has approximately 23,086 km of border[7], of which 7,367 km are maritime and 15,719 km border almost all countries located on the South American continent. Only Chile and Ecuador are left out. The internal border strip of the country, along its 15,719 km, corresponds to 150 km wide, covering 588 municipalities. Of this total, 72 municipalities are located in the border strip of Mato Grosso do Sul, where three cities are on the border line (Amambaí, Aral Moreira and Coronel Sapucaia) and five are twin cities (Bela Vista, Corumbá, Mundo Novo, Paranhos and Ponta Porã). The state borders two other South American countries: Paraguay and Bolivia. In the border strip, there are 13,640 basic education schools that offer early childhood education, elementary and high school, including public and private institutions with a total number of 2,627,797 students enrolled, according to the 2013 School Census.

These data make us think about the schools located in this border strip and reflect on whether this mixture of languages and cultures can become the first barrier to access and permanence in school, leading these students to school failure. This brief Brazilian situational and geographical overview is necessary for us to understand this border scenario that presents very specific characteristics and escapes the reality of other regions of the country. A region that needs a strong linguistic policy and the appreciation of cultural diversity, which promotes the integration of the region and guarantees an intercultural and quality education.

For Catherine Walsh (2012), Latin American interculturality is envisioned as a positively critical interculturality that asserts itself as a decolonizing vision between the hegemonic Eurocentric culture and cultures considered subordinate. It is an interculturality that fosters critical pedagogies, which promote affirmations of Latin American knowledge and which, according to Edgar Lander (2005), were hijacked by hegemonic cultures. We need to improve the quality of teaching through the renewal of the traditional didactic approach, whose purpose has been none other than to strengthen the "monocultural" or "ghetto multicultural" and colonial model of our Brazilian society and all Latin American societies (some less, others more).

[7] IBGE Data, source: http://teen.ibge.gov.br/mao-na-roda/posicao-e-extensao. Acesso em: 03 jul. 2014.

Brazil is a multicultural and mixed-race country par excellence, and the Brazilian borders potentiate this premise. By miscegenation we understand the mixture of cultures, not just of peoples who circulate on the border. We do not work with the concept of New Peoples, however, we will record that in "The Americas and Civilization" (1970), the anthropologist Darcy Ribeiro (1922-1997) defined New Peoples as peoples who were constituted "by the confluence of contingents deeply disparate in their cultural and linguistic characteristics, as a byproduct of European colonial projects" (RIBEIRO, 1983, p. 92). For the author, the basic feature of these peoples is mixed-race, both in their racial and cultural aspects. Ribeiro further argues that, in the meeting of peoples, emerged:

> (...) lingua francas as indispensable instruments of communication and built in syncretic cultures made of pieces taken from the different heritages that best fit their living conditions (RIBEIRO, 1983, p. 92).

These New Peoples, however, are not multiethnic nationalities, "since, in all cases, there was a violent formation process sufficient to compel the fusion of the original matrices into new homogeneous units" (RIBEIRO, 1983, p. 93). In the violence of this process, slavery appears as a decisive element, because, operating in a detribalizing way, it tore the "new creatures" from ancestral traditions to transform them into the sub-proletariat of the nascent society:

> In this sense, the New Peoples are a product, both of the reducing deculturation of their indigenous African tribal heritages, and of the selective acculturation of these heritages and their own creativity in the face of the new environment. (RIBEIRO, 1983, p. 94).

According to Schaden (1969), Darcy Ribeiro formulates practical recommendations for protectionist action such as: legalization of land ownership, organization of tribal economy, legal status of the Indian, medical assistance, education, specific measures for border indigenous people, work of religious missions and "use of anthropological knowledge for more efficient action in all sectors". And thus, the attempt of an asymmetric process gains strength.

Our paper expands Darcy Ribeiro's appreciations by allocating considerations that, in our view, are able to read the border in a hybrid, mixed, mixed-race way. For Ribeiro, the concept of New Peoples is closely linked to the concept of ethnic identity and historical updating. For us, in the case of the border, we are interested in the concept of miscegenation, as we believe this is the one that best describes the border identities

that in turn delimit belonging, pointing out demands for action for the dreams of the peoples who live on the borders.

