Múltiplos saberes da diversidade em rede: conexões interculturais no debate da inclusão digital na perspectiva dos povos da floresta

Multiple knowledge of network diversity: intercultural connections in the debate over digital inclusion with respect of the people of the forest

Múltiples saberes de la diversidad en red: conexiones interculturales en la discusión de la inclusión digital en la perspectiva de los pueblos de la floresta

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Resumo

O artigo analisa a questão relativa à inclusão digital no espaço amazônico, enfocando as razões para inclusão digital/intercultural; os múltiplos saberes culturais existentes; a implementação das novas tecnologias da informação e do conhecimento, a partir da etnologia na cibercultura; além de buscar compreender essa nova inclusão digital pautada nos reais interesses dos povos e das populações tradicionais da Amazônia. Enfatiza as propostas de inclusão digital presentes na agenda de governo, com o objetivo de questionar a dificuldade de acesso por parte de populações ribeirinhas, quilombolas e indígenas, tendo em vista que as políticas públicas de inclusão digital não se estendem a essas populações. Com este estudo de caráter ensaístico, chegou-se à conclusão de que ainda há muito a ser feito pelas populações tradicionais da Amazônia, a começar pelo reconhecimento de suas culturas e da conquista da cidadania.

Palavras-chave: Inclusão Intercultural e Digital. Etnologia e Cibercultura. Sustentabilidade.

Abstract

The article analyzes digital inclusion in the Amazon, focusing on the reasons for digital/intercultural inclusion; multiple existing cultural knowledge; the implementation of new information technologies and knowledge, taking into account ethnology in cyber culture. Additionally, it seeks to understand this new digital inclusion based on the real interests of the peoples and traditional populations of the Amazon. It emphasizes the digital inclusion proposals present on the Government agenda, in order to question the difficult access by riparian, indigenous and Quilombola (descendents from Afro-Brazilian slaves) populations, considering that public policies for digital inclusion do not reach these populations. With this study in essayistic nature, we have come to the conclusion that there is still much to be done for the traditional peoples of the Amazon, starting by recognizing their cultures and the achievement of citizenship.

Keywords: Digital and intercultural inclusion. Ethnology and cyber culture. Sustainability.

Resumen

El artículo analiza el tema de la inclusión digital en la regiónamazónica, con foco en las razones de la inclusión digital / intercultural, los múltiples saberes culturales existentes, la implementación denuevas tecnologías de la información y del conocimiento, a partir de la etnología en la cibercultura, además de tratar de entender esta nuevainclusión digital basada en los verdaderos intereses de los pueblosy las poblaciones tradicionales de la Amazonia. El texto enfatiza laspropuestas de inclusión digital presentes en la agenda de gobierno, con el objetivo de cuestionar la dificultad de acceso de las poblaciones ribereñas, quilombolas e indígenas, una vez que las políticas públicasde inclusión digital no incluyen estas poblaciones. Con este estudio decarácter ensayístico, se concluyó que aún hay mucho por hacer por lospueblos tradicionales de la Amazonia, empezando por el reconocimientode su cultura y la conquista de la ciudadanía.

Palabras clave: Inclusión Intercultural y Digital. Etnología y la Cibercultura. Sostenibilidad.

Introduction

In recent years, issues such as the democratization of access to information and communication technologies, with the internet as a main tool, have introduced important reflections about new benchmarks on the recognition of the traditional peoples of the Amazon.

The purpose of this work is to bring a contribution not only to the discussions being held about the digital divide, but, above all, to the discussions that seek specific and differentiated inclusion, as far as the traditional peoples of the Amazon are concerned. In this sense, the democratization of digital technologies must acknowledge the interrelationships that exist in the Amazon, including the analysis of determinants in the process, the role of the players involved, and the current displacements of the concept of digital inclusion.

Taking the cultural and regional aspects of each community as an anthropological reference, one can observe the increase in the power of alternative actions of intercultural/digital inclusion, and the emergence of a development profile, with an emphasis on social and environmental sustainability. We believe that the reflections on social practices in a context that has resulted in marginal and perverse "inclusion" involve necessary coordination with entities that currently play an important role in the implementation of projects and actions aimed at the generation of work and income.

