

## **States, Culture and Identity Movement in Chaos Geopolitics**

**Saeed Haji Naseri\*** - Assistant Professor of Political Sciences, Tehran University, Tehran, Iran

Received: 22/04/2018

Accepted: 19/08/2018

---

### **Abstract**

Modern states generally to use conflict resolution mechanism for control the cultural and identical subjects. Profiling advisory is to eliminate racial and identity sensitivity in law and social enforcement. The analysis of the stop data that is collected and reported, however, is just one component of several elements that must be included. Some of the establishment sections responsibilities characterize a comprehensive approach to examining and understanding the role of race and identity in policing making. Analyzing data regarding complaints, state working with scholars and researchers to review and analyze the policies and practices relevant to racial and identity, trainings pertaining to racial and cultural differences, conducting and consulting evidence based research on bias, and law enforcement, community interactions and making policy recommendations to eliminate racial and identity process. Identity movements in the 21st century have been affected by proxy war and a new form of regional security systems. Regional governments in Europe, the Middle East, and East Asia are rebuilding their identities. Identity has become a new political force that can affect the processes of government action. Strong states have more limited challenges in the context of regional identity crises. Therefore, weak states and inefficient governments require security, competition models and security decisions. The main question in the article is that “regional patterns in the era of geopolitical chaos have a pattern in strategic decision making?” The hypothesis of the article is that “regional states need to increase power, structural correlations, and peripheral interactions in order to secure and coordination themselves.” In this article, Barry Buzan “strong states” approach is used. Strong states can control geopolitical challenges and provide social context for constructive engagement with other actors.

**Keywords:** Identity, Chaos geopolitics, Network era, Crisis, Regional cooperation.

---

\* E-mail: s.hajinaseri@ut.ac.ir

### **1. Introduction**

Racial or identity profiling for security or geopolitical purposes is the consideration of or reliance on to any degree, actual or perceived race, color, ethnicity, national origin, age, religion, gender identity or gender orientation expression. The revival of populism and extremism is a strong symptom of the identity crisis that is affecting Thierry Chopin many of the European Union's Member States of the Union. From Denmark to Italy, Austria, France and the Netherlands, various national elections are confirming the strength of populism and the parties on the far right who are imposing their discourse in public debate, the heart of which comprises economic and cultural protectionism, as well as that of identity (Chopin, 2016: 25).

The tension between an open society and one that is closed as well as both of which are easily perceivable in many countries. Moreover, the European Union remains silent about the issue of identity, and since like nature, politics hates a vacuum, populism and extremism are occupying this discursive space that has been left vacant.

As part of European integration the Member States carry with them specific cultural and historic national identities. At the same time a Union of States like the EU implies a minimal degree of coherence and common identity. From this standpoint who are the Europeans and what are the foundations of this European identity? (Spivak, 1993:185)

The term European involves geographic, historic and cultural factors that contribute, to varying degrees, in forging a European identity based on shared historical links, ideas and values. This cancelling out of course is formed national identities. Europe is surrounded by seas in the North, the West and the South, but there is no obvious geographical limit to the European project in the East. Moreover, all projects for unification and perpetual peace from the 18th century on were part of a Cosmo political rationale (Mauer, 2009:25).

Europe's geographical identity is understood in broad terms: The Organization for Security and Peace in Europe (OSCE) includes 57 countries from Vancouver to Vladivostok; the Council of Europe has 47 members, including Russia and Turkey. Moreover, the continued enlargement of the European Union looks more like a process of indefinite extension than the definition of a territorial framework, which is vital however for the development of a collective identity.

In this regard it seems that we should stress the absence of the word territory from the Union's founding legal texts and from its primary law. Territory is mainly associated with the States comprising the Union only. Unlike territory, area is extremely present in Europe's primary and secondary law; in the Preamble of the Treaty on European Union (TEU) and in the Union's objectives there is mention of the establishment of an area of freedom. Security and justice without any internal borders, as well as the construction of an internal market comprise an area without internal borders(Chopin, 2016:45).

The question of identity seems to be a point shared by many populist and far right parties in Europe and other crisis regional. In this process what links societies that are challenged by the crisis and the networks of globalization. The European Union opposite of the Middle East societies is not necessarily a condition for the existence of the different types of populism. States in Europe is however exacerbating the themes that they foster and is notably amplifying anxiety about identity (Aldridge & Daniels, 2001:132).

This article presents a different take on the relationship between identity and attitude. Contrary to traditional views which perceive attitude as a cognitive construct which cannot be studied in connection with identity which is a social construct, it presents a new argument which presents attitude as a socio-cognitive construct which bridge the gap between it and identity. It goes further to claim that attitude is one way through which identity is performed and it is therefore one marker of identity and studying everyone in connection to the other will actually enhance, not contradiction, our understanding of both.

## **2. Methodology**

This article based on the "sampling methodology". Sampling methodology is generally correlation with constructive school. Constructive approach is related with historical, interpretive and experimental concepts. Each of the aforementioned methods represents a part of the reality of the state's understanding of the environmental relations in the era of geopolitical chaos.

In the historical context, there are several signs of conflict between states and political rival groups. Based on the interpretive approach, the signs of

the crisis can analyze the meaning and pattern of states action in each region and finally, it can be seen how geopolitical upheavals lead to control in states power in the process of political and regional competition.

