

Microcultures and the nationalist speech

Marcelo Manoel de Sousa¹, Saraí Patrícia Schmidt²

¹Mestre em Educação. Doutorando do PPG Processos e Manifestações Culturais - FEEVALE-RS.

Email: mmsponato@gmail.com

²Doutora em Educação. Professora PPG Processos e Manifestações Culturais - FEEVALE-RS.

Email : saraischmidt@feevale.br

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Abstract— *This article was about the theme of national cultural identity and the effects on microcultures. Its objective was to discuss about the constitutive processes of an imagined community and its influences on microcultures. The theoretical/methodological foundation was supported, among others, in the studies of: Anderson (2008), who discuss the concept of imagined community, national consciousness; Bachelard (2008), with the metaphor of the house, basement, attic; Hall (2014, 2019) and the concepts of erasure (X), cultural identity, national identity; Bhabha (1998), based on the idea of ambivalence; Bauman (1999), with the concept of the nation-state; Said (2004, 2011) and out of place concepts, overlapping identity, territory, intertwined histories, structure of attitudes and behaviors, imperialism; and Maingueneau (2015), especially the concept of discursive ethos. It was a qualitative research, with an exploratory approach. The results showed that there is an active process of decentering the conception of a fixed national identity. And, because of this character, it seeks, by different means, to limit the expression of cultural differences of gender, class, sexuality, religiosity.*

I. INTRODUCTION

In this article we discuss the problem of national identity and its relationship with the identity of microcultures. In this sense, we discuss regional and global conflicts about what has sustained an imagined community and its supposed uniqueness. Which has been one of the most prominent themes when it comes to identity and difference. This justification not only managed to motivate the study, but also brought about the possibility of understanding some inconsistencies between what is currently happening within nationalist discourses. In this context, what are the processes that shape the identity of an imagined community? This was the guiding question of the research, whose objective was to discuss the constitutive processes of an imagined community and its influences on microcultures. With this objective in mind, we undertook an exploratory, qualitative research. Among others, the theoretical foundation was based on the studies

of: Anderson (2008), who discuss the concept of imagined community national consciousness; Bachelard (2008), with the metaphor of the house, basement, attic; Hall (2014, 2019), with the concepts of erasure (X), cultural identity, national identity; Bhabha (1998), based on the idea of ambivalence; Bauman (1999), with the concept of the nation-state; Said (2004, 2011) was borrowed from the concepts, out of place, overlapping identity, territory, intertwined histories, structure of attitudes and behaviors, imperialism; and Maingueneau (2015), especially the concept of discursive ethos. The research was structured as follows: in the first item we present the introduction, with its constitutive aspects (theme, justification, problem, objective, theoretical and methodological foundation); in the second item we discuss the problems triggered by the issue of national identity and its consequences in relation to microcultures; then we discuss its results in a brief conclusion. We infer that the debate is still active in

several arenas about discrimination and exclusion, via a supposed neo-imperialist national identity unit.

II. ETHOS DISCURSIVO DA FORMAÇÃO IDENTITÁRIA NACIONAL

Said (2004) arguments regarding the strength of representation in the construction of identities is something that deserves analysis. In his autobiographical text, out of place, he embodies the legacy of an entire experience of oppression within the family. So, what does Said really mean when he claims he was out of place? Or rather, that he was always out of place? Would your father, mother and aunt Melia be living alienated in a social environment, peacefully, except Said? These primary questions refer to what he presents, right at the beginning of his text; every family invents its history, giving each of its members defined roles to be performed within the institution. The curious thing for Said is that, as he himself exposes, it seems that his character was poorly chosen, as over time he could not adapt to the functional experiences that were demanded of him. This we would say, according to Said, no one can really bear the weight of an alienating construction, a precarious family of relationships, dual nationality, dual personality, rigidity of behavior. From Said's family history, at the limit, it really seems that everyone and everyone were out of place. Said's (2004) dissatisfaction with the family model imposed on him was so ingrained in his being that his own name, his own social and civil identity, smelled bad. How to get a name and hate it for the rest of your life? What could that ungrateful name "Edward" have that caused him so much discomfort? Said thinks to himself about his personal identity and his national identity. One of the most provocative provocations distilled by Said's own words was knowing that his first name was of English origin, while his second, or his partner, in the author's own language, was Arabic. To live this duplicity, this hybridity is in fact never to be found uniquely and exclusively in one place. Well, we would say, our author is one of the children of the diaspora. Term widely publicized by Hall (2013). And this condition, according to this author, permeates contemporary life.