Despite understanding the border as mixed-race, we know that the relationships between people from different cultures (even cultures that mix) in the semiosphere[8] of the border, which should be of intercultural respect and equality, still reflects, regrettably, colonial subordination. This situation of colonialism is expressed through prejudice, especially linguistic prejudice present in interpersonal relationships and, including, in curricular determinations, as the Law of Guidelines and Bases of National Education dictates that English is a priority in foreign language teaching and the state of Mato Grosso do Sul follows this premise.

3. A PLACE CALLED "BORDER": INTERCULTURAL SPACES

Dourados[9] is a municipality that is part of the border zone. The border space is culturally and linguistically diverse, and the coexistence of various cultures in the border space and border schools is a constant. The border is characterized by being a heterogeneous, peculiar, unique and singular zone (PEREIRA, 2014), where we can find two or more languages coexisting in the same space. According to Sturza:

> (...) the border assumes contradictory meanings, which are defined not only by geographical limits but also by social content. (...) at the base of every border concept is its nature constituted, first of all, by the latency of contact – contact of territories, contact of people, contact of languages (2006, p. 19).

Silva also brings a conception of border saying that:

> A border represents much more than a mere division and unification of diverse points. It goes beyond the geographical limit. It is a field of diversities. It is the encounter with the physical and social "different". And it is in this space that relationships are formed and deformed. They complete each other and give shape to diversity, to culture. Through

[8] The semiotic Universe is like a set of distinct texts and languages, united with each other, like a building constructed with various tiles. These various semiotic tiles form the great building of the semiosphere, not forgetting that the concept of semiosphere is linked to a certain semiotic homogeneity and individuality (LOTMAN, 1996, p. 12). Since all levels of the semiosphere, from the person of man to a text, are global semiotic units. They thus represent semiospheres placed within each other, where each manifests the property of being right or left in the space of dialogue (LOTMAN, 1996, p. 25). That is, each semiosphere has its own vision, understanding and interpretation. Therefore, when two semiospheres meet, one of the fundamental concepts of the semiotically delimited character arises: the border. (LOTMAN, 1996, p. 12).

[9] Dourados is located about 220 km from Campo Grande and 120 km from the Paraguay's border. Available in: : https://www.dourados.ms.gov.br/index.php/cidade-de-dourados. Accessed on: Jun 4, 2022.

> friendships and companionship, families, friends and brothers are formed (2011, p.63).

For Bhabha (1998, p. 19), "a border is not the point at which something ends, but, as the Greeks recognized, the border is the point from which something begins to become present." Lotman (1996) presents the border as an irregular, complex and mixed-race zone, a space of transit and fluidity. It is the space of differences, of the in-between place, where everything mixes and blends. For Lotman, also, the border is like a semiosphere, an important and necessary space for language and culture to exist, evolve and function. In this sense, Machado completes by saying that:

> In this space, nature and culture live a relationship of complementarity, completely altering the concept of border. Instead of a demarcation and dividing line, the border designates that segment of space where the limits are confused, acquiring the function of a filter (2003, p. 163-164).

As we can see, it is not possible to think of the border only as a demarcation line or strip that indicates where one country with its language, culture and traditions ends and another begins. The border is much more than that, it is the intertwining of languages and cultures, mixing what is placed, transforming into mixed-race something that "apparently" was pure while preserving the traits of each language and each culture. The concept of border is linked to the space of the semiosphere,

> (...) the semiotic space necessary for the existence and functioning of language and culture with its diversity of codes. (...) The semiosphere concerns diversity, a condition for the development of culture" (MACHADO, 2003, p. 164).

Semiosphere is where semiosis between languages and cultures coexist and coevolve, filtering and adapting these relationships. In the view of Chacarosqui-Torchi, semiosphere,

> (...) is a semiotic space, within which communication processes and the production of new information take place. It is impossible to have semiosis outside the semiosphere. The concept of semiosphere corresponds, therefore, to the connection of systems and the generation of new texts. It is a space that allows the realization of communication processes and the production of new information, functioning as a set of different texts and languages (CHACAROSQUI-TORCHI, 2008, p. 7).

Faced with this unique, mixed-race, intercultural scenario, we take the intercultural thinking of the semiotics of culture as the theoretical basis for this research, believing that it is the theory that explains these border relations and that seeks to

"understand communication as a semiotic system and culture as a unified set of systems, or rather, as a large text" (MACHADO, 2003, p. 164 – 165).