The argument of states, racial control and identity movement in chaos geopolitics is based on a research study. This study investigates culture and attitudes use in chaos geopolitics. Literacy practices show that identities form through the language, religion, culture and attitude. The theoretical framework shows the actors in crisis and regional conflict argues that attitude exerts some influence on identity.

Conflict and crisis generally in the sense that humans behave towards something or somebody according to what they feel about others. Following this argument, the study argues that participants' attitude towards language, religion and values about their feeling of identity. To put this argument to test, the study adopted a mixed-methods approach and employed surveys, semi-structured focus groups and case studies to explore the research phenomenon.

### **3. Theoretical framework**

#### **3.1. Sampling method**

Theoretical framework of research in this research, a "sampling method" is used. Sampling method has direct relation with constructive school. Many of the areas of government activity in the present age are identity, cultural, images, attitudes, conceptual and semantic issues. A clear understanding of the regional developments in Europe, Southwest Asia and the Middle East has shown that identity crises have increased dramatically in the 21st Century. In this article, it attempts to cite studies that have ethnocentric nature. So it is natural that the signs of competition between political groups and their challenge to government in different geographical areas are increased and measured.

#### **3.2. Barry Buzan's state model**

In a basic, abstract and often cited model of what constitutes a state, introduced by Barry Buzan, the state is seen as a triangle, where each leg represents one essential part of statehood (see Figure 1 below). If one leg is missing or weak, the triangle disfigures. The three parts are:

a) The common idea of the state in an abstract model, this is the most

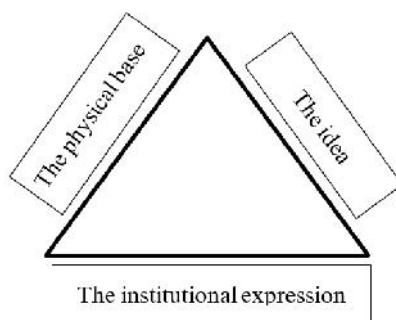
abstract indicator. The common idea of the state is defined by Buzan as the “heart of the state’s political identity.” It is the idea that binds people together in a socio-political unity and answers questions about how the state is organized, who it comprises and why it exists. The indicator is related to terms like nationality and ideology. This leg of the triangle is particularly strong in nation-states.

b) The institutional expression of the state This leg of the triangle contains the state’s concrete manifestation. Here dwells the “entire machinery of government.” (Buzan,1991: 65-82).

In other words, the whole hierarchy of the administrative, legal and legislative bodies of the government, coercive forces, etc. This indicator also covers the norms and procedures along which the institutions operate. It is worth noting that the model pays no attention to whether the institutions are democratic or not. What matters is their functionality.

c) The physical base of the state The last indicator in Buzan’s state model is the most concrete one. The physical base of the state comprises the people, a defined territory, the natural resources and the manmade wealth within the state boundaries. Holsti also notes that the variables in this indicator are due to change over time, except for the boundaries of the defined territory, which positions in later eras have been seen as almost “sacred” and unchangeable (Holsti,1997: 83).

Figure 1: Barry Buzan’s triangular state-model



#### 4. Finding

Some researchers adopted psychological view in their investigation of participants’ responses. These studies also argued the culture, images,

values and attitude as hidden personality traits which cannot be studied or described. This research shows that attitude according to the psychological view is predominantly cognitive. So identity is defined and understood by many scholars as a sociological phenomenon which influences and is influenced by collective behavior groups, so their actions related to their contexts and backgrounds.

The finding of this article shows a different understanding of attitude and its relationship to culture and identity in the geopolitical chaos. Adopting this socio-cognitive research view of the culture and attitude makes it closer to identity which is also socially-situated. The finding of research shows that geopolitical chaos generally influenced by the context or environment. So doing, attitude and identity seem to have something in common.

The findings of this article provide different pieces of evidence that a relationship exists between identity, culture, religion and attitudes for statecraft in the age of chaos. These finding provide reconciliation between already existing views about identity and attitude as being on some completely opposite groups. There is a theoretical disagreement exists between competitive groups. This theoretical disagreement emerges from the traditional view attitude as a cognitive research.

This study is trying to argue for a cognitive position between the two views and claim that the two traditionally contradictory views. It could be reconciled in a way that identity and attitude could be studied together which actually improves the way we understand human actions and behavior. It can be understood by investigating behavior and radical group actions. So many identities related groups in chaos geopolitics view it is socially-situated and related to the environmental context and background.

Modern states generally to use conflict resolution mechanism for control the racial and identity subjects. Profiling advisory is to eliminate racial and identity sensitivity in law and social enforcement. The analysis of the stop data that is collected and reported, however, is just one component of several elements that must be included. Some of the establishment sections responsibilities characterize a comprehensive approach to examining and understanding the role of race and identity in policing making.

Analyzing data regarding complaints, state working with scholars and researchers to review and analyze the policies and practices relevant to racial and identity, trainings pertaining to racial and cultural differences,

conducting and consulting evidence-based research on bias, and law enforcement- community interactions, and making policy recommendations to eliminate racial and identity process.

Providing the baseline information about what is currently known about disparities in enforcement actions and the existing policies and practices to prevent bias and profiling, and outlines the agenda and vision for the future conflict resolution. In this process we can use data and information to improve police practices and strengthen relationships in social structure. Among the results from the survey, a large scale of actors, indicated that they have a specific policy concerning racial and identity profiling.

