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The cultural identity of São Borja in the region of the Seven Peoples of the Missions in Rio Grande do Sul

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ABSTRACT
This article aims to identify the representation of cultural identity in the public space of the city of São Borja whose historical evolution and development justify the existence of artifacts that represent the cultural diversity of the place. The research pointed to the potential that the city has to contribute to the appreciation of local, regional and territorial cultural historical heritage through historical and cultural tourism. The research identified the need for alignment of public policies for the economic, social and cultural development of the city of São Borja with the other cities of the Region of the Seven Peoples of the Missions, as well as pointed to the development of tourism as an alternative for territorial development. The study was developed in three stages, the first being through a bibliographic and documentary research followed by a field research that used the participant observation method to collect primary data. The third stage was data analysis, selection of information and theoretical construction in the form of an article containing the research and the results obtained.

Keywords: Regional Development, Cultural Heritage, Tourism.

1 INTRODUCTION

The lands of southern Brazil, northeastern Argentina and Paraguay once belonged to a territory historically formed from the development of the Jesuit-Guarani Missions. From 1500, with the arrival of the Iberian colonizers in these lands, it was identified the existence of an autochthonous population, called Guarani, who lived in small communities occupying fertile soils near the river valleys, whose hunting and fishing resources allied to the possibility of growing food allowed them to survive harmoniously with environmental resources.

In this period little attention was paid to the fact that the lands were already occupied, but rather the ambition to exploit them which allowed Portugal and Spain a process of delimitation and possession of the territory through disputes that generated agreements and treaties that would result in domination, demarcation of lands, settlement and possession. With the arrival of the priests of the Society of Jesus in this territory was carried out the reduction or union of this autochthonous population in places where one could teach the customs lived, especially in Spain, and Christian beliefs practiced by the Catholic Church. The tasks of the Society of Jesus were grouped into two basic areas: "In Europe, pedagogical care, in schools teaching. In the colonies, missionarism was the main objective" (SEBE, 1982, p. 8).

Cattle raising and the development of agriculture allowed trade between the Jesuit-Guarani reductions and Europe. Soon yerba mate and cotton, tallow, horn and animal leather would be exported. From Europe came industrialized products such as tools, clothing, among others that by the adoption of the customs brought by the Jesuits and by life in reductions became necessary.

In the territory currently belonging to Rio Grande do Sul, the Historical Region of the Seven Peoples of the Missions is formed by cities established by the priests of the Society of Jesus and Guarani Indians, during the Spanish rule of the region, constituting the "Second Missionary Cycle" of the Jesuit-indigenous colonial past in the territory of the current State of Rio Grande do Sul. The foundation of the cities, according to Nogueira (2007, p. 38) began with "São Francisco de Borja (1682)," followed by: "São Nicolau (1687), São Luiz de Gonzaga (1687), São Miguel Arcanjo (1687), São Lourenço Mártir (1690), São João Batista (1697) and Santo Ângelo Custódio (1706)".

Disputes over land ownership in South America between Portugal and Spain allowed the signing of the Treaty of Madrid (1750), the Guaranite War (1754-1756) and the Treaty of San Ildefonso (1777). Guaranitic War, whose outcome occurred in the battle of Caiboaté (1756), culminating in the death of the leader Sepé Tiaraju, forcing the departure of more than thirty thousand Guaranis of the Seven Peoples of the Missions to occupy other regions in Rio Grande do Sul and Uruguay, contributing to the cultural formation of the gaucho and Uruguayan territory. The Guarani

> [...] departed from the reductions of São Miguel Arcanjo, São Nicolau, São Borja, São Luiz Gonzaga, São Lourenço, São João Batista and Santo Ângelo to nuclei/villages on the Paraná River, villages of São Nicolau do Rio Pardo (Rio Pardo), Nossa Senhora dos Anjos (current Gravataí, 1760), Santo Antônio da Guarda Velha (Santo Antônio da Patrulha, 1758), Nossa Senhora da Conceição do Estreito (Rio Grande, 1763), also originating the parish of Viamão (1747), Triunfo (1756) and Santo Amaro (NUNES, 2014, p. 5).

According to the author, those Guarani who went to Uruguay participated in the foundation of the villages of Bella Unión, Melo, Tacuarembó, Durazno, São Borja Del Yi, Víboras, Maldonado, Minas, Paysandu, Salto, Artigas, Montevideo, Colonia de Sacramento (in addition to Buenos Aires, on the other side of the Río de la Plata).

According to Flôres (2012, p. 54) The expulsion of the Jesuits from the Seven Peoples of the Missions and the other missions of America was not an isolated fact, determined solely by the American conjuncture, but is part of a European historical set, in which the followers of the Enlightenment and the absolutists considered the Church as an obstacle to their reforms, because it represented the old structure [...].