The reflections forwarded by Said (2004) allow us to enter our individual being, make a deep diagnosis and return to the surface of ourselves and undertake the analysis of where we are, what space have we occupied, when, in what situation? In which nation? Nation? A term that is widely questioned today, as it has come back against, if we can say so, its demands in relation to its imposition of identity. Said (2004) performs that exercise postulated by Bachelard (2008) of descending into the basements of his

existence, digging through what he has at the base of his support; which has guaranteed the socio/historical and cultural profile of your family. And that makes him come across findings, and of course a great deal of hypotheses. Said (2004) wants to know how his family became what it is, what it could be or not. He questions the private life of his father, his mother and then his aunt, his known relatives. Said wants to know why he is what he is and could be; her aunt, her paternal and maternal relatives, cleans up everyone's life and daily life. As he descends to the basements of his house, he interrogates the houses close to them. Said is not in the in-between, commonplace, space of practice; it oscillates between what Bachelard (2008) calls the vertical level and centrality. These two poles, we could say, considering the metaphor of the house, basement and attic. The basement, place of our stereotypes, rationality, but also irrationality; and the attic would be linked to dreams, daydreams, dreamlike, imagination, dream. The reason is that these two sectors of the house are not separate, but complement each other. We would say that Said (2004) makes an adjustment to these terms by showing his imagery and his images that perhaps very few could devise. Calling into question his own values, his education and how he used the precepts imposed by a traditional family seemed to him an arduous exercise; again, just as Bachelard (2008) invites everyone to check their homes, observe their spaces, as we have occupied a space or all possible spaces, could this teach us to live fully? And what about the beyond-basement issue? We would say that Said competently made this journey. Starting from his dissatisfaction taking root throughout his family and bringing to the surface basic elements for us to think about our cultural identity, our national identity. These problems run through Said's discourse from his own name to his bipartite nationality. What a basement and an attic, Bachelard would say. It seemed to suggest that he was able to do something positive with what they did to him. It is a fact that we all have our cultural identity. And we live this identity within a larger space called the nation. But recently we have heard a lot about the globalizing processes of the old categories that underpinned our most immediate experiences. It is a real challenge to follow (HALL, 2019; BAUMAN, 1999) these concerns, which have made the exercise of showing us how the debate about the invention of nation-states or the well-known cultural identity, together with national identity, has been questioned within a current discursive debate. This is the moment to analyze how we have been surreptitiously agreeing on the existence of a solid, monolithic nation, confident in an idea of a nation in solidarity with its individuals. In fact, it is a discursively formed set, with its objectives well delimited spatially and temporally. Said