#### **4.1. State crisis and European regional cooperation**

Moreover, beyond the territories of the States that are European Union members, this seems to be typified by areas which have specific functions: money, free trade, security, justice etc. This juxtaposition, even interlacing, of functional areas leads to nationality, then by the European citizenship; in addition to this 5% of Europeans first see themselves as Europeans, then as citizens of their country, finally only 1% feel that they are European.

Differentiated types of integration which then lead to a segmented, geometrically variable area: the internal market; the Economic and Monetary Union; the Schengen Area. It does differentiation like this create a degree of legal complexity and it also leads to a problem of legibility and in turn, one of political legitimacy in the eyes of the citizens. Lastly, the European Union is typified by an “area of rights” which refers to the values that have been at the heart of the Union’s enlargement process and the extension of the European area.

##### **4.1.1. Identity and European Union Disintegration**

The European Union is founded on a community of values and attitudes set down in the common treaties. The respect of Union based on human dignity, freedom, democracy, equality, the rule of law and the respect of Human Rights. These values are shared by the European Union members in a society typified by pluralism, non-discrimination, tolerance, justice, solidarity and equality between different religions, men and women.

Naturally the Member States of European Union have specific national identities and historical. These attitudes based on Europe of Values. These Values not mean that borders have been abolished. The most questions

defined a series of surveys undertaken since 1981 in Europe and European Values Surveys. These values have led to the distinction of four circles within the European identity (Maynard-Moody & Haider-Markel, 2014:75). These Values matching collective preferences that are more or less pronounced around which groups of States converge. At the last it is clear that the nation is still the vital framework of political reference for most European identity. It now seems possible to speak of a core of European values that bring together part of Europe and comprise the base of a joint political and cultural identity. European countries in spite of the specific nature of this value or another linked to the political and national culture of one country or another.

The case of religious freedom, secularity and equality is an example of European identity. Naturally, as far as European Union countries is concerned the nature of relations between Church and the State is variable from one Member State to another. For example, France is the only Member State of European Union to have included secularity in its Constitution. France Constitution in this manner is the only original model in that the other States have not introduced the separation of the Churches and the State as strictly as this.

Before Brexit the UK was not a secular country because UK has an official religion and the Queen is the head of the Anglican Church. In the other European countries, Greek Constitution has enjoyed the Orthodox Church and is a specific status within the European countries. The Culture and Education of European societies distinguish themselves by a high degree of secularization as like as Ireland and Poland apart and stand out from other Western countries, like the USA (Chopin, 2016:45).

The rest of European countries are a secular constitution, assertion of the separation of the Church and the states. These countries are acknowledging the significant place that religion occupies in the public sphere. This difference in terms of secularization undoubtedly helps their citizens take on board the differences in how the media addressed the attacks in Paris in January 2015. Their approaches were the caricatures on the European continent and in the Anglo-Saxon world.

These differences are to be more precise in at least a part of their cultures. This analysis could be extended by highlighting the differences identity in collective preference between Europeans countries and



Americans. American's People and Elites believe to power and regional operation; so in terms of their internal relationship with violence and arms. Different norms and attitude in two sides of the Atlantic; for example, the upkeep of the death penalty in certain American States also helps us distinguish inside and within the Western world.

This specific feature of European identity and United States in terms of values, it remains that the latter often seem too abstract to provide an adequate normative action and response in terms of founding a particular identity. So we understood in the sense of a feeling of belonging to a group with which it members can identify, as being as the same norms and the etymology of identity is *idem* (Chadwick, 2017:32).

#### **4.1.2. National common identity and different plurality**

Different between cultural norms in European States, American peoples and another side of the world is the basic factor of conflict and contending values. In the European Union, some countries like Greek and then Roman Antiquity have different values. Historical studies show that Europe became an objective historic reality which arose when the Roman Empire collapsed. Around a certain number of elements such as the Church, and feudalism, the Court, the town, religious orders, universities in some of the cities and countries like Bologna, Prague, Oxford and Paris is different.

Part of the answer that the European Union might use to settle the issue of identity in the present globalized world could provide a unity to European culture. Some scholars argue that the identity of Europe is necessarily of an intermediate nature. This approaches could have accepted from the economically and human point of view. These differences to be both part of a globalized whole and comprise Nation-States that retain their discrete identities in the European Union countries.

This identity involves finding a middle road to European integration between the global and the local, between dilution and self-withdrawal, Europe's specific vocation dictates its identity and vice-versa. These cultural differences avoid of full cooperation as much as possible in European Union. Whenever some cultural differences and norms appear, we have a brutal confrontation between world interdependence and blind, xenophobic, sterile isolation (Enli, 2017:225).

#### **4.2. Identity deficit in European states responding**

History and borders beyond public policy have produced identity. It should be developed in terms of the learning languages. The main focus of spatial justice's approach locates on political identification and explanation, economic and social processes and factors which cause these injustices. It has been written by Timothy Garton Ash. Ash believes that responding to Europe's identity deficit first involves a strategy that aims to provide its citizens with points of reference in time and space. Ash emphasize that identity is not Brussels, it's Babel and it is the heart of the democratic problem in Europe (Ash, 2007:7).

Attraction to create a fair society strongly has been the placement of further gathering wide spectrum of social justice aspects like economic justice, racial justice, environmental justice and global justice that introduce justice with each other both in corporeal dimension like redistributive policies and incorporeal dimension. The sign of incorporeal dimension are freedom, happiness, satisfaction, opportunity and security. Experiential researches of spatial justice's idea in the matter of resource's distribution and public Services have focused more on the issues like geographical distribution of financial supports and public services, appraisal financial equalization or normative deliberation justice advantage (Hafeznia & Ghaderi Hajat, 2016: 40).