Although the outcome of the Guaranite War occurred in the Battle of Caiboaté in 1756, the Region of the Missions is only brought to the domain Portuguese in mid-1801 when, in São Borja, a

> [...] conjuration of Portuguese military forces, with the support of Guarani Indians, under the leadership of "native tug-of-war" Manuel dos Santos Pedroso, Gabriel Ribeiro de Almeida, José Borges do Canto and the brothers Francisco, Felipe and Luiz Carvalho, succeeded in this attempt (FLÔRES, 2012, p. 56).

After the end of the Jesuit-Guarani reductional period, private ownership of the land in the pampa was installed, mainly through the blocks of sesmaria de campo (a form of occupation that made possible the origin of the latifundia dominated by an individual southern elite), the reiuna (a type of state property administered by public officials) and the estancias (system formed by the main house, residence of the foreman or caretaker, slave quarters and shed). In the sheds were the pedestrians, free workers of indigenous or Gaucho origin, men for the campeiro work. Thus, from the eighteenth century onward, the lands of the Pampa Region became the property of a few and it is not surprising to realize that there are no indigenous lands today in the region of the campaign (GOLIN, 1999; GONZALEZ and VARESE, 1990. apud NUNES, 2014, p. 5).

The Pampa Gaúcho Region is one of the six geographic regions of the state of Rio Grande do Sul, located in the southern portion of Brazil. The Pampa Gaúcho is characterized by a vast plain, with a predominant vegetation of grasses, coxillas and fields. This region is marked by a humid subtropical climate, with hot summers and cold winters, as well as frequent occurrences of strong winds. Under this region during the Jesuit-Guarani reduction period they were exploited for cattle breeding.

Three decades after the elevation to the status of Vila (1834), São Borja suffered the invasion of Paraguayan military troops during the Paraguayan War or War of the Triple Alliance (1864-1870). At the time, Argentina, Brazil and Uruguay united against Paraguay, which had claimed, as its own, part of the territories of Argentina and Brazil.

Since the arrival of the Society of Jesus and the beginning of the reductional period in the region, there have been historical facts that have contributed to the development of a cultural identity linked to the territorial disputes that formed the border between the Portuguese and Spanish and, after the independence of Brazil, Argentina and Uruguay, between Brazilians, Argentines and Uruguayans.

From 1889, a policy of colonization of the Northwest Region of the State of Rio Grande do Sul began during the government of Borges de Medeiros. This policy added, in the region, a cultural heterogeneity brought by European settlers, among them: Italians, Poles, Portuguese, Spaniards, Germans, Latvians, Swiss, etc. This occupation of the territory has consequently brought a significant change in economic, social and cultural development (WBATUBA; et al., 2017).

Due to its formation and development, the city of São Borja is considered by the government of the State of Rio Grande do Sul a "Historic City", according to Decree No. 35,580, of October 11, 1994. Not unlike the other cities of the Region of the Seven Peoples of the Missions, the city of São Borja has in tourism an alternative to contribute to economic, social and cultural development.

One of the important actions for the tourism sector is to identify the representation of cultural identity in the public space of the city, to know the periods and historical facts that justify the existence of artifacts that represent the diversity of cultural identities of the place. The public space of the city presents part of the Cultural Heritage whose artifacts, statues and monuments preserve in themselves, the local history and culture, in addition to contributing to the local and regional tourist offer.

2 METHODOLOGY

Through the historical evolutionary method, the study presents a bibliographic and documentary research of qualitative and descriptive approach whose purpose is to identify the materialization and representation of the predominant cultural identities in the city of São Borja. Soon after a field research was carried out that used as a strategy the participant observation (GIL, 2008) for the collection of primary data carried out through photographic records and qualitative notes using field notebook detailing comprehensively (VERGARA, 2006; MICHEL, 2009), consistent and coherent that would allow a description of the "state of the art". In the final stage of the research, data analysis, selection of information and theoretical construction in the form of an article containing the research and the results obtained were performed.

3 SÃO BORJA IN THE REGION OF THE MISSIONS

The municipality of São Borja, is located in the border strip bordering Argentina. According to §2 of article 20 of the Federal Constitution, the Border Strip corresponds to an area of up to 150 km wide, located along the 15,719 km of border of the Brazilian territory. In Rio Grande do Sul, it covers areas bordering Argentina and Uruguay that, along with Santa Catarina and Paraná, are part of the so-called Southern Arc of the Brazilian border. The definition is given by Federal Law No. 6,634/79, regulated by Decree No. 85,064, of August 26, 1980.

The IBGE currently uses a new model of regional division for the country that inserts the municipality of São Borja in the Intermediate Geographic Region of Uruguaiana belonging to the Immediate Geographic Region of São Borja, comprising the Southwest Mesoregion of Riograndense and Microregion of the Western Campaign, bearing in mind, still, that the Brazilian territory has been undergoing an intense process of transformation, that needs to be identified in its diversity (IBGE, 2017). The estimated population of São Borja, in 2021, is 59768 inhabitants, its territory is formed by 3,616.690 Km² and its distance from the state capital, Porto Alegre, is 585 km (IBGE, 2023).