It is worth mentioning that creating a new democratic and participatory model of what has been named digital inclusion is not an easy task, because it presents the possibility of analyzing the transformations of traditional cultures under the new electronic communications system, resulting from new information and communication technologies.

Unprecedented discussions about digital inclusion have brought the most diverse concepts to the academic scope. But we do not pay attention to whether the definitions are those desired by traditional populations when we conceptualize digital inclusion.

Traditional populations must have a say in how digital inclusion should be carried out, inclusion that may lead to a social inclusion experience, paving the way for Amazonians to determine the direction that they want to give to their future and to that of their territory.

Bilingual and differentiated education spaces are built as rights and policies amidst the symbolism of the living space of these populations. These spaces, which are multidisciplinary and seek to dimension the knowledge of racial-ethnic relationships in indigenous school education, favours mainly the understanding of cultural diversity from the National Curriculum Parameters for Primary Education (BRASIL, 1997, p. 6), with a proposal which approaches

> knowing and valuing the diversity of Brazilian cultural heritage, as well as the socio-cultural aspects of other peoples and nations, taking a stand against any discrimination based on cultural differences, social class, beliefs, gender, ethnicity or other individual and social characteristics.

In the meantime, a new cyber culture[1] is taking shape; it requires that a culture of mobilization be expanded to create quality socio-educational strategies in several traditional communities. It is a context in which the definition of inclusion is characterized by the advances in collective consciousness as a practice of the achievement of Brazilian citizenship.

[1] Cyber culture is a term used to define the social arrangements of communities in the virtual electronic space. Such communities are extending and popularizing the use of the internet and other communication technologies, thus enabling greater rapprochement among people from all over the world.

Reflecting on the complexity of the process of digital inclusion opens an opportunity to understand the difficulties that arise especially for anthropologists and ethnologists to discuss the recovery of traditional knowledge.

It is our concern that digital and cultural inclusion be present in the growth of indigenous media, broadening the possibility of empowerment of issues in the environmental, social and educational aspects.

Reflecting on digital inclusion in a differentiated manner means opening new fields for the construction of citizenships, which are present in Information Technology (IT), in the defence of indigenous rights, and in the exchange of information interwoven in networks.

The school is not the sole locus of knowledge for the debate about digital inclusion; instead, it also takes place in universities, non-governmental organisations and in the discussions of education scientists about the impacts of the network society and its relationship with traditional knowledge.

In this scenario, criticism to social inclusion policies reappears: these policies are seen as universalist policies, without taking into consideration that the digital inclusion of vulnerable populations is not a common problem, because it requires specific and macro social policies, thus giving rise to a digital inclusion process that gives little importance to the structure of Amazonian communities.

The key point for social inclusion is diversity. However, unfortunately, digital inclusion programs are unable to share and host context switches for the accomplishment of diversity policies.

We are interested in searching for another vision on digital inclusion with different paces, with effective changes in structuring models imposed by public policies. For the riparian populations of the Amazon, this vision must not be a means to adapt them to the requirements of insertion into the global village, but rather a means of transformation to include subjects, connecting them to a commitment to social inclusion.

This work is divided into three paths. The first part is an introduction. The second part deepens the discussion regarding new digital inclusion. We will cover the space of cyber culture and its relationship with Ethnology[2] as a science of human plurality, with a view to understanding the opportunities to include Amazon peoples and communities – in the network –, providing digital interaction between cultures and knowledge. The third part brings the discussion regarding digital/intercultural inclusion, which is an idea of digital inclusion based on diversity and

[2] Ethnology is the study of (or science that studies) the facts and documents generated by ethnography as part of cultural and social anthropology, seeking to analyze cultures analytically and comparatively.

concrete relationships among the peoples of the forest, as opposed to digital inclusion programs that disregard the aspirations and interests of the peoples of the Amazon.

