

**The Landscape of Protocol Identity:  
An Iranian Intellectual Construct  
The Ideational Self encounters the Situational Glo-calization  
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**Abstract**

The soaring vicious circle of violence by either anomic individuals or authoritarian governments resonate the relinquished antithetical forces between the residual ideational monolithicism versus emergent situational context of pluralizing glo-calization. This essay offers a “correspondence” model whereby each individual personality or institution can overcome this “dialectical discourse” between ideational and situational contexts. Due to this expediting property, I call it “protocol identity”. In this capacity, protocol identity presents itself as an intellectual construct to compromise between the anarchic dispositions of the individual self and the anachronistic “sovereign” institution of the nation-state.

In this construct, this scholar is inspired by both Levi Strauss and Iranian Persian poets and sages such as Hafez, Khayyam and Ferdowsi.

**Key words:** Protocol identity, Bricolage, Creolization, Patriotic

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cosmopolitanism, Plurality, Astitute de/constructivism

### Introduction

The soaring vicious circle of violence by either anomic individuals or authoritarian governments resonate the relinquished antithetical forces between the anachronistic ideational monolithicism versus emergent situational context of pluralizing glo-calization. This essay offers “protocol identity” as a “correspondence discourse” to overcome this “dialectical discourse” between ideational and situational contexts. In this capacity, protocol identity presents itself as an intellectual construct to compromise between the emergent anarchic dispositions of the individual self and the anachronistic “sovereign” institution of the nation-state. Protocol identity is a pro “human right” construct, imbued with the responsibility to reverse anachronistic relationship subduing human being to his self-made institutional construct of nation-state.

To achieve this sublime objective, protocol identity is best represented by a “modified geometrical pyramid” whose structure is independently defined by each individual citizen. Nation-state in this enterprise is an institutional construct made by man and “employed” by him to uphold his self-defined protocol identity. According to this pyramidal perspective, identity becomes an “ideational construct” help man to integrate various dimensions of his/her ascriptive and the achieving self. These dual dimensions of “self” in fact set the pretext for both consummating values and instrumental achievements, as defined by each individual person or community. As such, protocol construct is open to perpetual de/construction.

To express my gratitude to those scholars inspiring me, I need to both thanks Iranian Literary sages, Levi-claude Stauss and Parsons. Astitute De/constructivism has long been preached by Iranian scholars such as Khayyam, Molawi, Sa’di...and Hafez. Its ideological counterpart has been articulated by Ferdowsi in a crude-yet original-

construct of Patriotic cosmopolitanism.

This scholar has also been inspired by the dual concepts of “ascriptive” and “achieving”, first coined by Anthony Parsons. However, the combined impacts of Iranian Sages, Quanta and post-modern scholars had the upper-hand. Notwithstanding the differences in back-ground of the constituent intellectual constructs, the over-riding tones were similar. In fact, the Quanta school encouraged him to welcome contradictions, the Iranian scholars inspired him to believe in the rigor of “perpetual deconstruction” of “dialectic” and construction of “correspondence” perspective, and post-moderns opened his eyes to the merit of difference, plurality and individuation.

Of course Jacque Derrida’s receptive account of Straus’ bricolage was a reinforcing momentum to support his native Iranian cultural back-ground. This composite intellectual account, in fact, expedited the Gnostic-mystic construct of this scholar to be built on the instrumental rationality of bricolage. As Derrida describes, Levi-Strauss bricolage is both “an intellectual activity” and a mythopoetical activity. This double feature exactly fits the gnostic-mystic components of protocol identity. Of course, the survivability of the protocol identity is in need of the power-mechanism of the state.

However, the need to avoid the state to confiscate nation’s sovereignty, the ideology of nationalism needs to be redefined. Patriotic cosmopolitanism is the construct subjugating the power mechanism of the state to the human will. In fact, prominent Persian sages such as Khayyam, Molawi, Ferdowsi, Sa’di and Hafez have built their theosophy on this “intellectual-mytho-political” construct. All were theosophical poets. This scholar tried in this essay to reconstruct their version of individual identity in terms of what can be called *Bon-fekani rendaneh* or "Astitute De/constructivism" in English.

How can one approach the question of identity through protocol identity? And how does each constituent intellectual piece contribute to a more workable construct? In Iranian view, this achievement is in need of the astituteness of the “rend” (an adept strategists). Rend is capable of making a “corresponding discourse” out of dialectical components of identity, defined in terms bricolaging. The pseudo-astitute (Marde-rend) will ignore the dialectical forces, as the modernist approach did, and the delusionary surrealist (farifteh-rend) will simply fail to understand the imperatives of this dialectical components, let alone bricolaging. What is at stake now is the absence of requisite astituteness on the part of both attentive citizens and incumbent statesmen of the developing countries. Instead, they are either pseudo-astitute statesmen or political activists in dealing with delusionary masses. At times, the developing societies become the scene of monolithic surrealism, whereby the incumbent elites are themselves captive of their own delusions.