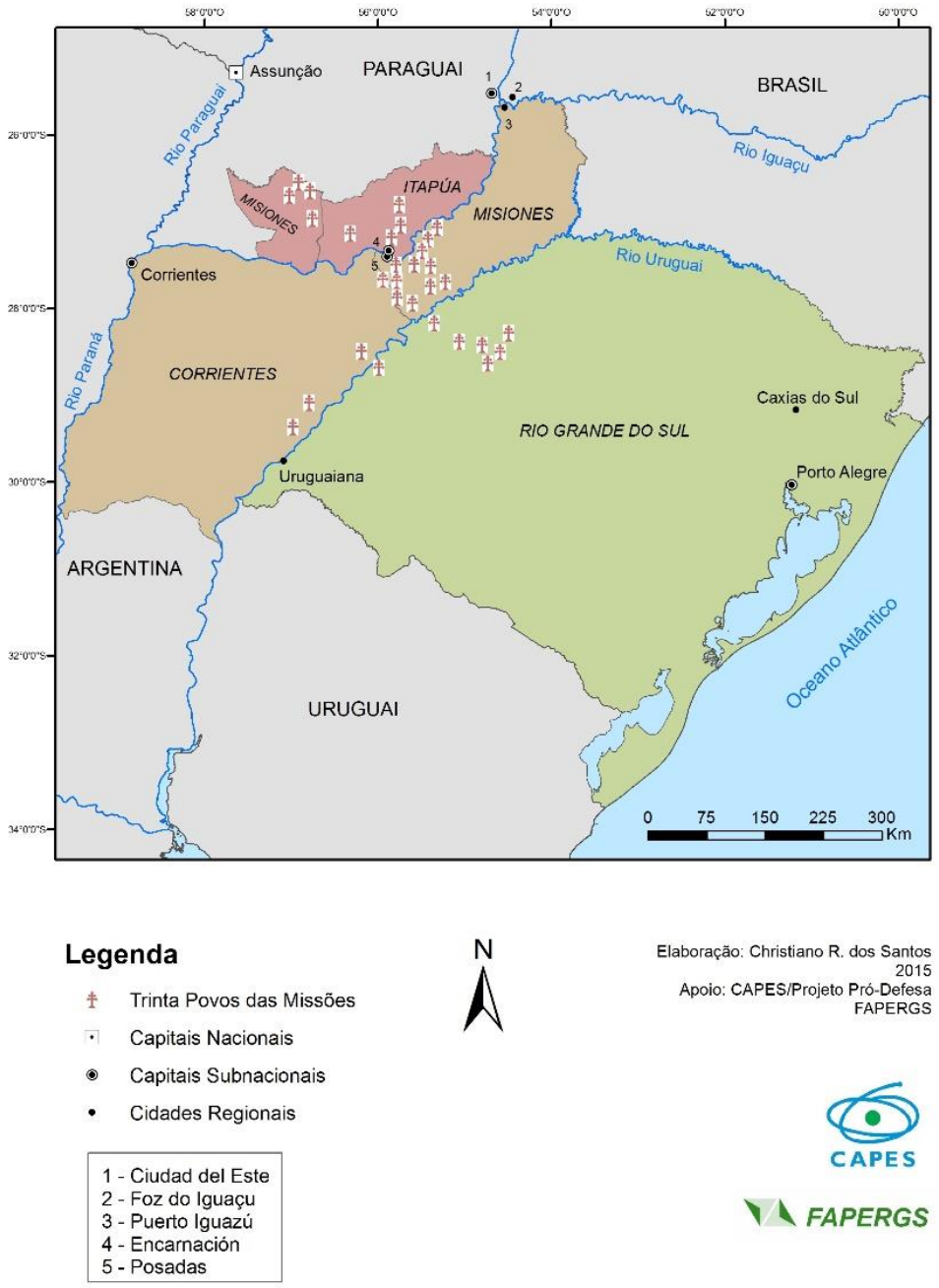
Among the Seven Peoples of the Missions, with the exception of São Borja belonging to the Planning Region of the Regional Council for the Development of the Western Frontier (COREDE-FO), the other cities of this historical region belong to the Planning Region of the Regional Council

for the Development of Missions (COREDE-Missions) of the State of Rio Grande do Sul. COREDE-Missões is currently formed by 25 municipalities (COREDE-FO, 2017).

The region covered by COREDE-Missões has as its economic base, agriculture, especially the cultivation of corn, wheat and, mainly, soybeans. Cattle breeding also stands out among other animal species raised in the region. Regional development is also favored by its historical evolution and location on the border of Brazil and Argentina generating an important asset for historical cultural tourism, amidst natural resources, in part, untapped mainly for tourism.

In this region, São Miguel das Missões and Santo Ângelo, have stood out in the tourist activity for the preservation of history, cultural heritage and the commercialization of regional tourist itineraries (Rota Missões, Caminho das Origens, Caminho das Missões) in addition to participation in international projects (Iguassu-Missiones, International Circuit of Missions, Project 30 Guarani Peoples) aimed at the development of tourism in the territories of Brazil, Argentina and Paraguay (Figure 1). The city of São Borja has regional prominence, being the starting point for the itinerary "Path of the Missions", whose participants walk through roads and cities of the region, remaking the routes used in the reduction period.