If we can at least provide more subsidies for the reflection on digital inclusion in the Amazon, we will have achieved the objectives we have proposed to ourselves.

Digital inclusion and the search for technological access leveraged by the real interests of the peoples of the Amazon

A problem that always rises when work about digital inclusion begins is the constant affirmation in the academic field that this process fails for not having incorporated the human, social and historic rights of minority peoples, omitting the elements of the promotion of specific and differentiated digital inclusion.

This problem leads to the reflection that, in fact, the conclusions about what digital inclusion is have no value, because they are concepts and practices which are disconnected from the real interests of the riparian and traditional populations of the Amazon.

In this context, traditional populations still have little presence. This means that the cyberspace curtails cultural diversity and makes invisible cultures and indigenous cosmologies and African origin; it becomes a space for formation and information that has not been absorbed by the concepts of inclusion, which is merely in the intellectual plane.

What hinders Indians' inclusion in cyber culture is the:

> [...] dissemination of the consensus that Indians are not producers, but rather assisted individuals, a notion that sustained the development implemented in Brazil after 1964, and which to this day still influences social programs, through an ideological content that disregards the cultural diversity of Indians, caboclos (a Brazilian half-breed of white

and Indian) and black peoples, understanding them as poor cultures, and therefore, without priority (ASSIS, 2006, p. 36).

Digital appropriation by means of ethnology in cyber culture, supported by Social Technology (TS)[3], brings a new concept of diversity, of ethno-development and culture as a repertoire of practices and the recognition of the basic condition of traditional peoples.

The need to address the issue of access to New Information and Communication Technologies (NTICs) by the traditional peoples and communities of the Amazon stems from the perception of the incipient reflection process on the practices of digital democratization and the multiple possibilities of defining it, by thinking the plural reality of the Amazon, as intercultural/digital in a space in which nature, technique and culture are articulated.

It is necessary, therefore, that they are effectively included. However, such inclusion must highlight the possibilities, potentials and advantages that Information and Communication Technologies (ICT) provide to cultural diversity and to the emancipation of subjectivities and knowledge.

Cultural diversity has the ability to "reinvent" a rich and varied world, which increases the range of possibilities and nurtures human capacities and values, thus being one of the main engines of sustainable development for communities, peoples and nations (UNESCO, 2007)[4].

It is clear that the responses to the public policies of digital inclusion, demanding differentiated proposals for digital inclusion, depend on the place, social organisation and pedagogy of a given population.

For centuries the Amazon has been understood as a "lower circuit", as an unproductive territory, which confirms that, as far as the Amazon is concerned, the national and international news highlight the alarms related to poverty. But, contrary to what is assumed in municipalities covered by the forest, we see territories with potentials, strength, capacity and competence. This imposes a dual challenge on the technological and social sciences. It enables understanding that technology transforms the

[3] Social technology is any product, method, process or technique created to solve some kind of social problem that meets the requirements of simplicity, low cost, easy applicability (and re-applicability) and proven social impact.
[4] Cultural diversity, quoted from the Plan of the Creative Economy Secretariat of the Ministry of Culture.

social reality (even in the face of the uncertainty regarding the concept of digital inclusion). It also creates wealth-generating capacity adapted to cultural phenomena presented by traditional communities.

In view of the needs of an increasingly globalised world, we see that another proposal for digital inclusion – when appropriated by indigenous peoples and directed to meeting their current needs – can be an instrument for strengthening indigenous identities and cultures, and a possible channel to achieve the desired citizenship. The work perspective of combating social exclusion, a priori, has to estimate protection levels that ensure the exercise of citizenship, enabling the autonomy of life of the peoples of the forest.

The idea of digital inclusion as a "fad" still exists in Brazil, supported by isolated and superficial actions that work on bridging the digital divide, thus resulting in detachment from pedagogical actions that involve the whole community. Another proposal for digital inclusion defended in this work aims at strengthening civil society, in addition to being less political, and relating with the practice of learning, teaching and promoting change.