(2011) makes an in-depth analysis of this context that he calls overlapping territories. Yes, he adds that we live in a time of intertwined stories. Could we say that we are in a new paradigm totally absent from what Said calls imperialism? Or these "intertwined" terms, "overlapping" means something else? It is in this sense that we can seek to understand two poles radically analyzed by Said. He criticizes European imperialism, which has long been the main villain in the representative history of cultures. An example of this is the so-called representational orientalism in which Europeans discursively construct a particular way of what is different from oneself; this aim intends to more effectively welcome in its interior, as a manipulation and cultural colonization strategy, its other. A kind of coupling that everything and everyone wants to keep under his command. Also according to Said (2011), this exploratory maintenance of the identity of difference is processed by strategic means, making abusive use of literature and media resources on a large scale. The invention of an imaginary is fundamental in this case. Maffesoli (2001) points out that the imaginary is the spirit of a people. And as has been widely publicized in the work of Bauman (1999), technology has served certain groups, which find it easy to handle their capital, to the detriment of the scarcity of many more people who cannot access virtual technology. However, the imaginary, as Maffesoli (2001) says, is something that goes beyond rationality, and much of its content comes close to irrationality, subjectivity, expression. In this sense, we would say that it is through specific images of a Eurocentrist imaginary that the cultural manipulation of difference takes place. But it seems that, on a certain level, it's unconscious. In which everyone accepts political/social contracts. According to Bhabha (1998), using the concept of ambivalence, it is possible to understand the problem of identity and difference. If we are dealing with imperialism, or colonialism and colonized, it is a key term that allows us to understand the psychology of what is outside, what is contingent and must be denied to fit within the unique and monolithic parameters of a colonizer. The difference must be annihilated, it must be hidden away, or even hidden. It's not that it's not recognized, but it's still denied. And all machinery involves a thousand-faced stereotypes; intertwined by metaphor on the one hand and metonymy on the other. Some authors have worked on the concept of imperialism, colonization, and local cultures. The essence of this discussion highlights the problem that some aim to attribute to the colonizer's processes as the only and exclusive source of all the chaos and discrimination to those outside the dome of the great European powers. England, it seems, is one of the most condemned for its overseas extension of industrial architecture. Here, as an

addendum, the question of European colonizing exploitation is not a recent fact, it has a long history and corresponds to the first navigations. Todorov (2019), in his work *The Conquest of America*, highlights this episode in many details, at least when it comes to America. A fact that Hall (2019) also confirms. Said (2011) emphasizes that, for many historians of the Empire, it began in 1878 with the dispute for Africa, but indicates that his analysis of cultural hegemony is well systematized at the end of the 18th century; with Napoleon's conquests, industrial development, the rise of European nationalism and nation-state, as well as the consolidation of the power of the bourgeoisie. Said's (2011) complaint is that when some authors do not blame Europe as the cradle of all regrets for the usurpation of cultures, they observe that the nation-states, which could serve as an instrument of decentering historical imperialism, also present themselves as disciplinarians, element of unification, of negation of other manifestations. How to understand that – if we can observe with the naked eye the damage of European imperialism in the life of their respective colonies – today, in a world known for democracies, or fragmented into national identities, does oppression practically continue? The Brazil of today can be placed, in this case, as a clear example. Can we openly say that living in a nation would be an advantage? What Said (2011) seems to imply is that this element is an extension of the old form of colonization, attitudes, and behaviors of cultural diversity. Bauman (1999) also finds that nation-states, in a context of globalization, are nothing more than police entities, which can interfere in politics, but not even think about it in the economy. In any case, considering a nation and its nationalist identity is to maintain a single and exclusive generalizing identity. But what about that cultural multiplicity, which Cultural Studies has been pointing out, which has always existed, and which only at great cost has surfaced in some apparitions? Here we return to Bachelard (2008): what is the use of having an entire house, a mansion and not being able to live it in its entirety? Although we indicate that it is necessary to go down to the cellars, it seems to be necessary an activism that can also dream, that can show itself as diversity, an option. One theme I address is the difficult relationship between nationalism and liberation, two ideals or goals of people committed against imperialism. Generally speaking, it is true that the creation of numerous recent independent nation-states in the post-colonial world has restored the primacy of so-called imagined communities [...] plundered by a legion of dictators and tyrants, embedded in various state nationalisms. . (SAID, 2011, p. 106). We can glimpse the strident way in which Said (2011) has seen the issue of the invention of imagined communities, which could be