Figure 1: Region of the Missions.



Source: Graduate Program in Geography – UFRGS. Prepared by Cristiano R. dos Santos (2015)

Due to its historical and cultural importance, the Archaeological Site of St. Michael the Archangel was declared a World Heritage Site by UNESCO in 1983, along with the ruins of San Ignacio Miní, Santa Ana, Nuestra Señora de Loreto and Santa María Mayor located in Argentina. While São Miguel das Missões annually receives about 80,000 visitors, 225 km away is the reduction of San Ignacio Miní that annually receives more than 200,000 tourists (WBATUBA; et al., 2017).

According to Nogueira and Burkhard (2008) the Missions Region lacks investments in infrastructure. Hotels and restaurants offer few conditions to meet a large number of visitors and there

are no other leisure options and tourism modalities, besides cultural historical tourism. WBATUBA et al. (2017, p. 191-192) also consider that the "infrastructural fragility is latent for the development of the region and regional tourism, and the lack of an identity and regional unity for the attraction of tourists is one of the main bottlenecks".

The cultural identity represented in the city of São Borja is related to the geographical location itself, which in the past was the scene of territorial disputes. The development of the city is marked by events that even alternated the domain and possession of land between Spain and Portugal.

The Historical Region of the Jesuit Missions in Rio Grande do Sul was formed through a process of ethnic and cultural miscegenation, which provided the development of a regional cultural identity. Pinto (2011) notes that:

> [...] the remnants of the reductional period together with the European cultural elements are factors that contributed to the construction of a regional identity, which is represented through elements materialized and symbolized in the Historical and Cultural Heritage (PINTO, 2011, p. 92).

The construction of the cultural identity of the city of São Borja took place from autochthonous ethnicities, whose influence of the Jesuit priests, during the Spanish colonization, formed a new culture from the social organization in the Jesuit reductions. Soon after the Guaraní War (1754-1756), the culture brought by the Portuguese dominated the territory, through military superiority and political organization. At the end of the nineteenth century, other ethnicities arrived in the Region of the Missions, to also leave their marks on history through their symbols and cultural values, allowing the construction of the identity perceived today.

Thus, in the construction of a cultural identity of belonging, of the "I", one resorts to the distinct periods of the history of the place to identify the elements and symbols that represent each period. According to Pinto the identity may be:

> [...] conceptualized as the source of meaning and experience of a people, marked by difference and by symbols in general materialized. This materialization of identity ends up generating products of human feeling, thinking and acting, that is, it potentiates assets of the historical-cultural, material and immaterial heritage (PINTO, 2010, p. 8).

From this concept, it is understood that the identity of the place is formed from the union of elements of the material and intangible heritage, contained in the stories transmitted from generation to generation, in the legends and folklore of the place; in the history contained in books, in architecture, in works of art, in the way people relate to their fellow men, to nature and to cultures and creations. Even if the process of globalization adds characteristics in language and signs, in cultivation and production techniques, in architecture, in machinery and equipment, and in materials and trends, each place has its peculiarities: climate, relief, history, culture and beliefs.

However, these differences become attractive for people to seek positive experiences through contact with different cultures to which they belong

> Tourism transforms the cultural assets that are part of the cultural heritage – historical and educational – into a potential economic resource, which implies the need for greater protection of these assets so that they guarantee the continuity and sustainability of their economic exploitation (DIAS, 2006, p. 48).

The geographical location of São Borja and its historical evolution marked the place allowing the emergence of cultural identities that provided the construction of a cultural heritage that materializes and represents such events. The recognition and preservation of the Jesuit-Guarani cultural heritage materialized and represented along with other identified cultural identities may stimulate the creation of public policies to encourage culture and education that contribute to the preservation of the Historical and Cultural Heritage of São Borja.

4 CULTURAL IDENTITY

The tourist attractions of the city of São Borja present themes that meet the arrangement of cultural identities present in the place. This arrangement consists of fragments of the material and intangible cultural heritage arising from its origin, historical evolution and the geographical location of the municipality itself.

Identity as the essential center of a person's or locality's "I" is often contradictory or unresolved. In the existence of a multiplicity of identities there will also be a profusion of constructions about symbols and references on the part of people. Identity can be "gained" or "lost" changing according to how the subject is questioned or represented (HALL, 2014).

While Hall (2014) states that there may be a change in the identity of a place as part of a process of exchange or succession, Yázigi (2001) states that the place may present more than one cultural identity. The arrangement of different identity traits components for the formation of a personality or the set of identities of the place, "related to everyday life, institutions, architecture, urbanism and all material culture; customs and various other items that are repeated everywhere, as sociology, anthropology and ethnology tell us" (YÁZIGI, 2001, p. 30).

By agreeing with both authors, either by the succession of an identity or in the arrangement of identities present in the locality, the tourist place presents itself as the space and the unique moment of a real and direct experience. This place presents different shapes, colors, textures, sounds, light and contrasts at different times, and can characterize the value given to ethnic, religious, labor culture, values and customs practiced and accepted by all the residents or only by a part of them, forming cultural niches.