Such social inclusion as seen by the populations of the Amazon is liberating, and does not impede the maintenance of their otherness, their technologies and innovations. Each community becomes capable of developing its own strategies of socio-cultural communication in the network and takes advantage of cultural, social, technological and economic assets.

Working with indigenous peoples and traditional communities means not so much offering a closed package of knowledge, but placing education at the service of a community that will shape the universe of knowledge, according to its needs, its moments and the concrete dynamics of its sustainable and collective development.

The educational proposal of Indigenous School Education must go beyond multicultural education. Its main challenge is to link up with Information

Technology (IT)[5], providing access to technological instruments, from the conventional class to cheap and modern Community TV systems. The New Information and Communication Technologies (NTICs) can be used in a pedagogical design in which the educator acts like an "initiator" of local potential rather than as a source of knowledge.

In villages, new movements arise to defend indigenous causes, human rights and environmental conservation: they transform the internet into an essential tool to spread information, to organize and to mobilize. New technologies change the nature of the community for the sake of the whole group.

In Brazil, the term digital inclusion is very recent and unknown to most Brazilians who live far away in the Amazon. There is a misunderstanding both in terms of conception and as regards its multiple ways of implementation.

Currently, the process of digital inclusion can be defined as:

> a set of public policies that relate to learning that is necessary for the individual to circulate and interact in the world of digital media, as a consumer and as a producer of content and processes. Thus, there is an intrinsic relationship between access and use. It is from the use that people make of information that the levels or kinds of digital inclusion can be distinguished (BAVA, 2004, p. 40).

Nevertheless, the discussion on digital inclusion has basically centered around one of its pillars, which is access to the use of equipment, computer programs, and browsing. However, democratization actions of digital technologies go beyond. They signal to two fundamental goals: one, of a nature that seeks to equalize opportunities and access; and another one, of formative nature – related to the learning needed so that players and social subjects can interact in the world of digital media.

Education for multiculturalism develops skills and abilities that allow for the articulation of several spaces of diversity and knowledge in which symbolisms, knowledge and cultures transit.

[5] It is the area of knowledge responsible for creating, managing and maintain information management by means of devices and equipment to access, operate and store data, in order to generate information for decision-making.

However, governments give no indications that they will involve traditional peoples in the process of appropriation of technologies; indigenous technologists are not seen as able to apply new technologies in their communities. Technologies associated with knowledge and understandings of the environment are not developed in the Amazon.

Therefore, universities are hardly committed to the formation of indigenous researchers, because it requires not only the implementation of new technologies, but also the appropriation and giving of new technological meaning in terms of the empowerment of vulnerable peoples.

Nowadays, what is seen is that social exclusion happens due to the way digital technologies are designed and performed in academia: always on the wrong side of democratisation, without needing to be consolidated at different spaces. However, universities are still not democratic for broad digital access, because even native knowledge ultimately becomes incomprehensible to traditional populations when transformed into scientific language.

It is a double exclusion because the scientific language eventually blurs the access to scientific and local knowledge. Moreover, the problems and dilemmas faced by the population of the Amazon are not recognized as legitimate themes by academia. Thereby, a strong and organized scientific community is not established to research solutions to the problems of traditional peoples. And when solutions are found, they are not distributed so as to cause a significant impact to improve the quality of life of the population.

The technological instrumentation of the Information and Communication Technologies (TICs) is not only a right: it is also a need of the traditional peoples and communities of the Amazon and a desire of Brazilian society, insofar as indigenous peoples currently manage more than 13% of the national territory; this percentage rises to 23% in the legal Amazon. It means not only ensuring access, but providing full and differentiated digital inclusion conditions so that they can "bring to the network" their desires for public policies

of diversity, enabling the reconfiguration of inclusion from the perspective of those excluded.

Intercultural/digital inclusion

The concept of intercultural/digital inclusion applied to technology insertion in the Amazon increasingly demands new approaches, which transcend the mere implementation of scientific and technological knowledge available to communities. This new concept is embodied in the possibility of dealing with connections among different ethnicities, providing interwoven networks and sharing multiple knowledge.