established as another mode of social coexistence. With the collapse of the old empire, modern States did in fact appear, but they have not fulfilled the role of liberating individuals from the condition of colonized. In this sense, Said suggests that there is an interaction in the whole of the cultural work. It can be a way to streamline cultural studies. Even because it doesn't pay, if we want to give visibility to microcultures, to fix the analysis sometimes in the imperial pole, sometimes in the national one. The idea that the author presents is a broad study of understanding; understanding how the process of maintenance and development of a single and dominant thought happens (BHABHA, 1998), which prevents the manifestation of multifaceted reality. It is from this perspective that, instead of judging hastily, we have to try to understand how it happens and then act accordingly, so that there is a consequent activism. This seems to have been what Fanon (2008) sought to do in *Pelle negra, white masks*. How else could we think about this serious dual problem? We have come out of a dangerous imperialist regime and into rigid nationalism with a false national identity, a linguistically compressed monolithic compact bloc, not to mention political right and left, or extreme right. May it bring any and all manifestations other than itself; an ethos of usury. If micronarratives manage to find a way out of this problem, since there is no way to expect nationalists to do so, it may be the opportunity to emerge a new way of building projects for life that are less exclusionary and discriminatory. Said (2011, p. 106) draws attention, once again, to the danger of enthroning cultures; he warns that “vigilance and self-criticism are fundamental, as there is an intrinsic risk to the opposition's work of institutionalizing itself, of the marginality of turning into separatism, of the resistance of erecting itself into dogma”. In effect, it could be reproducing a historically overwhelming pattern. The watchword is to unblock the old canons, a veiled imperialism called by the author structures of attitude and behavior. Or structures of sensitivities, as we have already pointed out, using the most diverse mechanisms to seize the spirits of men, women, children and everything else. Anderson (2008), in his study of the origins of national consciousness, strongly points out that the press played a fundamental role in founding what he calls imagined communities. These are historical-linguistic constructions, among other characteristics, according to Anderson, they have been placed in place of instruments in the territorial condensation demarcated through languages. The author makes a historical overview presenting in a radical way how, after the advent of the typographic press, the way of life in all parts of the world was dynamized mainly by the European capitalist mode of production; and that the capitalist project used it efficiently as a motto for

disseminating ideas and accumulating capital. For the interests of the objective proposed here, it is important to understand the relationship between the appearance of printed text technology and how languages emerged due to its bias; and if all languages had their space guaranteed in this scenario. According to Anderson (2008), before nation-states as we know them today, there were dynasties that used administrative functional vernaculars. And with the passage of time, the production of texts became more and more intense and conquered territories that were previously unthinkable, conveying the written codes. This dissipation was boosted by the fact that it democratized ideas that were previously the objects of the religious privileged, in particular. After the fall of Latin, new languages were emerging. Anderson explains that before the press there were many dialects and that they gradually condensed due to the fusion and ease of dissemination of the written press. Still according to Anderson, there were poor cousins and related languages for ease of dissemination. These became the main, official ones, demarcating territories, and those less functional vernaculars, if we may say so, were left on the sidelines; those ended up constituting what we call Modern States. The languages that were organizing and demarcating their fields, however, were also constituting the identities of certain individuals, who acquired the awareness that the same spoken language was also an instrument of communication for other tens of hundreds or thousands of other individuals. Anderson calls this the visibility of invisibility. It is curious to note that not all nation-states, no matter how much they have made a certain language official for all speakers or if such a feat has been attempted, there are nations that demonstrate atypical in this sense, of imposition and reciprocal obedience. Brazil, for example, speaks Portuguese as the official language; Africa, although it has its language, according to Anderson, some groups prefer its vernaculars. Other examples are also covered by the author. The intention is to show that there is no equality in dealing with languages as demarcators of national communities. The “[...] concrete formation of contemporary national states does not have any isomorphic relationship with the scope of specific printed languages” (ANDERSON, 2008, p. 83). In the delimited framework, the conflictive character is evident, involving a great load of power in relation to the dynamics of language production. Anderson (2008) presents three important factors about the emergence of a nation's consciousness; this issue in which the press has an unquestionable role, according to the author. The first determinant was the form of capitalist production; the second aspect was press technology; and the third was the diversity of languages existing in the communicative