In our bid to avoids both pseudo asstituteness or delusionary surrealists, this scholar deems following deliberations as necessary: (1) to modify the trilateral, geometrical pyramid to an intellectual pyramid, with flexible and multi-lateral quality; (2) to go beyond traditional and modern approach of monolithic exclusivism to either (a) the integrated pluralism in the liberal philosophy or pluralistic integrationism in moral philosophy; (3) to install Strauss’ bricolage on a modified, intellectual (instead of trilateral, geometrical) version of pyramid; (4) to integrate the patriotic cultural value with the cosmopolitanism human values and (5) to offer a new ideology whereby nation-state operates as a cataclysmic structure. The function of this cataclysmic structure will be dual. On one hand, nation-state informs the individual of the phenomenal changes at the global level. In this capacity, nation-state functions as a smoothening funnel to avoid catastrophic impacts on the individual. On the other hand, nation-state functions as a boosting pump. In this capacity,

nation-state empowers its individual citizen to achieve its legitimate role at global level.

This paper will have three sections. The first section will open up with the statements of problem. In the second section, relevant literature will be reviewed. This essay will end up with protocol identity as a pluralist model imbued with the potentials to provide the human agent with a flexible integrative construct whereby he or she can use it to solve the problematic of her/his changing identity in an informational age.

#### **I-Statement of the Problem: The Intellectual Debate on Identity Issue in Glo-calized Situational Context**

As it appears, globalization has invoked an antithetical localization reaction, whereby the individual self finds it increasingly difficult to define his/her identity. Wherever localization is defined in terms of cultural distinctiveness, the push towards the globalization and pull towards local contraction is more intense. Most often, there are also other intervening factors involved. These intervening factors can be categorized into ascriptive and achieving ones. As a result, a plethora of contrasting factors complicates the definition of one's identity.

Due to such complexity, the various dimensions of identity can neither be reduced to the reductionist perspective of ancient patriarchal structure of tribal empire nor the modern structure of nation-state. Neither proves as a viable means to tackle the numerous dimensions of identity. Increasingly, one finds it more difficult to apply a universal means to solve the problematic of identity. The more numerous the dimensions of identity, and the more antithetical the nature of processes and the culture, the more difficult becomes the task of bricolaging self-identity. Nonetheless, Natoli and Hutcheon argue that the impacts of the environmental factors over bricolaging identity cannot be ignored. On the contrary, they argue it *"is the textual world through which people develop a sense of self and*

*collective identity and relate to one another*". (Natoli and Hutcheon, 1993, 465)

Why do we need a new intellectual construct for defining one's own identity? Similar to Friedman, this scholar is concerned about the fall-outs of glo-calization. In the absence of appropriate construct, it is highly probable that the emergent surrealist delusions entrap human race across the board. The natural reactions of surrealists are in favor of blocking the emergent pluralism, through repressive or romantic measures. Friedman legitimately warns against such exclusionary measures in the first place.

Not only such exclusionary measures are implemented by the repressive or populist governments, restricting visa measures continue to frustrate many youth, deeply enthusiastic for migrating to the Western democracies. Friedman advises us that each "*sector of the population that*" excluded would support surrealist "*movements for a re-establishment of tradition and a renaissance of cultural identity in periods of local crisis*". Moreover, in "*periods of instability related to declining hegemony,*" he deems it highly likely that surrealist movements surface. (Natoli and Hutcheon, 1993, 39)

He warns us in "*the increasingly crisis-ridden centers of the world system*". Under such circumstances, he sees it as highly expected that "an implosive" potential "striving for the re-establishment of a new culturally defined identity" surfaces. (Natoli and Hutcheon, 1993, 78)

Historically speaking, Shahram Akbarzadeh informs us of the positive impacts of the glo-calizing political context over the process of shifting identities. (Akbarzadeh, 1997) Some other scholars agree with him. (Wimbush, 1984, 69-78) In contrast, this scholar is a bit dubious of such assertion on both negative and positive counts. How can one verify this assertion? Ostensibly, most countries of the 200-plus countries of the globe have neither been witness to a genuine conventional politics, based on "social contract". Instead, the general rule of thumb in these countries is such that politics is decided at the

top and relayed downward to the political institutions and grass-root masses in the street. (International Crisis Group, August 14, 2008)

