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EDITORIAL

Postmodern and identity: where are we going?

The crisis *in* postmodernity (or is it the crisis *of* postmodernity?). Several signs are presented as characteristic of this possible crisis. One can begin by describing the subject, an inconclusive being who completes themself at death[1]. This leads us to reflect on how, at all times, humans are in the process of changing. Because this is so, one is not fixed, and should not be, but this justifies the fluidity that surrounds identities[2]. Because this is so, forcing a pattern is intended to reach the subject's conclusion before his death! Is that possible?

In the brief search to understand, a postmodern problem arising from, among other factors, is the process of globalization. At the same time that subjects are expected to be adjusted to the demands of the market, society and family, issues related to identities arise in the field of behaviors, feelings, sexuality, gender, among others. Constituted by this broad spectrum, subjects are expected to be multiple and diverse in themselves. At the same time, there is an expectation that all these global questions will be answered in a standardized way. It is necessary to assert the discourse that differences need to be perceived and discussed, that all of them be coexisted[3].

The concept of subjective decentralization addresses the crisis of singular identities, race, and nation. In the thinking of some authors who write about cities, cultural hybridity and the issue of subjectivity[4,5], the individual is reasoned as an identity in crisis, due to the multiple expectations that exist about him and his difficulty in adjusting to such a large and complex demand.

This goes through childhood, in formal and informal school education, with high investment. There is a family in expectation that places itself on such an individual, holding them accountable for being successful. They are also expected to have a heteronormative gender and sexuality identity, in the challenge of perpetuating the family and its values, transmitting this heritage to their future children. In the case of financially successful families, there is the complex game of capital, the maintenance of power and status.

So, is it possible to say that we are better rethinking values, tolerance, with gender and sexuality identities, accepting the fluidity of these identities as current brands? In the complexity of this debate, there is a consensus that we are in postmodernity, with demands that modernity did not have. Thus, even with so few references, the way is open for the perception that the identity crisis can be understood from one of its most striking characteristics: the decentralization of the subject.

The humanist ideal of man began to lose meaning when its borders were no longer enough to sustain its integrity, its legitimacy, its security, and its place. There are those who say that the individual crisis of singular identities is added to the collective crisis of national identities[6]. What we have been experiencing is a process of globalization that denotes the fluidity of national borders, equally diffuse, which in itself deterritorializes any fixity.

Any fixed value of family, education, work, position or nationality is subject to change due to multiple influences, the need of the market, the fall of previously cultural barriers. American, Japanese, Russian, and Afghan movements come and go through everyone in multiple ways. These are discourses that find accommodation in different people around the world and end up acting on them and shaping their identities[7].

Therefore, displacement and decentralization are what have constituted the postmodern universe, and it is necessary to understand the fluid identities of this culture and postmodernity, and its considerations that deal with cultural identity. In this, it is important to remember that the "system" can be understood as the locus of the economic and bureaucratic spheres, whose main characteristic is to have financial capital and power as the center of control. These are two elements that take the place of language in processes of understanding and are responsible for the technification of the world, life, people and societies[8]. We have been living in diffuse and contradictory times, which require adjusted and multifaceted individuals. But how to be it? For Habermas[9:230]:

> *... isolated and loose, who finds himself in multiple roles and is confronted with multiple possibilities of choice; And he has to make these decisions under conditions of the system, which he cannot dispose of. As a member of the organization, co-participants in the system, the individual affected by inclusion underlies another type of dependency. The incorporated member must adjust to means of direction, such as money and administrative power. They exercise a control of behavior that individualizes, on the one hand, by adapting to the choice of the singular individual, directed through preferences; On the other hand, behavior control is also standardizing because it only allows possibilities of choice in a previously given dimension, of having or not having, commanding or obeying.*

By broadening the debate on cities, according to the thought of Jacques Le Goff[4], there was an attempt to bring identity closer to nationality, in the human rhythm of social life, so that fulfillment in urban life could be achieved as an ideal of humanism itself, a foundation that reaches decadence in the postmodern period.

In addition, a critique of the representation of the foreigner as an obsolete character in the globalized world. The distancing from the other stranger is one of the forms of decentralization, and with that, nothing is stable anymore. The culture of the unstable has come to give importance to ephemeral situations, as long-lasting situations are perceived and identified as traditional[4].

The opposite of the ephemeral is the traditional, but the traditional possesses a freezing power of actions and thoughts and, as such, is denied. What about the subject? Is it possible for it to remain firm and stable? Would it continue to be centered on the old social institutions? The point is that they are confused, volatile, because of the transience of what seemed fixed and stable to them.

The crisis of identity in postmodern culture, the crisis of postmodernity, is the crisis of this individual who is definitely not, and will never be, a subject, until their death, when they are completed[1].

This brief description is too simplistic. It is an attempt to compare society as directly responsible for the rupture with traditional patterns and the conflicts of a generation that has lost the fixity of any value or trait.

In this way, even if briefly, this decentralization of the subject is reinforced, which should be understood not as something that was sought and wanted, but as a crisis that has exposed an entire generation and brought conflicts about what they think even of themselves. In this field of uncertainties, perhaps the most important is the crisis of identities. The so-called postmodern world has removed any point of reference, demanding that the individual firmly constitute themself in a universe of references that do not bring security[10].

More than a cult of the ephemeral, postmodernity can be understood as a critical and painful time for the human being and its central references that have been completely decentralized. Therefore, everything that is produced, created, and taken as an academic, life, and society reference in the present time needs to be perceived as temporary.

Happy reading!

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Welson Barbosa Santos
Institute of Exact and Natural Sciences of the Pontal, Faculty of Integrated Sciences of the Pontal, Universidade Federal de Uberlândia (UFU). Ituiutaba/MG, Brazil.

Paulo Vitor Teodoro
Institute of Exact and Natural Sciences of the Pontal, Faculty of Integrated Sciences of the Pontal and Master's Degree Program in Science and Mathematics Teaching at UFU. Ituiutaba/MG, Brasil.