practices of human experiences. This entire framework favored the events emerging from the fall of classical Latin as an instrument of the sacred and exclusive to a small bilingual elite; with the explosion of the Reformation with Martin Luther, 1517, and with the gradual dissemination of administrative vernaculars.

It is important to remember that this whole state of affairs did not happen consciously, at least initially, until it became organized languages (ANDERSON, 2008). However, there is no doubt that, after their decantation, they have not been used frequently as instruments that are Machiavellian excluding the other. Weapon of discrimination and prejudice with less clear vernaculars. The author presents some examples, the case of Thai minorities, prevented from textually organizing their dialects, as well as Turkey, which, winging itself to nationalism, is strongly opposed to Islamic influences; but in our reality the creole, the indigenous languages, to cite a sample, go through the same arena with the national printed language. Hall (2019) makes reference to the imagined national community and presents some suggestions for thinking about this invention. For this author, one of the main interests in the study of national identities is because it is one of the most important sources of cultural identity in our era of modern states. "These identities are not literally imprinted on our genes. However, we effectively think of them as if they were part of our essential nature" (HALL, 2019, p. 29). The problem posed by this author is whether the idea of the nation-state really has an immutable identity. This is because, as we have pointed out, these institutions seem to be shaped by the product of language; stiffening within the Circumstances of Discourses, as Charaudeau (2016) would say. National cultures are a distinctively modern form. The loyalty and identification that, in a pre-modern era or in more traditional societies, were given to the tribe, the people, the religion and the region, was gradually transferred, in Western societies, to the national culture. Regional and ethnic differences were gradually being placed, in a subordinate way, under what Gellner calls the "political ceiling" of the nation-state, which thus became a powerful source of meaning for modern cultural identities. (HALL, 2019, p. 30, emphasis added). Thus, the observation undertaken in favor of a linguistically constructed idea of nation, as Anderson (2008) showed, seems to be directly linked to the abject marginalization of its supposed excess. This signaling highlights the representative character of a culture that subordinates and seeks to maintain difference as something of the past. When Hall (2019) states that identities, their processes of meaning and loyalty, as modes of adherence to a given culture, were transmuted into elements of a territory, at the

same time that they caused shifts that changed the way of conceiving the notion of subjects and belonging to a different place, they similarly altered individual cultural identities, especially of those who find their recognition undermined by a Ceiling Culture. This conception is a master key in Anderson's (2008) thought, as has been elucidated. These authors agree that a supposed generalizing identity entails harm to what Anderson calls poor cousins, and Hall (2019, p. 30) calls "regional and ethnic differences". In this context, this author asserts that, due to these unequal formation processes of a national community, it unleashed the culture of a unified language that hegemonically imposed itself on everyone who is under its respective roof, subordinating other cultural manifestations. Assuming that there is a single and exclusive national cultural identity, an attempt was made to develop mechanisms that could organize its structure and provide them with support. Some of these elements are: national literacy standards; a single national language of reference; and industrial production processes (HALL, 2019). Among several other symbolic resources for the representation of his imagination, there is the strategy of a national education system. All these and many other aids make up their complexion. At least in real Brazil, it seems that education and its Ministry are doing badly, in less than two years of the current political administration's mandate, beginning on January 1, 2019, they have already been invited to withdraw at least two from the minister's portfolio. of education. Paraphrasing Laferrière (2011), thinking about a dreamed Brazil now is the same as saying that we are bewitched without the spirit, a desolate country that finds itself living in a deep sleep; in a dementia, which in the Covid-19 pandemic prelude illusory ways of conducting education are devised; this one, equally, goes through a pandemic of lack of discernment, Fanon (2008) would say, so necessary to the cultural precepts of a people, being carried away by zombies. We would say, asking permission once again, that the education folder fell into the hole dug by Vilela's character (2016) and seems to stay there. Of course it is necessary another subject, decentered, to enter this hole and resume the educational project. We think that, when this happens, a post-critical multiculturalism (SILVA, 2020) in its hybridity will be the background. This Bachelard daydream exercise allows us to understand how the nationalist fantasy has found itself in contradictions, which surreptitiously ignore the capacity of individuals to guide themselves, following their own convictions, here ethics are imputed to themselves and to the other. The possibility of seeing the situation in these terms is also the condition of being able to argue that the imagined national community is a dated narrative (HALL, 2019). Therefore, other stories can be sutured. "A national