Spatial justice's approach means implementing the balancing power. Spatial justice is related to teaching of true cooperative process in European history. This does not mean replacing national narratives, which remain vital in the educational planning of young people. The young people have to be complemented with a specifically European narrative in which the young Europeans will learn the national historical phenomenon. It was also primarily European culture. European culture needs social group and behavior that should learn about shared places of memory and heroes.

They cannot conserve their identity without obscuring the things that have torn Europe apart and the crimes. They can build nothing good on a lie, even by omission. But by showing how, based on a shared memory of past ills, a joint will to build a better future can emerge. This is not a bad definition of a true policy for European culture and identity. The facts show that Euro Barometer Standard 84 percent to the question their opinion amongst the following areas which create a sense of community the most

amongst citizens of the EU.

They answered in an interview about culture with 28%, history 24%, sports 22%, economy 21%, values 21%, geography 20%, the rule of law 17%, languages 14% and solidarity with the poorest regions. The issue of security borders is central and is raised with particular acuity. In this interview some States feel that their security is threatened on their borders 14%, inventions, sciences and technology 13%, healthcare, education and retirement pensions 11%. In some regions like the Baltic countries and in the East by Russia, religion comes last 9% and doubts the Union's ability to protect them (Ash, 2007:8).

Identity issues generally leading to more national military spending in Poland or a strengthened integration strategy the Baltic countries with the adoption of the European Union. It seen as a guarantee of greater cohesion that brings solidarity. European states generally have the vital question. The vital question is about some of countries like Russia undertook an aggressive, expansionist policy as in Ukraine against a Member State.

In this condition, European Union to take in a dilemma situation which would Union does against Russia? The new Russia role in Baltic would be the true test for the borders and European identity. Are they ready to engage means and take the risk of losing human lives to protect their collective borders and regional cohesion? The answer is beyond the aspect of security; the question of the borders introduces the aspect of identity. This Process which links the nations within the Union together is also what distinguishes them on the outside, and the distinction between a within and from without is constitutive of a sense s of identity.

The question of the borders is therefore linked to that of the Union's political and geopolitical identity and involves a multinational collective whole. The geopolitical contribution made by the various enlargements to European integration in terms of pacification, reconciliation, and the stabilization of the continent. In spite of worrying developments in Central Europe, since 2004 have gone together with questions, not just of a political-institutional and socio-economic nature, but also in Germany and Austria.

In this period the identity which have risen up in several national public opinions in France and the Netherlands, beyond the economic fears of social and tax dumping amplified by the crisis and political reasons. Identity crisis originates in the feeling of an apparently indefinite extension that typified a

limitless Europe which although vital, has not managed to take the issue of territory seriously limits of security.

The question of identity is linked to the geopolitical divide caused by the fall of the Berlin Wall. There is the geopolitical split that was introduced with the collapse of the Soviet Union Since 1991 December. The contact with the periphery of the European Union is required regarding the territorial limits. In this kind of context, it is essential to start thinking politically about the Union's limits (Klinger, 2016:32).

#### **4.2.1. How European countries can defend against threats**

Many citizens feel threatened in terms of their individual freedom and notably their security, social links after the attacks in January 2015 in Paris. European internal and external security may be a factor to use to strengthen the feeling of belonging to a common whole. The challenges made to European integration have freed the European States of a rationale of permanent power struggles.

In this time, China relies on a balance found in Confucian tradition, the Communist State and mercantilist strategy. We know that the USA and China have a system of values and an understanding of the world, patriotism, at the heart of an identity which enables united, resolute action, as well as an awareness of their collective interests. It does not seem to be the case with the Union and its Member States.

For European Countries the most decisive aspect is undoubtedly of vital essence is internal dynamism. European security has ability to adapt without betrayal to innovate consenting to openness and discuss and cooperate with the other without losing its identity. The new actor's threat is lacking vital impetus, self-confidence, ambition, and awareness of European unity. Europeans are not very passionate, not about their joint project in all events; passions exist within the nations, but they often tend to be negative or defensive (Hall, 1996:73).

European integration is a political act based on conviction and involving the redefinition of the participants own interests. Although they belong to different national traditions and histories the European Union Member States share values, principles and interests as the core of their identity, which distinguishes them from other countries and regions of the world, whether this involves China and Russia, but also the USA. It is because the

European Union will constantly show that it implements decisions and policies legitimacy in facing the challenges of the present world.

#### **4.2.2. Social media, states and identity**

Identity and Social media have integrated relations. It caused a great wave of changes in society and also in politics; a wave that has left cohesion in its wake a lot of research about the impact identity and social media have had on political information. The consolidation identity and social media in political communication has placed technology at the center of academic debate. Identity crisis generally is not the only factor behind the transformation of power and statecraft (Klinger and Svensson, 2016:15).

Identity can be considered as an inevitable part of strategic policymaking in counters that are in the course of national development and modernization. After World War II, some countries tried to improve their strategic and geopolitical positions and achieve some indications of self-reliance strategy. In this regard, the more social capital, the more security will increase. The characteristic of “Neoliberal Global System” is that the fields need to redefine the concepts of peace, development security and national modernization provided by optimizing and enhancing social capital.