Of course, such unilateral structure has fractured due to the globalization and the prevalence of human rights. At times, we are witnessing vociferous dissent expressed in terms of countering surrealism. The 2009 presidential election in Iran produced such a vociferous reaction. In mid-2010, the dissent has only deepened the political cleavages. Voice of America electronic news on May 16, 2010 deemed these changes in Iran to have political impacts over South-West Asia. This is not encouraging. Unlike Iranian scene where surrealist emotions invigorate nationalism, most other nations in Asia and Africa are susceptible to Balkanization. According to Friedman, in most regions, *“the strongest form that the cultural crisis can take”*, is through *“expressing the reformation of socio-political identity along the lines of primordial loyalties at the very least, and the tendency to withdraw from the larger system”*. (Freidman, 1994, 88) Moreover, he maintains that modernization and enhancing the instrumental capacity of the system would not work. (Freidman, 1994, 90)

In the absence of a viable political discourse in most developing regions of the world, individuals are exposed to various political narratives of fellow-citizens and the political paroles of the professional political activists and statesmen. Following table depicts the four alternative narratives and paroles.

Why do cultural differences contribute to political fracture in the developing societies? There are different explanations fielded by various scholars. In “Who speaks for Nation: Nationalist Rhetoric and the Challenge of Cultural Pluralism”, Willem Van Schendll, advises us the response echoes Louis the XIV well known statement: “c’est moi”. (Schendll, 2001, 124) Theoretically speaking, Cooper explains why.

**Rival Political Narratives and Paroles**

Surrealist	Secularism	Post Secularism <sup>1</sup>	Atheist
<p>Upholding Values are considered to be the ultimate goal of society, defined in terms of either pacifist romanticism or repressive primordial arrangements such as ethnic cleansiness, religious fundamentalism, totalitarian mechanisms.</p>	<p>State is secular, though it has final authority to tackle conflicting values 'authoritatively,' as Easton advises us; ally, apart from private domain of religion.</p>	<p>State is a contingent, secular structure but religious values are deemed essential to protect the primacy of moral community, as represented by different groups. State is responsible to uphold pluralist cultural values and differential Religious commitment modifies the selfish ambitions.</p>	<p>State is secular structure and religion is subjugated by the power of the state.</p>

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<sup>1</sup> . For more information see: (During, 2005 May, pp. 876-77) & (McClure, 2007, Xi) & (Bracke, 2008, 51-68) & (Roberts, 2008, 69-75) & (Braidotti, 2008, 1-24)

He argues that identity crisis can be resolved peacefully, where democratic pluralism reigns:

***“Politics of diversity identifies a discursive space of considerable plasticity and range.... In short, diversity politics names an analytical, critical and visionary space oriented around the constitutive role of power in producing social differences and identity, the expression and realization of human agency, the value of diversity- both for individuals and society- the moral entitlement to freedom, the right to express differences in the public sphere and the disavowal of domination and oppression”.*** (Cooper, 2004, 15)

One does not perceive such a plasticity and range. Similarly, Jeffrey Weeks instructs us of the necessity of ***“a value system...which accept(s) both diversity and a wider sense of solidarity”.*** (Weeks, 1998, 28) In much more pronounced way, Zillah Einstein offers a more appropriate and relevant conceptual mechanism. Accordingly, one needs to inscribe the liberal notion of privacy with an egalitarian text that does not assume sameness as a standard, but rather recognizes a radically pluralist individuality. Radical pluralism means differences are not ordered hierarchically; they are not set up as oppositions; they are not tied up with, or reflective of, power relations. They merely reflect diversity. (Cooper, 2004)

Luong also considers most regional exigencies in the various parts of the world to be lacking a democratic culture. Similar to post-modern tradition, he advised us regarding ***“the nature of regime transition”*** as being predetermined by the structural-historical context. (Luong, 2002, 43) He also warns against any negligence in itself which might enhance the chances of primordialism.

## II-Divergent Collective Political Solutions to Identity Crisis

Scholarly literature regarding the impacts of global phase of modernity on the developing nations' identity can be subdivided into four perspectives: (1) assimilationist instrumentalism, (2) repulsive

primordialism, (3) reflexivism and (4) constructivism:

1. Assimilationist Instrumentalists are impulsively impressed and define their identity in terms of assimilation in the processes of globalization. As a result of this impression, they come to following surrealist conclusion. Globalization processes involve a powerful unifying mechanism to remove the differences, and hence unify humanity through economic interdependence, technological know-how and interconnectedness. Based upon such impulsive reaction, since assimilationists are attracted into such instrumental processes, then deems it fit to define their identity. Proponents of this approach capitalizes on populist rhetoric to sell their ideas. Differences do not work. Trends toward individuation are at best idiosyncratic and out-dated. The individual self needs to define their identity in terms of universality, and to be assimilated unquestionably into the emergent global processes.