culture is a discourse – a way of constructing meanings that influences and organizes both our actions and our conception of ourselves” (HALL, 2019, p. 31). That's not just anything when we dwell on a supposed immutable identity that must serve in all spirits born under the same spectrum. This author, reflecting on how a nation is narrated, or imagined, presents some considerations. First, there is a narrative of the nation told and retold in a thousand and one way through literature, images, films, cinema, music, school, curricula. Thus, through the most diverse symbols and rituals, a feeling of national identity that represents a certain belonging is strengthened. The media, shared disasters, and a whole range of information on wins and losses are offered to us as possibilities to make sense of our individual experience. A second aspect that Hall (2019) presents is the emphasis on origins, continuity, tradition, and timelessness. In this perception, it is understood that the nation has its own characteristics, it has an immutable nature that is above contingencies. In a way, it is asleep, but it is always ready to be awakened. It's that feeling of eternal continuity that will always be somewhere in your primordial core. In Brazil, this discourse has been frequent, especially in the political sphere. There is a third element that makes up the author's questioning, and it corresponds to the invention of tradition. This discursive strategy builds the idea that there is an ancient tradition that, according to Hall, is often quite recent, in the case we have presented here, much of our thinking is from the 17th and 18th century with the Enlightenment, if we consider the history of thought. human is not that old. Such a tradition is inculcated in us through the invention of a set of values and practices, which are repeated as often as necessary, to make us believe in a certain continuity with an adequate past. A fourth feature of the national narrative concerns a supposed foundational myth. The narratives that are told based on this principle are linked to the national history, of a people with a distant past, within a time impossible to be reached within real time, but in a mythical time. According to Hall (2019, p. 33), these myths “provide a narrative through which an alternative story or a counter-narrative is told”. There are clear examples, in the context of beliefs and religiosities. The fifth image in the imagery of the national narrative is the one that represents a pure, original people or “folk”. As stated by Hall (2019, p. 33), “[...] in the realities of national development it is rarely this primordial people [folk] who persist or who exercise power”. The author seems to make it clear that these people who seek purification are not always the same people who dominate bureaucracy and power. It's much more of a myth that wrestles between the secular and the sacred. These resources that configure the invention of a