Any social development and self-reliance needs social capital should be required as part of the tangled networks of developing community. This process will be formed by optimizing the signs of endogenous development and national renovation. Many researches have been done is social capital notion which is a concept in economies, business, and sociology, Policy and development strategy. The field of strategic policy making concentrates on the issues of development and modernization in various countries based on self-reliance and social capital definition (Mossalanejad, 2017: 67).

Cohesion and media create or spoil opportunities for the redistribution of power in the communicative scenario. The architecture and technical characteristics of social media open and close possibilities of reconfiguration of the processes of production, circulation, and consumption of political information. Identity and media platforms are changing political information, but they are not replacing Statecraft. This produces a new hybrid environment in which the two logics, the one linked to identity and the one associated with the mainstream media system. Identity and media sometimes coexist harmoniously, generating cooperation and synergies, and

on other occasions collide, causing conflicts and tensions (Chadwick, 2017:223).

#### **4.3. Identity, media and chaos**

Identity and media are logical phenomena and those of the mainstream media system overlap and interrelate constantly. The new logic of identity impacts orbits around concepts such as self-production. Media and geopolitics of chaos user as a generated of policy content, are as social connectivity, vitality, incidental consumption, media, affective audiences, and data fiction. Its introduction into the communication system is causing changes in the information cycle and in the role of identity and crisis (Enli, 2017:25).

Identity could change the process of movement and media professionals. These are not the only ones managing that process, and the production and distribution of political information involves more actors and more media and platforms. Political information ordinary users, who are not part of the political or communicative elites, can intervene more actively and influence the information dynamics. There is a wide variety of media contribute, together with television, radio and the press (Miller, 2017:25).

Each of these kinds of media can to shape the information field and evolution the boundaries between ethnics and identity; media tend to be diluted, enhancing interdependencies. Taken together, this new scenario provides a more fluid structural movement for better situation of opportunities. Therefore, raises the need to replace the traditional concept of news cycle with political identity and movement cycle. Inside this cycle, identity production diffusion and consumption are subject to various changing processes. Each cycle of changing which are analyzed in the following sections (Chadwick, 2017:225).

#### **4.4. The future of identity and statecraft**

Each kind of statecraft depended on Identity and social attitude. The necessary of management crisis depended to traditionally view. Each kind of statecraft as belongs two contradictory schools. These approaches of thought are depended to identity. These viewed as a social construct while attitude is as a solely social cognitive. Few researchers have tried to explanation challenge this argument and these two notions are usually studied in isolation of one another.

Some scholars argue that these two concepts are not as contradictory to

one another as generally thought. It is possible to create a connection between the two in a way that makes it possible for study both of them in relation, rather than isolation, evaluate one another. To support its argument, governmental reports on the findings of a research study that explores the relationship between identity and social attitudes among university students. These researches show that there is a relationship does exist between identity and social attitude. It shows that participants performed their identities through cultural attitudes and social activities.

#### **4.4.1. Statecraft and identity crisis managing**

Crisis managing generally depended on Identity and social movement. There is a complex concept to study and investigate about social crisis in geopolitical conflict era. This is partly due to the richness of this concept as well as the different layers it includes. Identity can be viewed and defined as simple as who you are and who we are?

The necessary of statecraft need to attention about who you are can also be viewed and defined as the combination of many elements such as race, ethnicity, nationality, gender, religion, background, context, form of government, affiliation, education, past experiences as well as future aspirations that shape any human being. Malouf argues that every human being is a mixture of different identities, affiliations and belongings social, national and religious movement which lead to the construction of identity(Malouf, 2000:4).

There is another example in the case of an Algerian resistance against France army. In this case, Malouf argues that French and some of European countries like other western influences mingle with Arab, Berber, Muslim and other sources, whether with regard to language, believes, family relationships or to tastes in cooking and the arts. This shows that social identity as who we are although seemingly simple can be complex and interconnected with culture, policy and statecraft process.

Everything we know and we can be doing, tells something about us the clothes we wear, the newspapers we read, the music we listen or the film genres we like. Each kind of understanding like the value colors we prefer and much more. Lakoff argues that even the kinds of food we eat; tell a lot about our cultural. Lakoff argues that what we can and cannot eat In this regard, the proverb a person is known by the company he keeps. It also

seems to reveal one side of identity and the roots of social conflict. So each kind of crisis managing in identity field, needs the people befriend or hang out with tell many things about others (Lakoff, 2006: 143).

Language like another section of identity is another strong marker of culture and history brings us many stories about how the way people talk tells a lot about their identities. One way to perform religious identity is the proper way to salute in Islamic culture. Each kind of dialect, like accent and language preference are all ways through which we identify ourselves. Spivak argue that in the Middle East and Arabic World for example, speaking in the standard variety of Arabic is one way of showing education and the intention to indicate that education because it is hard for uneducated people to speak in Standard Arabic (Spivak, 1993: 179).

#### **4.4.2. Identities against another**

Scollon and Scollon argue that each kind making sense of ourselves is what produces identity. In other words, identity is how people identify themselves and communicate their feeling of self to their social world. Whether or not the person consciously undertakes any particular action Scollon and Scollon supporting this argument about how government can manage the opposite groups (Scollon and Scollon, 2003: 15).

Each kind of action will give off a personal identity and a position in the social world. It is available that “others” to see and to respond to the above arguments reveal that identity can be studied in light of two approaches. Each approaches which focuses on the individual’s feeling of sense and how they give off this feeling of sense to the surrounding world and another which focuses on how an individual is perceived. This process is interpreted and “seen” by the surrounding social context (Baynham, 2006:25).