Akhoondzadeh - a Russian diplomat and his counterpart in Iranian political apparatus was Taqizadeh in the early 20<sup>th</sup> century - both opted for this option. The former believed in changing the alphabet to Latin script and the latter believed in total incorporation into Western modern civilization: *“sar ta pa bayad gharbi shavim/We need to be absorbed into Western Civilization”*. (Akhoondzadeh, 1979) & (Taqi zadeh, 2000) Both of these scholars carried Azeri back-ground and ironically the latter had also experienced Seminary education as well.

2. Repulsive Primordialism deems globalization processes as a means to threat native values and socio-political structure. In fact, due to their irritation by such “adverse” processes, they react expressively in their bid to confront it by “devotionary” means. Due to this “necessity” and lack of appropriate means, repulsive fundamentalists similarly fall into surrealist wishes, though with militant flavor. Subsequently, they are pushed into politicization

of their “superior” cultural values (such as ethnicity and religion) as a counter-balance to the power potentials of the forces loyal to globalization, and their domestic “client pawns”.

Primordialists then are instinctively defining their identity in terms of a repulsive war against those perceived as “others” and engaged in threatening their identities. In contradistinction with the impulsive pull in behalf of assimilationist instrumentalists, fundamentalists engage repulsive primordialism deemed necessary for confronting what threatened their ascriptive identity. For them, *“their identity as subjects is thus less evidently dependent on the reaffirmation of the map...”* (Natoli and Hutcheon, 1993, 556) or any other deliberately constructed identity. According to Friedman, amongst primordialists, *“...there is a statistical tendency toward neo-traditionalism. This is due to the security and even salvation provided by traditionalist identity in times of crisis. It is fixed and ascribed, provides a medium for engagement in a larger collectivity, and provides a set of standards”*. (Freidman, 1994, 243) In case of social exclusion or political repression, frustration will politicize communal bondage at the cost of the political cleavages within a fragmented nation-state. (Edmunds, 1998, 563-70)

3. Reflexivists assume political action as what actors do. Reflexivism defines itself in contrast to the rationalist paradigm, and rationalism.
4. Constructivism is an intellectual mechanism to account human approach to globalization, both historically and intellectually. Historically, each individual person or group approaches globalization through a constructed mechanism. Intellectually, one can engage in developing descriptive and analytical constructs to account the way Caspian Basin region in whole or its citizens approach globalization.

As seen, from above 4 perspectives, the first two seem to approach the issue of identity in rather surrealist terms. Of course, assimilationist’s claim at first demonstrates loyalty to the intellectual

construct of Western modernity. The second perspective is either foundationalist (such as ethnic frenzy or class struggle) or fundamentalist (political religion). From the last two perspectives, the third is simply historical, hence is arid for constructing a hypothetical model for reconsidering alternative venues to identity. To this student of socio-political theory, the fourth perspective seems both “constructive” and “symbolic”.

In a nutshell, the instrumentalists take the human subsistence as the determining factor; hence, they marginalize the symbolic dimensions in human life. On the contrary, the second group deems the symbolic dimension of life as sufficient cause to human life. Consequently, unlike the unequivocal welcomes of instrumentalists to globalization as the ultimate source for their identity, primordialists ‘wish’ to define their identity in terms of withstanding against it. The primordialists look at globalization as antithetical to their symbolic identity. Therefore, they are provoked instinctively to fight it.

Notwithstanding the differences between the perspectives of reflexivists and constructivist, they have many similarities in respect to the issue of identity. For instance, both perspectives approach identity rather antithetical to instrumentalists:

*“It is not a matter of establishing a mere alliance between given interest but of actually modifying the very identity of those forces”.* (Natoli and Hutcheon, 1993, 481) And against both instrumentalists and primordialists’ monolithic exclusivism, both perspectives condone pluralism in general and in respect to identity, in particular.