> Identity fills the space between the inside and the outside, between the personal world and the public world. The fact that we project "ourselves" into these cultural identities, while internalizing their meanings and values, making them "part of us," contributes to aligning our subjective feelings with the objective places we occupy in the social and cultural world (HALL, 2014, p. 11).

The human being acquires a cultural identity the moment he is surrounded by a set of values and meanings that he begins to desire for himself, accepting and becoming part of the local culture. The locality yearns for an identity that shapes its existence and guides the rescue of its history, being able to explain its relationship with the environment where it is inserted today. Hall (2014) states that identity is.

> [...] defined historically, not biologically. The subject assumes different identities at different times, identities that are unified around a coherent "me." Within us there are contradictory identities, pushing in different directions, in such a way that our identifications are being continuously displaced (HALL, 2014, p. 12).

Cities are producers of ideas and knowledge, history produces memories while memories reconstruct the past. For Yázigi (2001, p. 189), "the perception of the place can be scientific or cultural, but its physical configuration takes place, especially through architecture and urbanism, in them including the landscape sense."

For Santos (1996), the landscape is that fragment of space that is seen in a given historical moment from a specific observation plane, being constituted by its forms, its smells, its movements, its flavors, its temperature, its interrelations, its contradictions and other aspects that can be captured by the physical, intellectual and emotional senses of the observer.

Among the preserved buildings of the Jesuit-Guarani period are the fountains of St. Peter and St. John the Baptist that, in addition to composing the material cultural heritage, offer "fertile field" for the intangible or intangible cultural heritage, allied to the profane celebrations that attract many people to these places.

Another important architectural element for the representation of local cultural identity is the square. This element is usually in a public area with few or no buildings. The squares are formed by natural and architectural elements, expose artifacts, form landscapes giving life and color to the environment. Santos (1996, p. 83) states that "the landscape is a set of forms that, at a given moment, express the inheritances that represent the successive localized relations between man and nature".

The street and the square together contribute to the urbanity and landscape of the city, offering cozy environments sometimes shaded or sunny that contribute to the hospitality of the city. The squares can offer places to practice sports, leisure and recreation, places to sit, talk and contemplate.

4.1 THE REPRESENTATION OF CULTURAL IDENTITY IN THE PUBLIC SPACE OF THE CITY OF SÃO BORJA

Despite the losses to the historical and cultural heritage of the city, there is recognition of its importance in the local, regional and national scenario. Considering the duty of the State to promote and protect the historical and cultural heritage, guaranteeing the memory of the various nuclei that form the society of Rio Grande do Sul and spreading the knowledge of its expressive values; whereas São Borja, after almost three hundred and forty years of existence, has been the scene of important episodes in the territorial, social and political formation of nationality; considering that, between October 1st and 10th of each year, the city celebrates the date of its Patron Saint St. Francis of Borja, facts that led the Legislative Assembly of the State of Rio Grande do Sul, to declare São Borja "Historic City" (Decree No. 35,580 of October 11, 1984)

4.2 THE MISSIONARY CULTURAL IDENTITY

Analyzing the missionary cultural identity in São Borja allows us to carry out a historical construction since the occupation of the Guarani, Kaingang and Charrua ethnic groups in the territory where the reductions by the Jesuit priests of the Society of Jesus developed. This territory went through numerous disputes between the Portuguese and the Spanish that modified the belonging of the lands and mobility of these borders. However, nowadays, the public space where the materialization and representation of cultural identity occurs in the city of São Borja has as a highlight the works exhibited in the Apparício Silva Rillo Municipal Museum, known as the "Missionary Museum", which keeps in permanent exhibition artifacts from the Jesuit-Guarani reductional period and religious motifs in Baroque art. According to Retamozo et al. (2015, p. 27) "there are still in São Borja 83 pieces made in the reduction period, seven of which are owned by the church, 40 by the Apparício Silva Rillo Museum, 35 by private individuals and one is missing or was burned."

The museum was installed in the building located at Travessa Albino Pfeiffer nº 84, Centro, in 1969, with the aim of being a space of protection to the exhibition of pieces related to the history of the city. In 1974, it was renamed the Division of Library, Museum and Municipal Archive. According to the Municipal Law n. 2559/1997, it was renamed Apparício Silva Rillo Municipal Museum, as a way of honoring the poet, composer and historian who dedicated himself to the history of São Borja continuing to use the same building used for the Getúlio Vargas Municipal Library.

The interaction of the museum with the society of São Borja, in a dynamic and contemporary way, promoting access to Jesuit-Guarani history and culture while favoring exchange between people, cultures and knowledge. The museum underwent requalification in 2006 gaining illuminated exhibitors and space for temporary exhibition of contemporary art collections, photography shows and other cultural events.

