

National identity and cultural celebrations - Case study

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INTRODUCTION

We start from the assumption that in several Latin American republics there is a national identity already built previously, which has been reinforced in the cultural commemorations of both the Centennial and the more recent Bicentennial, carried out by the political activity of the government in power. The starting hypothesis is that the political-cultural discourse of cultural commemorations responds to the official ideology, aiming to reinforce the national identity, adapting it to a new socio-historical context. And how these commemorations have served to further reinforce this national identity, in accordance with the purposes and positions of the official agenda. If we focus on the case study of Mexico's political community, we can see how throughout two key moments of its history, the Independence, the Mexican Revolution and its respective cultural acts and claims, a discourse and a reform of this national identity, which consolidated the national project of identity characteristics as a whole, but a constructed whole, Not something created immanently and previously, but rather it is the people through their historical course that creates, configures and gives color to all this set of cultural elements or ingredients that constitute their identity as a people and as a nation. We try to answer what was done during the bicentennial and why it was done the way it was. To understand how the political-cultural discourse of the bicentennials in its context and purposes, explains and lists its main identity traits in the form of a catalogue.

MATERIALS AND METHODS

Through a retrospective view of the cultural commemorations of the Bicentennials, as well as previously of the Centennials, we can intuit how these served to reinforce the idea of national identity already constructed previously; and that all of this also served the interests of the state, offering a vision of national identity that is more in line with the official system and apparatus, rather than perhaps with perceived reality. The recent discussions on the 2010 Bicentennial, and more specifically on the Mexican case, have revolved around the model of nation and citizen that they believe they are, without confusing it with wanting to be, with what they would aspire to be. The official debate has taken place against the backdrop of the "reconstruction" of the existing model of nation, which is nothing more than reinforcing

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what has been inherited, already built previously. Several resolutions have been tabled in response to this conceptual conflict, introduced casually and focused on by the three main Mexican political parties.

RESULTS

The first aspect for the Mexican case is that which prevailed in the years 1985, with Miguel de la Madrid as an example of the positions of the PRI; and it is to believe that the Independence and the Revolution are in a permanent phase and that they find their maximum in the corporate hegemony of the PRI expression and the achievement of the objectives pursued by these movements. For them, the revolution is permanent and is being made continuously. A second position in this Mexican debate is: should we end the process of independence and revolution? By considering them as if they were still unfinished; that they find in the democratic transition of the last decade, an example, exercised as a thesis of the PAN, from Fox to Calderón, the latter being the one who led and marked the policy followed by the bicentennials. For this position, this completion phase would have already been reached in 2010, with the transition achieved. democratic achievement carried out by the PAN in power, and later achieved by AMLO in 2018. We see that for both versions the stage of their party and their ideology are seen as the final goal achieved. hegemonic, expressed in every commemorative moment, as the maximum expression and the end point of recent Mexican history. A history that begins since Independence, and that goes through great historical milestones such as the Reform and the Revolution, above all. Today, even the two opposing positions see the same interpretation of identity as an expression of something already completed, thanks to the processes experienced in the history of Mexico.

And as a third position, to further complicate the interpretation, which not only discusses but proposes a new path for this national identity. The regenerationist request arises that considers that just as there was a previous independence and revolution in history, today again a social and historical turn is needed that modifies both the political and the cultural, anchored in forms of the past, which prevent the country from evolving ... speaking in terms of justice and social equality. This is the position of the PRD, of the Morena and PRD groups, with López Obrador at the head and his *Alternative Nation Project*.

FINAL THOUGHTS

The position of the unfinished is defended from an academic perspective by numerous authors such as Del Val (2006); Just as the position of what has been completed and achieved is reflected in numerous politicians from the previous six-year term, politicians such as Lujambio Irázabal or Calderón. But again it would be the same in 2012, due to the change of the six-year mandate from the PAN to the PRI. It is now that once again the ruling PRI also defends this position of what has been achieved and concluded. From this it follows that this thesis is defended by the political elites and their system, from



which they position themselves ideologically and consider, today, that Mexico is a complete system and that its identity is also something concluded that it has become socio-historically.

Keywords: Bicentennials, Commemorations, Centennials, Latin America, National identity, Social identity.



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