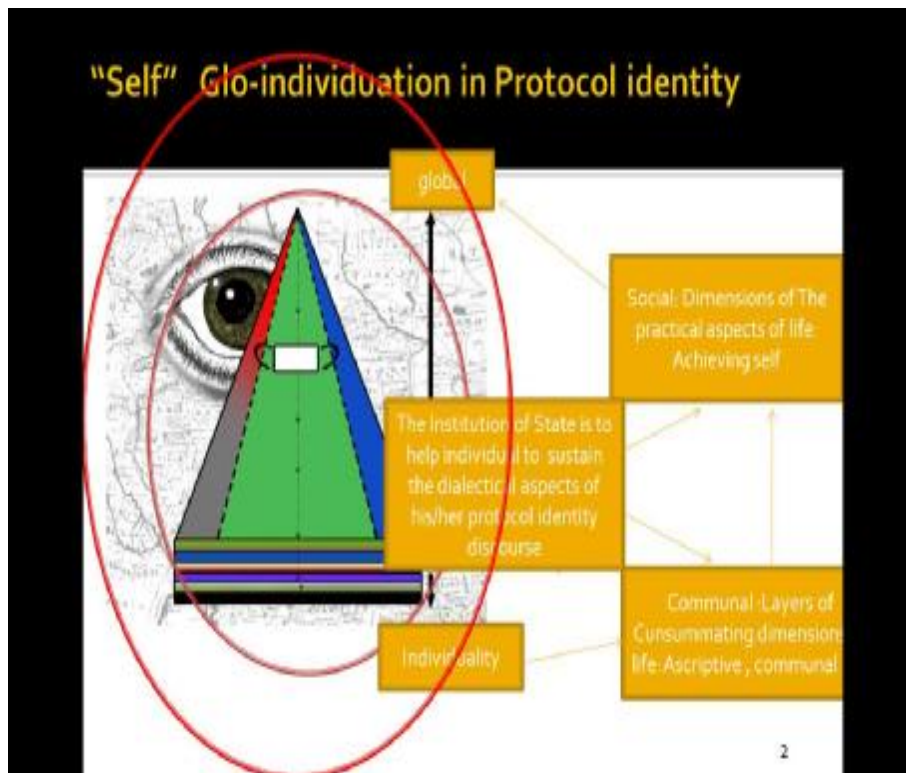
If the argument of the third perspective being accepted, then one can expect other arguments to be also tackled with, though in a radically different way. Whereas the first two perspectives are value-laden, the third perspective looks simply descriptive. These perspective lumps both Freudian Conscious and Unconscious behavior of human being into a graduated spectrum. Constructivism

is similarly descriptive. However, it paves the way for intellectual as well, though in a way as descriptive as the reflexivist do.

In fact, in the description of these latter two perspective, one's perspective is seen as the by-product of each individual's intellectual interaction with surrounding structure, defined in terms of linguistic structure. In this perspective, description sits instead of definition. Such a categorical shift paves the way for invigorating the rigor of protocol identity.

### **III- Bricolaging, Protocol Identity and Patriotic Cosmopolitanism**

Inspired by Claud Levi Straus's bricolage and a new reading of Iranian Persian-Poetic Sages, this student of socio-political theory commits himself to a conceptual model for overcoming the problematic of identity crisis. Capitalizing on what Iranian Saga calls "Astitute De/constructivism", this student enacts what Levi-Strauss called "intellectual bricolage" as a conceptual model for equipping individual persons and political communities with a means to bricolage their identity as they wish. In short, protocol identity is only a perspective. That is why it is pictured in following diagram:



Protocol identity is presumed to fit both the cultural particularities each particular group, and at the same time, to remain receptive of diversity of interests and values at all individual, structural (domestic, regional or global) and institutional levels. The power engine in protocol identity remains to be a glo-calized variant of the nation-state, though with a drastic transformation in its functions. This transformation needs to be both qualitative and quantitative. Qualitatively, nation-state transforms to an instrumental means to support the nation/s' sovereignty, at individual, structural or institutional levels. Quantitatively, this nation-state's function will find multiple dimensions. All prismatic windows must be supported, as the carrier of the identity will. That is a reversal in allegiance

occurs: state needs to render the allegiance to the sovereignty of nation in either individual or corporate form. State is to serve the sovereignty of each individual, not the vice-versa.

In order to sustain the transformed quality of glo-calized nation-state in control, patriotic cosmopolitanism is at work. Patriotic cosmopolitanism is the culture to sustain both (1) the power engine of glo-calized nation-state for insuring the correspondence between microcosmic individual and macrocosmic global, and in the meantime (2) its allegiance to serve the sovereignty of each individual, not the vice-versa. In this respect both patriotic and cosmopolitan components are pluralist concepts. Whereas “patriotic” is a pluralist perspective to substitute the exclusivist perspective of nationalism, cosmopolitanism is a moral perspective to deal attentively and devotionally with all surroundings: human or otherwise.

Moreover, notwithstanding its ideational quality, this construct is situational-bound, attentive to both local cultural diversity and universal processes of globalization. Due to this property, protocol identity does not generate a hegemonic construct imposed on the individual. On the contrary, nation-state turns into an institutional power mechanism to help each and individual sovereign citizens to integrate various ascriptive and achieving dimensions of his/and or her self. Hence, a new ideology of patriotic cosmopolitanism finds the primacy. It substitutes the divisive ideology of nationalism, whose inherent essence was defined terms of others and considered as “alien”.

As it appears then, protocol identity is conceptualized in a way to be attentive to the power mechanism of nation-state as a means to uphold the envisaged identity of each citizen. The relevance of nation-state in this enterprise is due to its instrumental role in empowering the individual to uphold the integrity of one’s protocol identity of each unique personality.

