



Past trajectories, future prospects

**BOOK OF ABSTRACTS**

Faculty of Humanities  
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## Ralph Acampora

### Inventionist ethology

Part of the cultural imperative of devising ecologically sustainable praxis is the demand for revival and enhancement of human beings (inter)relations with other animals, especially free-ranging ones. Of late, dormant tendencies of biophilia have been stoked by developments in diverse fields such as inter-species ethics, comparative psychology, and zoocentric artwork. Post-humanist forms of morality are emerging, cognitive and behavioural zoologists investigate the undeniable intelligence and sociality of complex organisms (such as cetaceans, primates, and elephants), and artists breathe new life into the representation of animality. Against this backdrop, and in pursuit of successor practices to the ethically and environmentally problematic institution of zoos, I shall present and advocate innovative technologies for cross-species encounter as designed and implemented by techno-artist/design-engineer Natalie Jeremijenko.

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## Wolfgang Knapp

Arts, media, sciences and research in interdisciplinary contexts – and after?

Similarities, differences, potentials – regarding historical and emerging collaborations / practices

The lecture will focus on historical developments and approaches to interdisciplinary collaborations between artists and scientists/scholars; it will also present international collaborations realizing research/exhibition projects between arts/media and, for example, biomedicine, cultural studies, life sciences, tourism, landscape design, art history, sociology, European ethnology, cultural anthropology, we have been working on. What might be the potential of future collaborations in producing and developing knowledge without neglecting practices, rituals, myths, and challenges in collaboration contexts? How is knowledge presented, represented, visualized? Is thinking and acting beyond systems and methods a possible alternative for artists and scientists? How can artists and scientists profit from these advanced interdisciplinary studies? Are they at the risk of self exclusion from a scientific community? Is it fashionable to work in such contexts? What might emerge after transdisciplinary knowledge production (including visualization strategies and image production in arts and sciences)?

Mono-, inter-, multi- and transdisciplinary approaches – are these aspects and keywords to describe interactions between different disciplines in arts, sciences and research anything more at the very end than hyped categories to get grants, sponsorships and public attractions more easily? So what? Again “hit or miss!” or “publish or perish!” in a sense of light versions similar to “fresh art” or “young art” – used as quality criteria in recent cultural business? Is this the next wave, the new attitude global art science market needs in the future? How these projects could be presented, exhibited, published, documented, visualized, streamed, blogged? What kind of social responsibility and respect characterizes interdisciplinary collaboration? What does the quality of professional interactions in this field mean? What kinds of artistic concepts and practices do fit to these kinds

of collaborations? Under what (academic, institutional) conditions do the collaborative settings make sense? Which professional qualifications and soft skills should be integrated in the future academic curricula of artists and scientists?

Well, big questions ... But don't worry: Looking at realized projects in detail during the presentation will make these aspects smaller in size, dimension and shape and - hopefully - a little easier to handle.

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## Anna Barcz

### The Animal and the Musselmann as a Paradigm of the Victim

Lyotard encompasses animals in reflecting on, and defining the concept of the victim, for which the paradigm is the animal because from its nature it does not have any means to speak according to human rules about its suffering. A similar figure that plays a paradigmatic role in portraying the non-human victim is the Musselmann in Giorgio Agamben's *Remnants of Auschwitz*. Here, paradoxically, the Musselmann victim used to be a human but transformed into a non-human being under the pressure of suffering and hunger in German Nazi extermination camps. A change in understanding the victim has transformed the "anthropos" into "bios". Auschwitz brings the victimization into something not reserved for humans. It also means that modern victims – or post-human victims – transcend and transgress the meaning of suffering and harm, enabling to see the other non-human species, like chickens, suffer and to compare their situation to extermination camps. It is a question of abandoning or reproducing the anthropomorphic instruments into something new and critical to human society. In my paper I would like to pose a question of what has changed in our notion of the victim, which hybridizes the human and non-human elements, and how it influences the writers who transgress the anthropocentric perspective. The example of Lyotard and Agamben's contribution brings the idea of how to represent the mute victims who cannot testify and speak as witnesses, how to reveal their harm and mistreat reserved for the non-human experience, how to perform it and reverse their passivity. Finally, I would like to present Cixous's text *Stigmata*, or *Job the Dog*, in which the title dog who accidentally participates in humans conflicts and co-suffer with them, may be seen as the post-human victim on behalf of whom Cixous feels an obligation to speak.