According to Pinto (2010) the importance of Baroque art contained in the statuary present in the missionary territory, has "prominence in the reduction of St. Francis of Borja, which is a show of the artistic works of one of the greatest sculptors of the time, the Italian Brother Brasanelli". Colvero (2009) also points out that the missionary statuary found in the Apparício Silva Rillo Museum and in the other Jesuit reductions, can be equated with the great centers of artistic production in Europe.

> [...] important participation of Brother Jose Brasanelli, religious who spent nine years of his life in this reduction, leaving a baroque legacy of great importance. It is of his authorship, the carved image of the patron saint of the ancient reduction: Father Francisco de Prada e Gandia; in addition to the building of the old church. Brasanelli was so important for artistic development in South America that many scholars have synthesized him as the greatest artist that had existed among the Thirty Peoples of the Society of Jesus (COLVERO, 2009, p. 5).

In addition to the Apparício Silva Rillo Museum, the city of São Borja presents other public spaces whose materialization and representation of the missionary cultural identity can be recognized. One of the symbols that refer to the Jesuit-Guarani period is the Missionary cross, which was adopted by all missionary peoples, becoming a regional reference, making a link between the current city and the reduction of São Francisco de Borja.

The Missionary cross has its double arms and trifoliate ends with its medial leaves cut straight and resembles the cross of Caravaca and the cross of Lorraine itself, having historical importance for the city. However, it was not used during the making of the Coat of Arms of São Borja.

> The cross of Caravaca, Patriarchal and the cross of Lorraine have as a differential the existence of double arms symmetrically crossed by the rod, located near the top. Its resemblance to the cross of Lorraine brings the understanding of its constitution, because the older version of this cross had both arms of the same size, and that, when, later, overcoming this homology the upper arm became smaller than the lower one with the function of implying the instruction "INRI", this variation received the denomination of Patriarchal cross, however, only of ecclesiastical use restricted to archiepiscopal or patriarchal distinction and meant, by its very particular disposition, redoubled faith, protection and devotion (O'DONNELL, 2015, p. 48-49).

Thus, the same meaning and understanding of the importance of the "redoubled faith" was used in the symbol adopted by the Jesuit reductions. However, unlike the cross of Lorraine and the Patriarchal cross, whose ends are trifoliate, the cross of Caravaca has unique differentiation at its ends, whose leaves are cut vertically.

The mode of fixation of the cross also interferes with its meaning, for O'Donnell (2015), being the cross:

> [...] fixed on three steps, it referred to Jesus' ascent to Calvary, or the cross of the Archangels (in reverence to the triad of St. Michael, St. Gabriel and St. Raphael) or symbolized three theological virtues—faith, hope, and charity; if, however, it had trifoliate mixed ends, it symbolized the trinity; if it finally cut trifoliate ends, it became indicative of the military spirit of the Jesuits (O'DONNELL, 2015, p. 53).

As noted by O'Donnell (2015), in the wide variety of works of the reductional period – sinks, tombstones, bells, porch bas-reliefs, portals and numerous decorative carvings – there are numerous forms of use of the cross. The cross existing in São Miguel da Missões is similar to the cross of Caravaca, while another specimen from São Lourenço, is in everything the same as that of São Miguel das Missões, without trifolios and without cut in the medial leaves and the stem. Thus, the various forms of the cross used in the region of the Seven Peoples of the Missions made the commission formed to create the Coat of Arms of São Borja have as an option a posteriori for the cross of Lorraine not signed on the sides of the shield (O'DONNELL, 2015).

The Missioneira cross as a symbol of the reductional period did not find room to materialize, in the Coat of Arms of São Borja, instituted by Municipal Law n. 381, of November 13, 1962, a period that coincides with the presidential term of João Goulart. However, behind the coat of arms, crossing diagonally, two Indian spears and, sotopostas, two cavalry. Remaining, the missionary cross, materialize in the present day next to the Mother Church, in front of Praça XV de Novembro, next to Porto, in the Bairro do Passo; also in the clovers of access to São Borja, in the Cabeleira neighborhood and in the access to the International Bridge of Integration.

4.3 THE CULTURAL IDENTITY OF THE GAUCHO

According to Pinto and Maurer (2014) from the 1750s São Borja suffered the impacts of the decay of the Jesuit Guarani reductions, concretizing the decadence of the project in a general sense.

> The post-missions marked the exchange of territorial ownership of the areas belonging to the Spanish Crown to the Portuguese domain. This process of Portuguese colonization ends up contributing to the development of the large rural properties of Samborjense through the division of the lands of the sesmarias. The development of cattle ranching ended up constituting some social types such as the landowner, estancieiro, figure of the gaucho (PINTO; MAURER, 2014, p. 146).

The territory that corresponds today, roughly, to Rio Grande do Sul, initially occupied by Spaniards and Portuguese, used for cattle breeding in the model of the estancias, which provided the emergence of the figure of the gaucho, with peculiar clothes and customs, among them: the use of the bombacha and the habit of drinking chimarrão. The cultural influence made the term "gaucho" come to designate every person born in the state, and the typical dress – also known as pilcha gaúcha – was the subject of state law No. 8,813 of January 10, 1989, which officializes as a costume of honor and preferential use in Rio Grande do Sul, for both sexes, its use being authorized in official solemnities in the State.