Each kind of making sense is related with culture and identity. Social groups generally need and pay attention to result of a social process which enables humans to develop their goals. Identity, culture and social movement in this view are continuous, developing and changing as a result of life experiences. It safeguarding transform and negotiate their feeling of self in accordance with life experiences they undergo in their social contexts. (De Fina et al., 2006:15).

Identity is a result of a multi layered process which social movement developed during their life and every life experience adds one layer to the



continuous and ongoing process of identity construction. Identity formation is a constructive, process never completed always in process. Identity and social movement in this perspective is different from one person to another and one context to another since every human has different and unique experiences. This view of identity understands it as endless, dynamic, socially-situated and continuous. So each kind of identity in this approach is strongly related to other elements such as context, culture and social values(Hall, 1996: 2).

The difference among these cultural elements is what makes everyone of us different and unique. Each kind of culture and identity can be formed regional conflict. So identity and ethnic to form social process and it is performed through social practices. In the example from the Middle East and Arab world mentioned, a kind large of people actually use Standard Arabic in order to identify themselves as educated and communicate this feeling of being educated to their social context to respond to (De Fina et al. 2006: 2).

#### **4.4.3. Identity as a main factor for consolidation and conflict**

Some of scholars argue that both social and discourse practices frame and in many ways define, the way individuals and groups present themselves to others, negotiate roles and conceptualize themselves. So making sense of ourselves is a more stable and less dynamic or changing process in a chaos era. It is acquired at a certain stage of our life style and it always defines who we are. In generally we can say this view that identity is more settled and less flexible in chaos region like the Middle East. In other words, different events or experiences make us who we are and they carry this stable sense of identity and draw on it throughout their lives (Baynham, 2006:75).

Bourdieu argues that this view of identity focuses mainly on the formation of consolidation. This concept is commonly referred to as “habitus” which was introduced by Bourdieu The ways exploring in which interpersonal interactions mound an individual’s sense of self. In this approach to understanding identity, participants in any discourse draw upon and bring in to the interaction aspects of their identities. So, each kind of identity and cultural attitude which has been already constructed and which draw upon in order to make sense of them (De Fina et al, 2006:25).

The habitus is the most definition of Bourdieu’s term. Habitus is a set of dispositions which incline agents to act and react in certain ways. Habitus

generally to form the dispositions generate practices, perceptions and attitudes. Which are the form and function of habitus regular without being consciously coordinated or governed by any rule and social structure(Bourdieu, 1991: 12).

Drawing on Bourdieu's definition is meaning a set of behavior and action. Some kind of habitus as the accumulate experience and knowledge both conscious and unconscious of a social actor. Habitus which is theorized the primary source of human action. Pahl argues that we draw on habitus to develop ways of being and doing. Some of conflicts between ethnic and regions depend on their habitus (Pahl, 2008: 77).

This stable view of identity focuses on the process of identity formation. Habitus in light of these definitions, process of formation rather than on the factors that form identity and explains how individuals draw upon this feeling to make sense of them and communicate their feeling of self. Both approach the form of dynamic or stable to understand the attitude of identity show that a relationship exists between identities (Scollon and Scollon, 2003: 211).

Individuals similarly develop attitude based on their feeling of identity and this attitude changes and develops with the developing process of identity. All of images and values to form attitude and is influenced by habitus. Bourdieu argues that habitus generates practices, perceptions and attitudes. This shows a relationship does exist among values, attitudes and identity as further argued in the following sections.

One interesting remark as an affect for or against a psychological object that can be drawn when researching attitude from early studies on this concept is that it has been conceptualized and approached as a cognitive psychology construct and this approach has rarely been questioned or challenged. One early definition of attitude that has been later adopted by many was developed before world war two.

Echoed the previous views as an abstraction which cannot be directly apprehend. It perceived attitude as a mental or psychological characteristic where defined. It is an inner component of mental life. Although attitude has mainly been perceived as purely cognitive or having two components. Social dimension in the study of attitudes generally effect on human cognition. Attitude and habitus generally incorporates and connects with social psychology.

This view of attitude as a mental response towards social constructs.

Behavioral influences which differs from one social context to another in the sense that the affect or mental state cognition. Something happens in a social context is referred to as the three-component model of attitude which involves conation or the mental decision. It performs an action in response to affect or cognition towards something or somebody.

The cognitive nature of attitude and it focuses more on the mental decision. It behaves rather than on how this mental decision influences behavior. In addition, each argue and value to form attitudes. It comes with some limitations in the sense that views attitudes as permanent and stable rather than dynamic and flexible. It is also limited to specific social experiences. Each presentation of attitude shows clearly that attitude has always occupied a central position in cognitive psychological. It is very challenging to establish a link between it and a concept that has mainly been perceived. It has been socially-situated and dynamic like identity (Baker, 1992:43).

##### **5. Analyses: Function of different attitudes on social conflicts**

The argument that a relationship exists between identity and attitude may not be digested easily or may never be by many researchers. This actually relates to the view every researcher takes on these two notions and the school of thought they affiliate with. Attitude is mainly viewed as a purely psychological phenomenon and it has been defined by different researchers as a hidden personality trait which cannot be observed or described, but can only be inferred because it resides from the human brain (Maynard-Moody & Haider-Markel, 2014:75).