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## Tyler James Bennett

### Counterillumination as Semiotic Process

Much recent development in sign theory has discussed the non-human negotiation of meaning. At the outset, this practice refutes one lingering modern contention, that meaning is only a function of the human conventional code of verbal language; however this observation comes off as passé. There is nothing necessarily new about refuting the qualitative distinction between man and animal. What need is there for specifically semiotic terminology to remind us of this? We know now that the image of the non-human in human sciences largely remains nothing more than a refracted image of the human (Agamben 2003), but simply knowing this is not sufficient to rework the human sciences such that they express the non-human. More importantly, simply knowing this is not enough to reintegrate the forms and meanings of non-linguistic interpretation with our methods of research. Semiotics provides exactly this: an interdisciplinary modeling apparatus capable of integrating linguistic and non-linguistic forms of communication in various research applications. Only after working out the mechanics of semiotic modeling does this become apparent.

The work addresses bioluminescent anti-predatory camouflage as a semiotic process. Organismic sensory inputs are treated in Peirce's terms of representamen, object, and interpretant, as components in a dynamic, real time semiotic process. In the case of Plainfish midshipman, the representamen of the received dorsal photosensory stimulus refers to the object of down-welling light (Harper, Case 1999). This representamen is received in tandem with the representamen of ocular detection of surrounding ambient bioluminescence. These different signs are weighed against each other when the representamen of hydro-dynamic shifts in water pressure is detected by the lateral line system, which refers to the object of a near-by predator. The synthetic interpretant of these different signs is that of a carefully calibrated icon-dominant bioluminescent response generated by the ventral photophores that succeeds in cancelling out the shadow of Plainfish, thereby also hiding the fish from predators dwelling at lower depth.

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### **Jan Beseda and Zbyněk Machát**

The process of wireless cyborgization

Our paper focuses on how technological changes have influenced people's interaction with the surrounding world. We commence with Marshall McLuhan's ideas about four different eras of people's perception of the world. Then we focus more closely on the last four generations and the ways they have been interacting with the world of modern technologies. We employ Don Tapscott's research in order to zero in on the last generation and the ways how the boundaries between people and technology have been dissolving recently. We are specifically interested in how mobile technologies and social networks become part of the everyday life of the so called Net generation (people born between 1977 and 1997). This leads us to propose the coming generation to be considered tactile due to a massive spread of touch technologies. These coupled with wireless internet connection have the potential to transform communication into gesturing and thus the coming generation can become a generation of wireless cyborgs.

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### **Filip Cwierz**

Machine almost like a human: computer as the embodiment and the dream of the modern rationality

In the year 2011 IBM machine called Watson won the television show Jeopardy. Watson is the machine, capable to analyze automatically natural-language, search the information and give the answer back also in the form of the natural language. It defeated three humans' champions. Future prospects are, at least in the collective imagination of the IBM Corporation, tremendous, but this machine represent much wider (or wilder) modern dream and it has its own consequences also on the theorizing about the place of the non-humans in the contemporary society. Watson itself is a node in the network where the past ideas of the modern society based

on the formal rules and expert knowledge find its contemporary embodiment and extension. This machine itself is a part of the equipment (Rabinow 2003) and the tool of the ordering (Law 1994) It still represents the rationality of bureaucracy and tendency to modernization as described for example by the Max Weber (2009) in the beginning of the 20th century but also the representation of the hybrid entities described by contemporary authors like Donna Haraway (1991). Watson could be inspected from the point of view of both theories and in practice it serves as link not only between the theories, but also between the different aspects of modernity.

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### **Anna Czarnecka**

“They don’t know they’re animals; they think they’re just folks” - the non-human in short stories by Annie Trumbull Slosson, a 19-century entomologist.

