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Beyond identification. Cultural shared potential

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Abstract

The article deals with the outstanding issues of the present day approaches towards the ethnic identity and cultural potential against the background of the previous experience in the anthropological methods and theories.

With all the power of pessimistic determinism, the issue of social identity is becoming more fragile and at the same time more obscured. Virtual reality has altered the ancient agenda of long standing debates of what is ethnic individual and how a person is to be brought up in social environment.

The differentiation between political entity and geographic or ethnic one has stormed the minds of searching scholars. Within the obscurity of the approaches we can find the notions that are quite rigidly shaped and fixed. In the deep structure of the phenomenon we can witness a strong disagreement with the established rules and on the other hand some lexical viewing of the new times are coming to the foreground.

The phenomenon is certainly alarming, as the more obscure the problem becomes, the greater the number of disillusioned researches undertake efforts to approach it. There is no denying the fact that virtual networking has adapted methodologies on the route of incoming approaches of ethnographic methods. Virtual worlds have introduced an issue that can roughly be called as ethnographic community versus the online community. What has been very clearly identified by many scholars and considered to be an identifying factor has now crashed under the eminent circumstances in the cross cultural interactions. The world without frontiers in the faceless forms of the shared possession of information in online reality – will it ever combat the meanings of ethnic peculiarities of the shaped societies of historically important nucleus of people? On the one hand the scientific world will sometimes compare the problem of ethnographic approach as being outdated and even incredible, but there are staunch advocates of well established method of recognition of ethnic historically rooted understanding of particular features and values and traditions. Virtual identities are more flexible as compared with the ethnic cultural definitions of the past. The point is whether there is a threat that a national idea will ever be removed from the agenda of the present day reality and there will be no place left for national features and kernel of ethnos, and is there a threat that ethnic culture will become so obscured that we will hardly distinguish one culture from another in the virtual world?

The hard fact is that ethnography, ethnology or anthropology, no matter how the discipline is named in a country, the evidence of its link with anthropology, sociology, confession and a language is utterly clear. We cannot abolish a language or a belief of the country, though the sociology could be similar. In some papers the authors wrote about the blood of the nation or call of the blood, that could be found as something very uniting in the nation. Flat steppes or mountainous areas, they can produce one single nation or a kaleidoscope of different ethnic groups, even having different religions. The language can become a uniting factor in case when people are united by the same lofty ideas, as defense of the country or dire need of the economic integrity. The idea of the common blood, the phenomenon that had been searched for in the past by some scholars has justification for its existence, but again we are confronted with a problem of belonging to a confession or different confessions.

Self-identification is possible under definite settings of environment, climate and geographic peculiarities. The issue of how a person feels about it, could be viewed as a

phenomenon that is worth considering. The worth considering issue is also a problem of how much of experimental learning can be proposed and used in today's world. The virtual reality will, of course, introduce the universal approach to methods and methodology, but the alarming issue is whether nations would agree to a compromise for their national values and way of professing the national culture and religion towards accepting a more universal attitude. In a number of articles to-day we can read about a certain human adaptation that is caused by a learning process. The experimental learning theory is based on the works of the twenty's century scholars who attributed the primary role of the experience in their understanding of human development. The reality was such that the idea of cross-cultural phenomenon was dominant in all works of life.

The Experimental learning theory movement [1] included different ways of applying certain understanding of various approaches. Among them there was the term of a feedback, which in its core is not bad at all. By feedback we understand the effectiveness of the educational methods or, which is important, the ability of the teacher or a lecture to bring about the information to the student in more accessible way so that a student could digest it and use it for the utmost possible required needs.

When we use the term of feedback we will also mean the notion cognition or cognitive learning, as the word *cognitive* is the right word for almost all the mental purposes. The interconnecting factor in the cognition area and then in the feedback is the way how the information is brought to the auditorium, how clearly and accurately the process is functioning, the articulation is performed, the needed words are used. The misuse of even the simple words could result in awful misunderstanding and incorrect application. The absolute negligence in paraphrasing, in wordings and pronouncing is followed by a collapse in the feedback and even more so in comprehension of the whole philosophy.