Studies focused on culture as systems of signs were born in the Department of the University of Tartu - Estonia, in the 1960s, giving rise to the Tartu-Moscow School, with Yuri Lotman as its great name. The semiotics of culture arose from the need to try to understand the problems of language, "not as a general theory of signs and meanings, but as an applied theory aimed at the study of mediations occurring between diversified phenomena" (MACHADO, p. 25). An example of this would be to study cinema as a language. Thus, the Tartu-Moscow School was constituted as a space for discussions between researchers who sought to understand the role of culture in language, that is, language in its various cultural manifestations.

In the conception of the Tartu-Moscow School, "culture is a set of non-hereditary information that is stored and transmitted by groups in differentiated domains of manifestation of life" (MACHADO, 2003, p. 157). It is constituted by a set of information that each social group accumulates during its coexistence with the environment and in the process of filtering and adapting transmits to others through cultural manifestations.

In the scenario of our Brazilian borders, we clearly see the Portuguese, Spanish and Guarani languages coexisting within the border semiosphere, each with its cultures, customs, beliefs, and none is annulled by the other, none prevails over the other, on the contrary, they learn to coexist, filtering and adapting their forms. According to Machado, "cultures do not cancel each other out, but provide other injunctions" (2003, p. 32) and for Bakhtin, "the other culture only reveals itself in its completeness and depth to the eyes of the other culture (and does not give itself in its fullness, as other cultures will come that will see and understand even more)" (1997, p. 368).

In this sense, as Martins (2018) affirms, to achieve overculturality as cultural survival, it is necessary to go through an intraculturality, when it presupposes self-acceptance and self-recognition to achieve internal personal or community development, as it seeks, above all, self-realization of the subject, and the means to achieve it is nothing more than the recognition and interaction with the other, based on dialogue, respect and acceptance of differences, denying often camouflaged prejudices.

The cultures present in the border semiosphere dialogue with each other and this dialogue happens from what each one has different and common in relation to the other, that is, "when two individuals (or systems) meet, they share experiences through a process

of experimentation of the other: one 'sees' the other from their own experience, from their own notion of themselves" (VELHO, 2009, p. 253).

Thus, Bakhtin's thinking is valid here, when he affirms that,

> A meaning reveals itself in its depth when it meets and touches another alien meaning; it is established between them as a dialogue that overcomes the closed and univocal character. We formulate to an alien culture new questions that it did not formulate itself. We seek in it an answer to our questions, and the alien culture answers us, revealing itself in its new aspects, its new depths of meaning. (...) The dialogical encounter of two cultures does not lead to their fusion, confusion; each of them preserves its own unity and its open totality, but they mutually enrich each other (1997, p. 368).

CONCLUSIONS

It is in the complex scenario of borders that we find thousands of children and adolescents living with this diversity of languages and cultures. Faced with this, it is necessary to think of a curriculum that contemplates this reality, enabling the integration of all educational processes in order to build a political-pedagogical project that has interculturality as its starting point.

It is perceived to be very important to respect the linguistic differences that these students bring with them, promoting a democratic coexistence between the different cultures that are circulating in the spaces, including the school, integrating them in a way that does not annul their diversity through the mutual enrichment proposed in intercultural models. For Russian semioticians, culture is understood as language and this language is "the link that unites different domains of life on the planet" (MACHADO, 2003, p. 25).

Thus, language is not separated from culture, one does not exist without the other, in fact one is inside the other in a complementary way, that is, "Man appropriates the world by studying the language, deciphering the relative text and translating it into a language that is accessible to him. Language and culture are indivisible" (MACHADO, 2003, p. 157-158).

To deny this complementarity of concepts and cultures in contact is to dismiss the possibility of enriching ourselves in sums of cultures between the different ones, it is to try to limit the identity of the individual to a single geographical space, disrespecting the right to come and go, to choose a nationality, and to individual and collective freedoms as well preached by Human and Fundamental Rights regarding human dignity.

When we propose a project of digital, intercultural inclusion, we also think of linguistic democracy, transversality and an integrationist way of uniting ancestry and contemporaneity. In this perspective, LAIND/SDG 4 presents itself as an intercultural challenge, because interculturality needs to be a daily practice and not just subjective discourses.

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