Considering that the scope of digital inclusion requires the attention of all sectors, new intercultural/digital inclusion aims at a type of learning that we still lack: finding creative ways, in a public and democratic fashion, to a differentiated and sustainable process of digital inclusion that reaches all cultural dimensions of Amazonian peoples and communities.

However, there are debates against such inclusion, which prevent or hinder a deep discussion about the process of digital inclusion to specific ethnic groups and with less chance of being digitally included; more than that, there are debates that suppress or attempt to prevent the implementation of public policies based on diversity.

In the Amazon, we have a big gap concerning information technology, particularly in indigenous territories, even more so because at different political and institutional instances of contemporary Brazil there is a colonialist attitude in relation to indigenous peoples. Indians are still understood as invisible and less important, stereotyped images that require deep criticism and rupture.

According to Gates (1995, p. 50) such a situation worsens "if we are not able to establish a solid field to discuss ways in which digital inclusion may be carried out". However, the feasibility of an effective work requires precise knowledge of the peoples and communities that inhabit that territory immersed in the forest.

To deny the inclusion of multiple ethnic groups the access to TICs is to deprive them of their status as subjects, deepening inequality and preventing social players from structuring and organizing themselves, which results in new collective forms of resistance against oppression.

Those "excluded from the forest" are not only physically, geographically or materially rejected, but they are further rejected for all the riches of their values that are not recognized; as a result, there is also cultural exclusion.

Hence the need for intercultural/digital inclusion: knowledge which is still under construction which demands commitment to strengthening the guarantee of access to technologies by means of the consolidation of channels open to the participation of many players in decision-making processes of public interest.

Ethnology in cyber culture

The insertion of new technologies in traditional communities of the Amazon is a recent phenomenon and involves the relationship among distinct groups, with specific forms of appropriation of TICs. This makes us think of Ethnology in cyber culture not dealing exclusively with the material culture of the peoples, but rather, and above all, stimulating the interaction among cultural groups in digital environments.

Erny (1982, p. 17) discusses this field of ethnology by stating that "[...] when ethnology is taught, it should be noted, however, that it is sometimes difficult to answer what ethnology really is. A science is not defined only by the subject that it covers, but also according to the way in which such a subject is addressed and how one intends to work".

The ethnology of the Amazon is especially suitable to a reflection on cultures and social groups with their own and specific form of appropriation of TICs and inclusion of Amazonian communities in the global/digital village: it is primarily interested in what is different, it privileges the contact with human reality, it intends to research into

the unconscious level of social life, it has always pursued an ideal of total approach, it seeks to learn about cultures as those who live in such cultures perceive them, and it logically reaches the comparison (ERNY, 1982).

For an analysis of the traditional peoples of the Amazon, ethnology can provide material for more general social or cultural – or even philosophical – anthropology, going beyond cultural diversities, but relying on them to deepen the critical analysis, with specific cultures as subject matter.

In that light, according to Bauman (2005), for traditional peoples to perform technological appropriation with a new meaning, this appropriation must be implemented within criteria which do not deny their roots or their histories. It should be a type of inclusion which is able to bring these people into the problems of their populations, proposing networked intercultural dialogues about the concerns of the community.

The ethnicities of Brazil were not considered a priority in social programs, which led Indians and riparian populations to organise themselves in associations to demand their participation or inclusion in policies to combat the digital divide. Why would the traditional populations be excluded? Why would they have to remain at the margin of the technological process? According to Lévy (1999, p. 20), digital inclusion brings with it the issue of the divide, and the growth of cyberspace causes social divide: "Does cyber culture cause divides? This is obviously a central question in a world society in which exclusion (i.e., the contemporary form of social injustice) is one of the main diseases.

In a networked society, everything is interconnected: people, spaces, technologies. Surowiecki (2006) identified this process as the wisdom of masses, because different networked groups share information and results. On the other hand, Lévy (1998) points to collective intelligence: an intelligence that, distributed throughout, incessantly valued and coordinated in real-time, results in the effective mobilization of groups and movements that seek not only satisfaction, but the recognition of their cultures, identities and aspirations (Ibidem).