Of course, the feasibility of the entire mechanism of such a construct is in need of realization of following preconditions: commitment to either integrated pluralism similar to Western political culture or pluralist integration- symbolized crudely in the Oriental legacy of mixed socio-cultural groups - if not historical creolization in the region. Clearly, this construct rejects the corporatism involved in either patriarchal or patrimonial structure as well. Belief in constructivism, speculation in working-out an intellectual construct and bureaucratic skill to bricolage a multi-layer identity is deemed the crucial standard. Last but never least important is the fact that since protocol identity is defined in terms of a modified, multi-dimensional pyramid, then it must be read in terms of intellectual rather than geometrical. Such intellectual quality renders it open to integrating additional dimensions of the self-if required.

The horizontal and vertical layers of this pyramidal constructs refers to divergent value system of each individual. On one hand, the horizontal layer provides its consumers with bricolaging of various dimensions of achieving identity. However, this horizontal layer is normally based upon various vertical layers of ascriptive identity.

Notwithstanding the vertical and horizontal dimensions, it is upon the individual to give pivotal role to each and or any layer of his/her self. Thanks to this voluntary component, protocol identity can be defined by the self as a default identity- constant or changing. Each horizontal or vertical layer of default identity is to be manifested through one prismatic window. That is each prism offers its own window according to the individual will and due to contingencies. Obviously, the basic and original unit is the individual, with his/her own defined construct of protocol identity. Of course, this individual basis does not imply individualism as its philosophy. Rather, it represents the constant process of individuation, difference, diversity and uniqueness. Other layers of identity are voluntarily employed by

the individual to define his/her self identity.

Briefly put, this pyramidal feature of protocol identity renders it a multi-dimensional quality. The inherent property of a pyramid is its triadic mode: the apex, the base and its dimensions. In protocol identity pyramid, the apex demonstrates the microcosm of individual and its base the macrocosm of the human race. Patriotic cosmopolitanism is both the cultural means and ideology of nation-state to serve the continuity of the vertical interaction between apex-base while protecting the diverse dimension of individual's self-identity. In this capacity, nation-state expedites relations between both these two micro-macro features of humanity and various dimensions of individual identity. The first serves the option of either tending to individualism socialism or pluralism. The second serves the richness of individual integrity.

As appeared, the imperatives of protocol identity require transformation in nation-state's function. This transformation needs to be both qualitative and quantitative. Qualitatively, nation-state transforms to an instrumental means in favor of human component rather than structural mechanism. That is state changes to an institutional mechanism to support the nation's sovereignty rather than the nation bestows its sovereignty to state. Quantitatively, this nation-state's function will find multiple dimensions. All prismatic windows of the self-identity must be supported by the state, and according to the will of the carrier of the identity. That is a reversal in allegiance occurs: state needs to render the allegiance to the sovereignty of each individual, not the vice-versa. Nation is the institutional construct to represent individual citizens.

Last but not the least important feature of protocol identity lies with the feasibility of sustaining plurality and identity, which is so relevant to the differentiating global community. That is a good-bye to patrimonial corporatism.

How is it possible to make such an ambitious construct of protocol

identity work? It is presumed the colossal contribution of each and every constituent component can be used by a “*rend/astitute*” intellectual or technocrat insures to have it worked at both abstract and practical levels. To show the feasibility of such a hope, we elaborate on the qualities of constituent components.

I start with bricolage as its modern constituent. The verb in French, “bricoler,” often connotes an almost haphazard throwing of things together to see what happens and what works. The old French verb “bricoler,” which is the ancestor of Levi-Strauss's “bricoleur,” was used in the context of a variety of sports and ball games. This quality makes bricolage superb candidate for our protocol identity construct. In its old sense, the verb bricoler applies to ball games and billiards, to hunting and riding, but always to invoke an incident movement: that of the ball. This is yet another positive quality for our intellectual construct.

What about the plurality, difference and diversity? Natoli and Hutcheon encourage us of the possibility to read various aspects of bricolage for tackling with these qualitative dimensions of identity:

*“Gender and sexuality, nationhood and national identity, colonialism and post-colonialism, race and ethnicity, popular culture and its audiences”*. (Natoli and Hutcheon, 1993, VIII)

The two sides of bricolage are deemed appropriate for the flexibility of identity contests, a property so pervasive in the Caspian Basin theater. Yet in another traditional aspect, Anand defines bricolage as an interchange for creolization. As he puts it: *“a creolized aggregate composed through bricolage”*, or *“A ... Place, real or imagined, has become a central metaphor for the identity construction in ... (Re) imagining nationalism: identity and representation”*. (Anand, November 2000, 271-287)

And how do postmodern scholars contribute to it? As Natoli and Hutcheon relates, post modern scholars displace the modern idea of coherent and homogeneous identity in order to make room for

difference: *“Postmodernism accepts the division and uses language and self-definition... as the basis of identity”*. (Natoli and Hutcheon, 1993, 29) Such post-modernist requirements demonstrate the extent to which protocol identity construct is valid and relevant to the emergent virtual and cosmopolitan age. (Natoli and Hutcheon, 1993, 443)