fundamental discourse are not that modern, but they have always been used in a sliding movement between a distant past and a present. At the same time that this type of argument seeks to justify a firm and validated basis, it intends to drive forward. It calls individuals to purify from an adequate source, and for this it mobilizes itself, especially against the threat of the other. “[...] Often this same return to the past hides a struggle [...] to expel the 'others' who threaten their identity and to prepare for a new march forward” (HALL, 2019, p 33). Based on these five characteristics, among others that make up the body of the discourse of a national identity culture, Hall (2019) presents us with at least three factors that aim to dispel this narrative, or show that it is not so unified. As we have shown previously, Anderson (2008), in his terms, refers to an imagined community. The uniqueness of national cultures, which act as sources of identity identification, is called into question. When analyzing the discursive structure of national identity, it is necessary to take into account the interest of the imagined community in preserving the memories of the past; the desire of individuals to live together; and the perpetuation of cultural heritage. The narrative of national identity represents the possibility of becoming a member of a nation-state, as well as identification through a national culture. Considering these factors, the author adds that “[...] no matter how different its members may be in terms of class, gender or race, a national culture seeks to unify them into a cultural identity, to represent them all as belonging to the same and large national family” (HALL, 2019, p. 35). The question of whether the national identity is really unifying and canceling out cultural diversity is pertinent. Namely, according to Hall (2019), a national culture was never a simple point of agreement and loyalty, but was always intertwined with structural issues of cultural power. What we pointed out before reveals this situation. In this regard, three observations made by the same author are pertinent. First, most modern nations are made up of separate cultures that have only been unified through violent processes. Second, nations are always composed of different social classes, gender groups, ethnicities and highly gendered. And third, modern nations were neo-imperial centers, exerting influences on the diversity of colonized cultures. “Modern nations are all cultural hybrids” (HALL, 2019, for. 36, emphasis added). In these terms, we should think of modern nations not as unified identities, but as discursive devices, which seek to represent difference through unity (BHABHA, 1998; WOODWARD, 2014; HALL, 2014, 2019).

III. CONCLUSION

The research focused on the issue of nationalist discourse and its consequences on microcultural manifestations. It is in fact a theme that has gained space in different arenas, regarding identities and differences. In this context, the deep power relations that, while seeking to qualify the debate, find their limits in the processes of uniqueness invented by nationalist discourses are considered. Thus, all the questions considered were condensed into the following problem: what are the processes that configure the identity of an imagined community? Based on this problem, we set out to discuss the constitutive processes of an imagined community and its influence on microcultures. The results showed that there is a dynamic field of study in constant debate about identity and difference. On the one hand there are the pretensions of a nationalist conception that seeks to maintain the unity of difference, on the other there are cultural groups in open opposition to this objective. The awareness of ethnic, gender and class differences has motivated the decentering of the intentions of these imagined communities. According to the data, these communities are nothing more than discursively constructed inventions. And that supposedly traditional thought seeks, in the most different ways, to disqualify the discourse of diversity in favor of a national culture. The maintenance and development of national cultures make use of the most distinct strategic disciplinary forms. They are manifested through literary processes, cinematographies, musical works, media in general, symbolic systems, and the most dissimilar social practices. In this way, the exclusion of the other is a matter of the first order. There is no space, in the context of a nation's cultural identity, for expression, justified in the canons of unilaterally validated narratives. We found at least five ways to argue about the supposed identity of the nation. First, a narrative is invented, disseminated in the techniques already presented. Second, it is based on supposed origins, traditions, and timeless continuities. Third, traditions are invented, which are usually nothing more than contemporary events. Fourth, they seek to stick to the foundational myth argument, conditions that are beyond secular experience. And fifth, they build arguments based on the supposed puritanisms of an original people [folk]. These basic explanations have generally supported the monolithic arguments for the nation's identity. As alternatives to these discourses – which are based on memory, desire, and heritage – in this research we present three conditions that allow us to decenter these inventions. First, modern nations are formed by different cultures, which only at discriminatory cost, exclusion and violence were unified into a Ceiling Culture. Second, nations are always made up of different ethnic groups, genders, and

different social classes. And third, modern nations are neo-imperial centers that maintain influences on cultural differences. Finally, the nation, being a discourse, needs to be debated, studied, in order to know its psychology and counter-argument its discriminatory manifestations and forms. This is one of the main limits found by alternative narratives. However, the inferences presented indicate that the arenas are in activity. This grants legitimacy to the problem and possibilities to think about a society in which cultural difference can have space for expression. Perhaps a multicultural school curriculum, with a hybrid subject concept, in the near future we can glimpse the political/social acceptance of difference – violently, today, challenged to unity.

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