The adaptation to the existing setting of the surrounding environment is a good idea from the point of view of having the inspiration to learn more about the local people or local company's personnel. It would be also a good thing to be involved in experimental activity in scientific tests or conclusions. If we speak about human-like activity or mental process the result will be all the way around different. Not only geography or race, or religion will have an impact. Culture includes everything or almost everything connected with our life activity and creative work lies at the very ground layer of the creative impulse, but there is something that certain philosophers called symbolic. As Berdyaev wrote, there is a symbolic creativity, producing only signs of real transfiguration. A realistic creativity, he wrote, would have been the transfiguration of the world, or the end of this world, beginning of the new skies and new earth [2]. The complexity of this idea seems difficult to understand. Any cognition will be a fraud if we take symbols for reality. Symbols in adaptation may cause the discrepancy or divert a learner into an awfully false sphere. The phenomenon of a language can have a far more rigorous effect. Broken language indicates to the absence of proper education, while misuse of the words could drive you into despair. The feedback will show you whether you were on the right path in your research or your research work caused a lot of incompatibility. More studies become mandatory or you are doomed to start everything from scratch – that would be a challenge.

Public engagement determines the way how we are to choose the fieldwork, how to collaborate with other research teams and what conceptual ways and methods would be the basis of our communicative efforts [3]. The educational challenges could drive the integrated research, intertwining history, sociological goals and transformational requirements. The discipline boundaries may not be strict enough, as there are no limits to human cognition. If the mission of public anthropology is to come to know better a man's potential, so consequently attempts are to be undertaken to improve for the better the life of a person, irrespective where the personality lives and what are the geographical location.

With demographic disintegration and cultural transformations that have gripped the world over the past decade, the situation has worsened even more so with the sudden and tragic phenomenon under the name of pandemic. It has become absolutely unclear what is happening with the educational process. It is a great loss and there is no understanding of how soon the mankind can cope with it. The concentration of people in cities, the factor that once

was a solid platform for all possible ways of learning, is becoming extremely fragile. The population of the country side feels a bit better but living apart from the hub of learning centers could suggest very little. Re-adjustment of civilization will probably be needed, with complete reshuffling of educational problems. With the complete mess in curricula there are still efforts to come to the surface from the depth of informational well. People with charismatic ideas are trying to adjust patters to unstructured process.

No doubt that people would like to know who they are and what their roots are even if they have been settled in another environment. The problem now is probably not so much about indigenous culture but human potential or capacity depending on ethnic roots and blood calling. As Richard Jenkins wrote, in understanding identification no lesser role belongs to understanding the racial distinction between the individual and the collective. What is meant in this kind of phenomenon that there is little experience in the studies underlying the individual uniqueness and shared cultural potential [4]. So, what is happening in reality, an individual can exert a special emotional influence on the surrounding community with all the capabilities that have been inserted into him with the blood of his ancestors and vice versa the imprint of the collective mind and shared culture of the community could influence enormously the behavior of individual whose mind is open for digesting fresh information.

In the essence of inward and outward sociological influence we could refer to the statement made by Thomas Hylland Eriksen, who wrote that two kinds of nature are dealt with in anthropological thought, namely inner and outer nature. He asserted that the inner nature refers to our human nature while the external deals with the ecology and we are undoubtedly part of it [5]. This interdependence means two way processes and highly unlikely that we could separate one from another. Psychologically and cognitively an individual is not separated from the society and would feel quite isolated if washed away from the surface of social and cultural development, if not supported by pillars of the past generations' historical struts. At the same time a society within the boundaries of its geographic location and inherited confessions and languages may not accept an individual with his or her foreign manners and perceptions of the existing environment.

On the other hand we cannot measure the phenomenon with the strictness of the state-of-the-art instruments, so we may rely on the judgment of the members of the society. The research is a strong challenging matter when it concerns fresh ideas and newly born hypothesis. The universality of methods which scholars have been trying to apply, is becoming more and more versatile, epistemological basis is also on the agenda. Going beyond of what are the accepted rules of research we are to make efforts to review the previous studies but what is more important it may serve a stimulus to lead the conduct of research in a new way. The considerations about human beings and a group of humans and the recognition of the divides in the cognition-like phenomenon could become frustrating when we mean cognition and culture, division of nature and culture. As it is evident from the workings of Philippe Descola that no ethnographic research can ignore a lot of other interchangeable traits between bodies, activities, laws, processes, families, animals [6]. Much of the issue is to be thoroughly analyzed, be it a philosophical issue or a pragmatic one, based on geographical discoveries or sociological debates.

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