Notwithstanding its specific ideational attribute, protocol identity has the capacity to be compatible with differential situational and ideational contexts, notwithstanding potential disagreements with it in general or its constituent components. Of course, due to its being at embryonic stage, nobody has found yet the opportunity to criticize it. But from perspective of its constituents, critical views exist. For one, Jonathan Friedman has a negative view of bricolage altogether. For him, in a post-modern era, where *“individual boundaries blurred, content dominates over form, absence of a superego-id hierarchy, activity boundaries blurred and ... concrete, juvenile mentality (à la Piaget prevails,) bricolage, engaged in stereotypic reproduction. There is another purely technological version of the modernist model, one that envisages the traditional”* as unworthy of attention. (Freidman, 1994, 84)

Post-modern scholars counter-argue against Friedman: *“from baricolage, one learns to create an oppositional consciousness and identity, a standpoint that exists not only as that which also opposes domination”*. (Natoli and Hutcheon, 1993, 443) The non-hegemonic aspect of protocol identity might attract the welcome of post-modern scholars. “Lorde” for instance is a scholar *“concerned about developing a politics of solidarity and identity that views difference.”* (Natoli and Hutcheon, 1993, 474) According to all post modern scholars including Lorde, *“It is within the Eurocentric construct of identity”* that one’s *“identity ...devalu(es)...the identity of other racial groups”*. Such devaluing mechanism against others identity materializes through “challenging” the “boundaries of difference” as having “been constructed through dominant Eurocentric”. (Natoli and Hutcheon, 1993, 472)

Of course, the grey area involved in Levi Strauss conceptualization of bricolage has attracted post-modern scholars. ***“Thus it is at this point that ethnographic bricolage deliberately assumes its mythopoetic function”***. (Penner, 1998, 219) Taking it as imagination in constructivist terminology or “illusion” a la Straus, “illusion” also produced by the method. Here we are bound mention Levi- Strauss's idea of mythic thinking as bricolage. (Penner, 1998, 205)

Beyond counter-arguments against the skeptics, this student of socio-political theories of the region, have other justification to remain committed to this squarely intellectual construct of bricolage. In fact, this scholar takes the above overlap between Western post-behavioral and post-modern scholars in favor of constituent component of the protocol as a welcome event for this embryonic construct. Of course, the contribution of the legendary, Iranian mystic-gnostic must be credited for this early rigor. Thanks to either patriotic or cosmopolitan approach, of the legendary, regional scholars-mentioned above, this scholar dares to opt in favor of protocol identity. Hafez encouraged this scholar by following cosmopolitan view:

Prosperous life defines following two anecdotes  
To be nice and generous with friends and accommodating  
enemies.

Or as Sa'di puts it:

Each individual is a constituent part of humanity  
Since all are having the same root  
In case an individual turns distressed  
Other individuals will turn restless  
Anybody neglecting the distress of fellow human being  
He cannot be assumed as human

Transcending the dialectics of above antithetical discourses, it appears “protocol identity” is a “correspondence” construct integrating antithetical components together, though within

discursive-instead of dialectical- discourse. According to this discursive venue, protocol identity becomes a “symbolic construct” representing various dimensions of both the consummating values and instrumental interests of each individual person or community-though open to de/construction. Moreover, protocol identity welcome multiple dimensions of human life, and is also context-bound, as post-modern scholars advise us. Due to this property, the pyramidal construct of protocol identity does not have vertical structure, and hence, far from paving the way for hegemonic position for any single layer of identity, as is the case of nationalist construct. Rather, protocol identity has prismatic windows connecting the individual macrocosm to multi-versal macrocosm. Each prism connecting these two cosmos opens up its own window according to the individual will and due to contingencies.

Obviously, the basic and original unit is the individual, with his/her own defined construct of protocol identity. Other layers of identity are voluntarily accepted/or denied to be incorporated into the protocol identity, pending its cost is accepted or afforded. Of course, this individual basis does not bias in favor of individualism as the preferred/and or superior philosophy. Rather individual unit represents the constant process of individuation, difference, diversity and uniqueness. Moreover, each individual is imprisoned by his context-both ideational and situational. Ideationally, each individual has “default” subjectivity, defined primarily in terms of either ideational or situational.