It is in this context that ethnology as a science of diversity and particularism becomes indispensable to giving us the idea of the technological insertion process of traditional peoples of the Amazon from intercultural/digital inclusion arising in the scope of indigenous and Quilombola spaces of the themes that arise from diversity and the anxieties of the peoples of the forest.

Thus, it is necessary to consider that the populations of the Amazon have built an organization based on principles aimed at the conservation of nature, ancestry, the collective use of land, and family relationships, thus forming differentiated territoriality. They have endured throughout history and established organisations that represent their categories, establishing a political claim process based on visibility and the recognition of rights.

The democratization of the access to technology has been adopted in varying degrees by national governments; so far they have been implemented in the form of public measures linked to political parties. However, initiatives of the private sector, civil society, transnational companies, and international organizations have already created some measures of digital inclusion.

The current government's plan for digital inclusion must give importance to the democratization of access to TICs as a public policy based on two assumptions: recognizing that the digital divide widens poverty and hinders human development and that today the right to communication is synonymous with the right to computer-mediated communication; therefore, it is a matter of citizenship.

Those preparing digital inclusion programs never included diversity in their agenda as a phenomenon or concept that extends far beyond access. According to Silva et al. (1996), Amazonian diversity refers to the varieties of groups, ethnic groups, individuals, socioeconomic conditions, social trajectories, geographical origins, territorial displacements, world views, cultural practices, beliefs, religions, etc. Therefore, it is nowadays difficult to establish policies for digital inclusion in the communities of the Amazon.

In the context of Brazilian Government programs, digital inclusion arises as a measure or pro-access/use program. It is the marginalization of large sections of the population that, for lacking minimum living conditions, generally do not have minimum guaranteed access to information technologies, which are key elements for the integral formation of the human being with regard to the access and use of information. However, in this scenario, the elimination of the digital divide is not articulated with other policies to combat several social inequalities.

According to Sawaia et al. (2001), we do not have a proposal for inclusion, but rather of social inclusion, because society excludes to include, and this transmutation is a condition of an unequal social order, which implies the illusory nature of inclusion. Therefore, instead of inclusion, what one sees is the inclusion/exclusion dialectic, especially with regard to traditional populations.

In summary, exclusion is a complex and multifaceted process, a configuration of material, political, relational and subjective dimensions. It is neither a thing nor a state; it is a process that involves man as a whole and his relationships with others.

According to Foracchi (1982), the concept of social divide is dynamic, referring both to processes and their consequent situations. More clearly than the concept of poverty, very often understood as referring solely to income, it also establishes the multidimensional nature of the mechanisms by means of which individuals and groups are excluded from social exchanges and practices, and from the rights to integration and identity. It simultaneously encompasses the fields of housing, education, health and access to services.

In the Amazon, in relation to the current situation of traditional peoples, economic policies ultimately lead to precarious and marginal inclusion policies. Unfortunately, reflections and analyses have not been produced from horizons necessarily critical in relation to these communities' current scenario. The understanding of the cultural, ethnic and social environments in which they will be inserted is a necessary condition for

them to be effective and to become tools of mediation among cultures and transformation of realities.

The space of ethnology in cyber culture warns to the conditions among the possibilities of recognizing networked traditional knowledge, promoting the exchange of knowledge and the effective public participation of Amazonian populations in decision-making in favour of sustainability and the environment.

Thus, technology prompts "ecological" change: it completely changes the relationships in the environment in which it is inserted. The key, therefore, is to know the extent to which the new media/technologies change the concept of knowledge and ultimately what education is – not purely technical education, conceived merely as training for the use of equipment, but education that uses technology as an object of study, so that subjects are not used or abused by it (POSTMAN, 2002).

We believe that a first step in this direction is to recognize that the inclusion that has been carried out today ends up denying difference or silencing it. Accordingly, it is proposed – by means of a specific and differentiated process of digital inclusion – to emphasize the difference and to ensure, through the use of technology, that different identities and cultural interfaces present in a given indigenous or quilombola context express themselves in networked digital spaces.