The figure of the gaucho arises from the landowner who raises cattle first in Argentina and Uruguay and later in Brazil providing the development of customs, knowledge and cultural traditions related to the social type in question. The traditions and culture of the gaucho have materialized and

perpetuated in the resorts through the campeiras and in the Gaucho Tradition Centers (CTGs) through music, dance and other cultural activities (PINTO; MAURER, 2014).

From the 1930s, Brazil lived a moment of intense urbanization, at the same time that it also lost its agrarian vocation amid the deepening of relations with the USA. During the Brazilian dictatorship, of Getúlio Vargas, the Department of Press and Propaganda (DIP), aimed to disseminate the ideology of the Estado Novo to the population in general, having sought to build the image of a developed country by promoting new cultural references in the country as a way to eliminate regionalisms.

> The Getulist State needs, after the implementation of the dictatorship, to say for what and why it dominated the State apparatus and to choose who will be its main interlocutors. For this, he created, in 1939, the Department of Press and Propaganda – DIP, as an instrument capable of centralizing and directing the ideology of the "Estado Novo" with the population in general and the workers in particular (SANTOS FILHO, 2007, p. 2).

After the fall of Getúlio, the government adopted a less centralizing stance in relation to regionalism, but the disregard for regional symbols – such as the flag of Rio Grande do Sul and the devaluation of the rural way of life – made Paixão Côrtes and his companions, from 1947, seek to recreate the past through traditionalism. This gaucho identity, ideologically directed, is based mainly on the rural agropastoral past that merges in its conception the role of the pawn and the boss around the resorts, idealizing and valuing the handling of the countryside, in front of a society in a frank process of urbanization, having as its main reference the Farroupilha revolution, which opposed, from 1835 to 1845, the local republican troops to the Brazilian imperial government (SOUZA, 2017).

> The identity reconstruction given in Rio Grande do Sul at the beginning of the second half of the twentieth century revalues the gaucho. The gaucho, once a symbol of wandering pawns, landless plunderers, aimless and unethical, is now identified as the Farroupilha hero, a positive reference and common ancestor of the people of the state, who now identify themselves as gaucho (SOUZA, 2017, p. 4).

The organization of gaucho traditionalism gave rise to a differentiation on the part of regional artists who, having a different vision from the traditionalism defended by Paixão Cortes, gradually built a new meaning to their own regional cultural identity. From the 1970s/80s the missionary cultural identity gains strength valuing the cultural and economic aspects of the Jesuit Missions Region, the Guaranite War and Sepé Tiarajú, a political and military character.

> Gradually, the acceptance of the reminiscence is due to the historians and archaeologists who triggered the patrimonial education, associated with other professionals, provoking the great turn in the memory of the Missions. Music contributed immensely, especially when popular artists such as Jayme Caetano Braun, Noel Guarany, Cenair Maicá, Pedro Ortaça and the Grupo de Arte Nativa Os Angueras, among others, began to publicly call themselves "missioneiros" (GOLIN, 2011, p. 288).

Created by local artists in the city of São Borja, the Amateur Art Group "Os Angueras", on October 10, 1982, created the Estancia Ergological Museum[1] whose objective is to promote knowledge about the importance of the work and techniques employed throughout history, as well as to celebrate the skill and the material and immaterial heritage of the campeiro people who lived in the cattle ranches.

At the museum, visitors can learn about the tools and techniques used in different work activities including interactive exhibits and demonstrations of how the tools are used, as well as displays of historical artifacts, photographs and documents that illustrate the evolution of human labor. The collection was formed from the donation of the friends of the group, who gathered in the hall "Os Angueras", for balls and colonial cafes whose entrance was an old object. With the passage of time, utensils, furniture, machinery and even animal traction vehicles began to be donated, which are currently kept on permanent display.

The taste for music and dance evidenced in São Borja, contributed to the State Law Project n. 91/2017, which declares the municipality of São Borja, "Gaucho Capital of Fandango". This tribute is justified in the recognition of the numerous gaucho dances held in the "Farroupilha Week".

4.4 THE CULTURAL IDENTITY OF PRESIDENTS

In the mid-twentieth century, São Borja would become the "cradle of laborism" because it was the birthplace of presidents Getúlio Vargas and João Goulart, whose political rise would mark local history and imprint identity characteristics in the lives of many people. This fact came to be confirmed through State Law No. 13,041 of September 25, 2008, which declares the city of São Borja "Land of Presidents".

The Cultural Identity of Presidents refers to the appreciation of the politics and history of former presidents Getúlio Dorneles Vargas and João Belchior Marques Goulart who, annually, receive prominence in the commemoration of the dates of birth and death with the holding of solemn tribute sections in the City Council. The tributes follow through statues, busts, monuments, museums and names of streets and squares of the city.