This protocol identity helps to de/construct this inherent default. This construct is best represented in a pyramid, where its top demonstrates the microcosm of individual and its bottom the macrocosm of the humanity at large. Both top and bottom are inherently plural. Each of its dimensions in the pyramid provides the individual to reach out one’s preferred institutional source of identity. Patriotic cosmopolitanism is the cultural means to direct the

rules of the thumb, expedited by the institution of nation-state. The power of nation-state is used to empower the human agent at national level with the power to expedite relations between these two micro-macro features of humanity. Thanks to imperatives of protocol identity, nation-state's function transforms both qualitatively and quantitatively. Qualitatively, nation-state transform to an instrumental means to support the individual human being's sovereignty, at all individual, structural or institutional levels. Quantitatively, this nation-states function will find multiple dimensions. All prismatic windows must be supported by the power of the nation-state system rather than to be ruled by it. That is nation-state is the institution constructed through "social construct" and responsible to support the bi-dimensional aspects of each individual citizen's ascriptive and achieving identity.

Feasibility issue remains the topmost question in this construct. Protocol identity contributes to sustain plurality and identity simultaneously. Such a mixed nature is so relevant to the divided societies of the Caspian Basin region (CBR.) This scholar ends up this paper with following hope: protocol identity to prove as a successful conceptual framework for providing the region in particular and humanity in general with a flexible construct with a long-lasting solution to the multi-layer issue of identity.

It should be noted that all above theorems are analytical and philosophical in nature. What is needed now is (1) first to devise a road map to make these goals practical, and (2) to tailor them according to the needs of each particular state. However, it is crucial to know (1) what bricolage can do to integrate various layers of identity; (2) bricolage can bear fruit within a pluralist approach; (3) the kind of pluralism in two forms of integrated pluralism or pluralist integration does not make any difference in this respect, notwithstanding the extent of emphasis on either integrity or plurality in either of two approaches; (4) to see each layer of identity

as a window to life; and (5) finally power in the state does not become the exclusionary sovereign. Rather, it becomes a guarantor and guardian of this dimensions and windows of identity. Such an approach needs a good governance mechanism rather than building upon either minimal or maximal government. That is the process becomes important rather the structure and the scope arising from it.

Last but not the least is to de-mystify identity, and accepting it as a construct. In fact the contributions of post-modern scholars have been very instrumental in this respect. Pynchon, Coover, and Sukenick, among others, attempt to demystify and de/construct the social codes in which subjective identity is seen to be enfolded. (Natoli and Hutcheon, 1993, 527) Notwithstanding this great achievement of the post-modern scholars, one needs to attend to the Oriental different culture. Seifzadeh has recently shown in his “Shrew De/Construction” how the regional culture has a synthetic view. In spite of the validity of secular nature of each socio-political construct, the Oriental culture provides a moral dimension for approaching it. This moral dimension arises from religious origin of thought of the Oriental people. Sa'di instructs us: *“I am in love with the entire cosmos, since the cosmos is created by the Al-mighty and belongs to him”*.

Such poems of the kind by legendary regional mystic-gnostics are in fact the differential point of the cultural civilization of the Oriental region from the prevalent civic culture. Within such regional context, an exemplar protocol identity pyramid might emerge as follows:

- polar limits of protocol identity pyramid: microcosm individual & macrocosm multi-verse, instead of universe,
- default identity at birth: situational or ideational, gender,
- constructed identity: protocol identity,
- dimensions of protocol identity: flexible and open to change,
- pivotal source of identity: individual,
- symbolic source of identity: gender, religion, family, ethnicity,...., and nationality, geographical affiliation,

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- pivotal institution to empower identity: nation-state,
- pivotal source of communicative identity: language,
- instrumental sources of identity: education, profession,
- pivotal political outlook for baricolaging protocol identity: patriotic cosmopolitanism.

It is upon the individual self to sustain this protocol identity, or attempt for an alternative substitute. The crucial point is how each individual person or community use his/her/ and or their intellectual talent and technical know-how to bricolage one's own protocol identity. Of course current scarce soft-ware/hardware restriction will plummet (instead of overcome) and hence any single case of protocol identity.

## Conclusion

The main concern of this scholar was to speculate over mechanisms necessary for overcoming the adverse aspects of identity, at a patriotic cosmopolitan age. Hence, it has been attempted in this paper to search for ways and mechanisms to (1) primarily avoid the collapse of the richness of cultural plurality of each into the fiasco of cultural cleavages in the mid-term and (2) ultimately to pave the way for a humanist glo-calized individuation.

Subsequently, "protocol identity" has been offered in this paper as a conceptual model, based upon bricolage and compatible to *bon-fekani rendaneh* / Astitute De/constructivism. Notwithstanding its etymological differences, protocol identity has the potential to be modified and then applied to other differential cases. Due to the social dimension of human identity, this protocol identity has the potential to be institutionally defined in terms of patriotic cosmopolitanism.

In transitional episode, each individual or any social identity would be "a fragile identity," constructed on the principle of alienation from all that has been previously attained, on the always-

felt possibility of being other, as Friedman argues. (Friedman, 1994, 247)

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