Another important element of digital inclusion is the empowerment of rights, especially by guiding social players that have less power in information society and lower chances of influencing political decisions and collective processes due to the advent of globalization. Empowerment promotes their organization and active participation in society.

Therefore, the process of digital inclusion is also an affirmative action, designed to develop strategies and methodologies to strengthen the power of vulnerable groups so that they can fight for equal conditions

of life in societies marked by structural mechanisms of inequality and discrimination.

Another key aspect of ethnological digital inclusion is training for citizenship, capable of subsidizing "excluded peoples" to recognize the asymmetries of power, to solve conflicts, and to promote solidarity reactions.

In this sense, what are the effects of public policies of digital inclusion on the empowerment of rights, and what are the challenges of traditional populations to the extent that they demand efforts to the promotion of a social world which is more sympathetic and which recognizes diversity?

However, we advocate a democratic perspective of technologies, which proposes the free and interactive open access to TICs, in order to accentuate interculturality, for considering it the most appropriate to fight digital divide. We also advocate inclusion that offers a new and impressive context, in which identity and knowledge of the internet are strengthened.

Digital inclusion in an intercultural perspective aims at promoting education for the recognition of otherness and the dialogue among different social and cultural groups. One certainly has to take into consideration that every culture has its roots and that they are dynamic and historical.

According to Walsh (2001, p. 10-11), interculturality is "an exchange that is built among people, knowledge, culturally diverse practices, seeking to develop a new meaning among them in their difference."

In turn, Candau (2010, p. 16) reinforces that "interculturality guides processes that are based on recognizing the right and the fight against all forms of discrimination and social inequality". According to research carried out by Fleuri (2000, p. 91):

> interculturality refers to a complex field of debate among the various
> ideas and proposals that face the issue of the relationship between

different socio-cultural identity processes, focusing specifically on the possibility to respect differences and to integrate them into a unit that does not annul them.

Rethinking digital/intercultural inclusion is a major challenge of cultural recognition and the strengthening of traditional knowledge. It further refers to the construction of digital content and the sharing of knowledge from a political perspective. It is a fight for recognition and rights to citizenship that also spreads in networks. The "peoples of the forest" take part in these networks as dynamic populations, with the ability to understand and articulate technologies, combining them with the common interests of each ethnic group.

It is also necessary to think, in general, about what the benefits and implications of technology on social relations in the Amazon are, for the sake of differentiated and specific digital inclusion able to re-establish respect for differences, broadening the meaning of the habitat of indigenous populations.

Final Comments

The process of reducing the digital divide brings new possibilities for peoples and traditional communities that have been historically passive objects of assimilationist indigenous and patronizing policies, silenced in their cultures and identities, but who now seek acknowledgment by means of the pedagogical practices that they develop as subjects with culture and knowledge.

The intercultural/digital inclusion devised for segments of society that have lived as invisible for centuries is also a form of reparative action, considering that it develops among specific groups that have lower chances of being digitally included.

One of the most important features of the democratization of the access to information and communication technologies is the development of practices that lead to the transformation of the behaviour and mentality of society, especially of the new generations that inhabit the forest,

giving them the means to reflect about the inequalities inherent in the process of inclusion in the knowledge society.

Some ethnic groups have begun to organize to be participants of so-called information society; however, in general, they have had a passive role, being recipients of governmental or private measures, which could have an influence on the delay in the expansion of digital inclusion programs for them.

For effective digital inclusion based on the concept of diversity and citizenship, a formative action is necessary, with the participation of the state, municipal and federal governments, bringing together civil society, universities and companies to formulate public policies aimed at inclusion.

Within this perspective, it is expected that new debates will arise so that we can share experiences, bring new contributions to social development, and ensure a new way of thinking. Accordingly, concrete experiences of social appropriation of information and communication technology boost methods that build parameters, combining the knowledge of communities to technical knowledge.

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