There are several antagonists' culture and identity in the Middle East. The Middle East region recognize with economic bedrock of the regional security as exports of hydrocarbons is under threat. Surveying the region shows that, in the throes of historic turmoil and facing massive challenges. The US, UK and other European countries has critical interests in the region, both economic and security. Moreover, what is happening in the Middle East, it will be expanded to other regions and does not stay in the Middle East? In this situation, Trump's policy and strategy lead to instability, turmoil and power transition. For control and leading this process, world politics to need co-operational security model with other great powers and regional actors like Iran, Turkey and Saudi Arabia(Mossalanejad, 2018: 20). Some scholars believe that identity is a

sociological phenomenon which can be observed by observing practices and behavior. It does not seem easy to relate or combine these two contradictory paradigms in one study. Based on the general definition of identity as how we perceive ourselves or how we make sense of ourselves. It can be formed that attitude, which purely cognitive or socio-cognitive. It does tell a lot about the people who develop and express the identity and cultural activity.

### **5.1. Statecraft and policymaking in the identity age**

Culture, identity and attitude are some of the ways through which we make sense of ourselves and communicate our sense of self to the world. In many life experiences, we perform our identities through the attitudes we express and develop. This process elaborates the argument that immigration should be limited for optimize the West for fighting against terrorism. These views and beliefs are actually attitudes which people develop and express towards the security cooperation issues (Athinson, 2010:615).

Identity and social fact shows these attitudes towards any other topic or person is not only an aspect of images, value and identity, but also an act of identity through which people say something about who we are and who are they? Each kind of attitudes reflect the identities some groups of the people and groups who express them. This process shows that identity, values and attitude have cohesive and harmonious signs (De Fina & D. Schiffrin and Bamberg, 2006:63).

Identity age shows that attitude and images is unusual for an anti-immigration individual to join a foreign immigrant. Identical approaches can rally as much as it is unusual for a policeman to express supportive views of terrorism. These examples show the view of identity attitude as purely cognitive and are not completely accurate. This process shows that culture and attitude are related to the socio-cultural, political and religious conflict.

Attitude and culture are related to the identities of the people who develop and express the spirit of nations. Therefore, attitude, images, values and identity are sometimes intertwined and they are better studied in connection to one another. Identity cannot in isolation from of social action another. In other words, social groups need common attitude to explain and understand identity and we need identity to understand why attitudes are developed and expressed.

## **5.2. The challenge of statecraft in chaos regions**

The current global political and economic setting is complex and fast-changing, with society transforming in ways that challenge existing views about the world and how it is governed. Technology is disrupting the status quo and creating a future of unknowns. Meanwhile, globalism has accelerated and a backlash has formed as a result of growing economic inequalities. In the globalism age, some of the region is violent; disfigured by inter and intrastate conflict and by sectarian divisions. Power and security in Middle East countries has been fragmented (Mauer, 2009:21).

An identity is a fundamental requirement for individuals and businesses to access government services and participate in society and the economy, and for governments to help unlock the potential of innovative services. Governments and their partners are innovating to conceive of new ways to provide identities to individuals and businesses through emerging technologies. They are also helping citizens demonstrate the unique combination of knowledge, skills and experiences that make up their own personal identities. In an interconnected and increasingly borderless world, they are questioning traditional conceptions of national identity and pushing the boundaries of what it means to be a citizen and resident (Hall, 1996:83).

The Middle East region has been a longstanding major source of concern. It forms the American leaders thought and doctrine due to its eternal religious and cultural relevance. Culture and identity generally to forms a strategically pivotal location, huge oil reserves, interlocked and intractable conflicts. There are some new phenomena persistence of major security threats such as terrorism and the risk of nuclear proliferation. The outcomes of the Arab Spring mostly disappointed the world and its policymakers.

The nature of security in Middle East policy is based on Proxy war and Non-state actor's initiation. Non-state actor who are active in the region, are both a symptom of state weakness and amplify the threats to states. The Middle East region is undergoing security shifts. Regional security in the Middle East will be changed in Trump era. Security and power in each region has connected, empowered and influenced a new generation of young people, who are questioning political authority with new intensity(Chadwick, 2017:29).

These challenges can seem insurmountable, but their significance is mirrored by the potential for governments to take action with new

approaches to policies and services. Governments are rising to the occasion and innovating to cope with new realities and to build a better future for their people. Gender equality remains an uphill battle, conflict is forcing record numbers from their homes, trust in government is near record lows, and climate change and job automation crises are fast approaching.

### **5.3. The future of identity, cultural management and statecraft**

Develop identity solutions that fit with the cultural management for each of the country. Countries are looking at identity programmers through a cultural vehicle. Identity and culture, generally functional for one country may not work for another. Governments must appreciate the cultural realities of their countries to determine the best approach for the creation and use of identity programmed. The United Kingdom created a biometric national identity programmer in 2008 and issued identity and social cards to thousands of people. The UK program was scrapped in 2010 as constituting a substantial erosion of civil liberties (Malouf, 2000:84).

Through its governmental decisions programs, the country can be building identity solutions more suitable for a country that conceptualizes and values privacy in this way. All countries can and should build identity cooperation program in a general sector. However, there is no single best approach to creating a cultural identity programmed. Each country will need to identify an approach that best reflects their ethnic and national values. Whenever principles in the previous recommendation, governments will always need to make trade-offs and developing an identity solution.