The late-nineteenth America witnessed, with growing popularity of Charles Darwin’s theory on the one hand, and a shift in Calvinist doctrines on the other, a revolution in perception of the relationship between the humans and other species, which would later bring out a change in the attitudes toward animals: from purely utilitarian, seeing the animal as a useful tool for the man, „things” to attributing to animals the power of reason, decision making, memory, sympathy and imagination, and, in consequence, the obligation to treat the animal as a moral creature akin to the man. The change of the paradigm shift is manifested in the work of an American writer and one of the most-acclaimed amateur entomologists of her time, Annie Trumbull Slosson. Her short stories may be considered one of the first if not the very first literary, intuitive transpositions of the social world in which creatures – dogs, horses or earthworms, become agents similar to humans vested with qualities and emotions as acute as human’s. At the same time, the latter, children especially, achieve certain likeness to animals, thus blurring the boundary between the human and the non-human. The paper attempts to analyse the perception of the tame and the wild, the cultured and the astray, at the crossroads of the social, philosophical and religious discourses.

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### **Magdalena Dabrowska**

Like bitch with bitch. Companion animals in the contemporary culture

The paper analyzes contemporary relations between humans and companion animals (dogs) from perspective of gender and feminist theory. It reveals gender stereotypes we impose upon dogs and women loving them. The paper raises questions on intimacy and sexuality in close human- animal relationships. It is difficult to understand „love of animals” applying traditional theories of sexuality. However, feminist theory is an useful tool to conceptualize those new form of intimate familiarities. Several examples of human- animal intimacies I present change our understanding of humans and animals, as well as dismantle our notions of gender and sexuality.

Finally, issue of dog cloning raises interesting questions on our relationship to new technologies, position of dogs on nature- culture continuum, and even ethics and metaphysic. Dog cloning opens new paradigm of human-animal love in high-tech era.

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### **Hana Daňková**

Domestic spaces of post-war working class in Czechoslovakia: Collective House in Litvínov:

Domestic architecture always played an important role in material culture studies. Material conditions reflect social organization of a given society and as Victor Buchli points out (Buchli 2000), study of relations between a society and its artifacts, above all those used daily as part of domestic space, can cover the social change. By dealing with the material world, by choosing from superfluity of meanings of a given artifact, one can create own meaning of artifacts. On the other hand, artifacts and material conditions surrounding their users create a particular environment which its inhabitants must deal with it. The situation of things and human can be described as an instant dialogue. The paper will present the case of Collective House in Litvínov, Czech Republic. This modernistic house of flats for almost 1,500 inhabitants was built in 1947-1957 by the local chemical plant for its employees. Materiality of the house enabled (and to some point enforced) collective dining, child-rearing, laundering and collective leisure activities. These conditions should have brought up a “new human”. Moving to hi-tech house of flats, created by avant-garde architects and artists, brought its inhabitant into brand new environment. Research into domestic space and its artifacts, as well as collective facilities in the Collective House in Litvínov, help to understand social change of early post-war Czech society.

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### **Elena Dorozhinskaya and Natalia Antonova**

Choreography of everyday practices of transnational migrants: Foreign students in the city of Yekaterinburg

The article describes the features of transnational students’ daily activity. The choreography of everyday practices is the creation and reproduction of social action and interactions of practice actors in the spheres of mode of life, leisure and education. We interviewed 31 students of the Ural Federal University (Ekaterinburg, Russia). The basic problem in the field of education is deficit of practice in the specialty. Students noted that there isn’t enough studying literature in the native languages, and the Russian language is given a little time in the curriculum. Language barriers make it difficult to communicate with the host community. Ambiguity of interpretation of linguistic expressions, due to different cultural traditions, the use of slang, idioms by indigenous population distorts perception and limits interactions.

Foreign students rent housing; they are not satisfied with the sanitary conditions of hostels and large numbers of students living in the same room. Students prefer their national cuisine, which is prepared by themselves.



The quality of medical services doesn't satisfy foreign students either: queue for a doctor, the roughness of the medical staff. Every third student reported abuses by sellers, police, and transport staff. The reason is a belonging to another ethnic group. Students spend their leisure time passively: working and playing with computer, reading books, listening to music. The elements, which students included in their daily practice, are food preferences (hot water with honey, tea with lemon, pickles), deviations (smoking, alcohol), and clothing. They noted new traits: honesty, indifference, anger, sluggishness. We see the non-human in a new sociocultural environment to which international students have difficulties to adapt. They thus remain foreign for the host community. They have to design new practices every day and develop new rules that conflict with their traditional views.