4.5 THE FRONTIER CULTURAL IDENTITY

The geographical location of the city of São Borja, on the edge of the border with Argentina, has provided in the past, a river connection between the two countries through the ferry pass linking the "port of the pass" on the Brazilian side to the "port of the anthill" on the Argentine side. Before the

[1] An ergological museum is a type of museum that aims to preserve, study and display objects related to human labor and its techniques throughout history. The term "ergological" comes from the Greek "ergon," meaning work, and "logos," meaning study.

construction of the International Bridge of Integration was intense the movement of people crossing the river, bringing goods in bags carried in their arms and their backs.

From the year 1997, with the construction of the International Integration Bridge, São Borja/Santo Tomé, "there was the end of the transfer of vessels in the old local port, due to the fact that it was built in another space" (PINTO; MAURER, 2014, p. 144). From this construction, "there were cultural and economic changes in this riverside region, since the flow was intense every day of the week" (PINTO et al., 2014, p. 15).

The inauguration of the International Integration Bridge took place on December 9, 1997, by the presidents of Argentina, Carlos Menem, and Brazil, Fernando Henrique Cardoso, opening a new page in trade relations between the two countries. Currently, the flow of tourists and bilateral international trade, has as an option to cross the Uruguay River the International Bridge of Integration contributing to the local economy, in addition to bringing Brazilians and Argentines through cultural aspects experienced on both sides of the river.

The geographical location on the border with Argentina, the physical limit represented by the Uruguay River and its relationship of union and separation of the peoples of São Borja and Santo Tomé provide the identification of various social practices and cultural manifestations identified with the Pampian, riverside and border culture. This relevant historical-cultural trajectory has built symbols, narratives and cultural elements that are represented through cultural heritage and diverse border identities (PINTO et al., 2014).

5 FINAL CONSIDERATIONS

The existing cultural heritage in the city of São Borja includes natural and cultural assets that involve the human being part of its historical past and its present, its cultural, civic, religious and folkloric manifestations, preserved or rescued. Thus, the manifestation of this cultural heritage formed by goods and values, tangible and intangible, represented in the words of those who tell their story, in the images reproduced, in the monuments, in the artifacts contained in the museums and in the archaeological site, which surrounds the center of the current city, contribute to a sense of belonging in the people residing there forming cultural niches and identities presented and discussed here.

The representation and materialization of cultural identity in the city of São Borja as currently constituted is identified through architecture, landscape, artifacts, clothing and people's way of life. The valorization of the Missionary Cultural Identity refers to the origin of the city in the "Second Missionary Cycle" and formation of the Seven Peoples of the Missions.

The Missionary Cultural Identity is enhanced by the movement of regional and local artists who, in the 1970s/80s, rescued the missionary cultural identity valuing the culture and economic aspects of the Jesuit Missions Region, the Guaranite War and Sepé Tiarajú, a political and military

character. It is also important to emphasize that the spatial occupation of the region underwent profound changes after the reductionist period when the colonizing process of the territory took place that contributed to the ethnic-cultural and identity characteristics of the population today.

The Cultural Identity of the Gaucho that values the culture that emerged from the owner of land cattle breeder first in Argentina and Uruguay and later in Brazil have kept alive customs, knowledge and cultural traditions until the present day. This cultural identity has materialized and perpetuated in the resorts through the campeiras and in the Gaucho Tradition Centers (CTGs). Due to the proximity of the border and cultural aspects developed by the relationship between Brazilians and Argentinians, the Border Cultural Identity is also perceived in the representation and materialization that also covers cultural aspects in the communication with the common use of the Portuguese language and the Spanish language, as well as in dances and international trade.

The Cultural Identity of Presidents refers to the appreciation of politics and the history of former presidents Getúlio Dorneles Vargas and João Belchior Marques Goulart who annually receive prominence in the commemoration of the dates of birth and death with the holding of solemn tribute sections in the City Council. The tributes follow through statues, busts, monuments, museums and names of streets and squares of the city.

The city of São Borja originated within a process of occupation and territorial development of interest to the Kingdom of Spain, currently fragmented in Brazil, Argentina and Paraguay giving rise to the creation of cities first occupied by the original peoples of the region and the priests of the Society of Jesus. Although human occupation in the region has brought other ethnicities and other cultures, it is necessary to consider regional development beyond borders and recognize the importance of the territory as a basis for economic, social development and for the preservation of natural resources.

Although the strengthening and economic development of the region is based on the agricultural and agro-industrial sector, it is possible to believe in the potential of tourism as an activity that generates wealth and promotes income distribution. The existence of bottlenecks for the development of tourism in the region does not prevent the existence of investments aimed at changing this reality.

Currently the region has received public investments in infrastructure (highways, roads and Santo Ângelo airport) that combined with private investments give new opportunities for the development of the region. Thus, it is believed in the potential of local and regional tourism, and in the need to offer sustainable products, with regard to economic and social development, aimed at the preservation of natural resources and development of inclusive forms of tourism in harmony with the appreciation of cultural identities and a cultural heritage full of history, knowledge and curiosities that mech with the imaginary of visitors.

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