Public consultations are necessary essential to determine and communicate these trade-offs to their citizens and residents beyond traditional concepts of identity. There are many aspects of personal, general and even national kinds of identity. Each government should consider some ways to help ensure their citizens and residents. Each country is able to express and leverage all facets of their identity in the process of statecraft.

Process of globalization makes some of the world countries become more connected. In some of national borders it will continue to lose some aspects of their relevance. In the cultural and identity managing, countries should not fear crisis development. Each government generally instead considers the potential impact and explores to embrace the opportunities that could have result (Pahl, 2008:85).

Each government needs to use open standards and application programming interfaces to promote potential. Identity and cultural methods can be seen as a unique set of characteristics section of statecraft. This process generally makes up an individual, national or ethnical. So each identity and public attitude can also be seen as a platform for integrate and connecting people. It can build effective and trust-based exchanges. Each kind of relationships in a modern economy can use open standards and interfaces. Each government must enable the creation of new services, with cultural policy and identity as the foundation methods. The process of statecraft needs potential to catalyze innovation at a scale.

## **6. Conclusion**

This claim is based on taking a socio-cognitive approach towards studying and understanding attitude as well as highlighting its relationship to identity instead of the predominantly cognitive view of attitude which draws a red line between it and identity. From this socio-cognitive point of view, a relationship does exist between attitude and identity and studying them together will offer a great contribution to understanding both. This article argues that understanding attitude is in fact one of the doors to understanding identity. It will even go further and argue that attitude can be seen as one aspect of identity and identity can actually be performed through developing and expressing attitude.

Conflict resolution method has been conducted at a challenging and demanding moment in modern history. Each kind of statecrafts method and managing crisis with disruptive technologies, globalization and economic inequality combining to make public sector challenges. This complexity is the core feature of most policy issues today more complex than ever before. Each crisis managing has characteristics and is interrelated in multiple methods.

The new tools for crisis management required to help governments respond. All of the governments generally are ill-equipped to deal with some governmental problems. It is clear that the status quo cannot sufficient to address the nature and process of contemporary challenges. The great section of today's governments is confronting challenges as a call to action. Governmental purpose generally based on Coalition Corporation.

The important issue for statecraft and crisis managing is how governments can engage with support citizens and cultural groups. In

particular, each government is innovating to build and control different identity programs. This process generally serves as a foundation for innovative services, while supporting people and social groups. This process expresses social and governmental unique identities. Such vehicles are part of an emerging movement that views innovation as the new normal of governmental crisis management.



## References

- Aldridge & Daniels (2001), *Black Violence and Crime in the 21st Century: A Socio-Historical Structure Analysis* (2001) *Journal of Human Behavior in the Social Environment*, Vol. 4, No.1.
- Ash (2007), Garton "Europe's real problem is Babel", *The Guardian*, 18th October .
- Atkinson, D., (2010), embodied cognition and second language acquisition, *Applied Linguistics*, 31: 599-622.
- Baynham, M., (2006), *performing Self, Family and Community in Moroccan Narratives of Migration and Settlement*, Cambridge: Cambridge University Press.
- Buzan, Barry, (1991). *People, States & Fear*, London: Harvester Wheatsheaf
- Chadwick, Andrew (2017), *the hybrid media system: Politics and power*, New York: Oxford University Press .
- Chopin, T (2016), "The Populist Moment: are we moving toward a post-liberal Europe?" *European Issue*, Robert Schuman Foundation .
- De Fina, A., D. Schiffrin and M. Bamberg, (2006), *Discourse and Identity*, Cambridge: Cambridge University Press.
- Enli, Gunn (2017), "New media and politics", *Annals of the International Communication Association*, Vol. 41, No. 3-4, pp. 220-227.
- Hafeznia & Ghaderi Hajat (2016), "Conceptualization of Spatial Justice in Political Geography", *Geopolitics Quarterly*, Vol. 11, No. 4, winter.
- Hall, S., (1996), *Who Needs Identity?* London: Sage Publications.
- Holsti, Kalevi Jaakoo, (1997). *The State, War, and the State of War*, Cambridge: University Press
- Klinger, Ulrike and Svensson, Jakob (2016), "Network media logic", In: Bruns, Axel; Enli, Gunn; Skogerbö, Eli; Larsson, Anders; Christensen, Christian (eds), *New York: Routledge*, pp. 23-38 .
- Malouf, A., (2000), "On Identity", London: Harvill Panther.
- Mauer (2009), *the Changing Racial Dynamics of the War on Drugs the Sentencing Project*, Washington DC.
- Maynard-Moody & Haider-Markel (2014), *Pulled Over: How Police Stops Define Race and Citizenship*, Chicago: The University of Chicago Press.
- Miller, R. (2017), *the challenge of systemic change: Is it time to change the way Governments use the future? Emergence: Complexity and Organization*, Edition.
- Mossalanejad, abbas (2018), "Social Capital and Strategic Self-reliance in National Development Process", *Geopolitics Quarterly*, Vol. 13, No. 2, summer, pp. 67-92.
- Mossalanejad, abbas (2018), "The Middle East Security and Donald Trump's Grand Strategy", *Geopolitics Quarterly*, Vol. 13, No. 4, Winter, pp. 20-52.
- Pahl, K., (2008), *Habitus in Children's Multimodal Text-Making: A Discussion*, John Amsterdam: Benjamins Publishing Company.
- Scollon, R. and S.W. Scollon, (2003), "Discourse in Place", London: Routledge.
- Spivak, G.C., (1993), "the Politics of Translation", London: Routledge.