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### **Nadia Dropkin**

Skyscapes of Abdeen, Cairo: Pigeons, Men, and Alternative Socialities

On the rooftops of apartments throughout Abdeen, Cairo, are lofts that house pigeons. Pigeon aficionados each have a particular type of pigeon that they favour: fancy pigeons for competitions, racing pigeons, or "war" pigeons that attempt to capture one's neighbours' pigeons. The profound love and admiration these men have for their pigeons conveys the depth of this "hobby." There is, however, much more to pigeon flying than to pigeons actually flying. This paper is about what it means to be "ghawi hamaam." While ghawi hamaam could be translated as "pigeon hobbyist," being ghawi hamaam is about expending all of one's time, money, and love on pigeons. It is about the preference of the company of birds and fellow pigeon fanciers: a departure from the pious self, the entrepreneurial self, and the family man. It is a way of living and socializing that revolves that around raising, training, and playing games with pigeons in the urban space of Cairo. Based upon ongoing fieldwork, this paper is about the alternative social project of men who live in Abdeen and raise pigeons. How does being ghawi hamaam contribute to an alternative form of sociality? What are the forms of living and being social that an addiction to pigeons fosters? How is raising pigeons part of a lifeworld that refuses to participate in the demand of being modern male subjects? And, how are these men exercising power and performing masculinities when they train their pigeon soldiers to win the imaginary wars that they fight.

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### **Petr Gibas**

The landscape of disappearance: Aesthetics and emotionalities of absence in an industrial landscape

In social sciences, landscape has been theorized in terms of both visibility (Cosgrove 1984, Cosgrove and Daniels 1990) and phenomenology (e.g. Tilley 2004, 2008). In my presentation, I attempt to intertwine these two separate approaches in order to answer recent calls from within geography to pay more attention to absences and their role in landscape (e.g. Wylie 2009). I draw on my ongoing research in and around the city of Most, a

city in the Northern Bohemia region that has been profoundly impacted upon by surface mining. I explore both artistic and official visual representations of the region and confront the emotions conveyed by them with the outcomes of my phenomenological/experiential exploration. The Most region with its surface mines, power and heat plants, land rehabilitation projects, mined out villages, and the city of Most that was moved and rebuilt due to the mining represents a landscape where the role of absence can be easily grasped. Absence and the tensions between presence and absence, I argue, lie in behind the specific emotionalities connected with the Most region and are constitutive of this industrial landscape.

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### **Karel Hlaváček**

Non-human and inhuman in the social sciences

The paper will try to develop the relation between the two terms of non-human and inhuman. The linguistic connection between them is a very close one and the close affinity appeals to build such a bridge. The paper will follow the thought of Zygmunt Bauman, who in his work „Modernity and Holocaust“ emphasized and developed Max Weber’s thesis about rationalization and bureaucracy and Bruno Latour’s conception of non-human. The contribution will try to overcome the traditional bias of thinking that the non-human (resp. inhuman) is situated only as an object of research somewhere in the society but will consider social sciences a part of the social world as well. Thus it will put the question: is there a mirror image of societal non-human (resp. inhuman) to be found also in the social sciences?

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### **Stefan Hnat**

Human-Animal Relations in Social and Cultural Anthropology

Humans and animals have always lived in diverse and complex relationships with each other. Since the beginning of time people live in the same habitats as animals, watch them, meet them and hunt them; they began to domesticate and breed certain species. The development of human society and culture is probably unimaginable without animals - especially without the benefits that people gained from the relationships with them. Animals have also always been very important for the mental life - the imagination and the intellect – of humans: Already 20,000 years before the first animals were domesticated humans painted magnificent pictures of animals on cave walls. People always thought about and with animals and used them as icons. But nonhuman-animals not only play a role in people’s lives; they also have been of central importance in the ‘science of man’. According to Molly Mullin the antiquity of this topic makes animals an appropriate starting point to unroll the history of the discipline, as well as major paradigm shifts and conflicts in anthropology. Shanklin even believes that the study of human-animal interactions constitutes one of the most fruitful endeavours in the discipline. The following

contribution focuses on human-animal relations in social and cultural anthropology. It will discuss how animals, as well as human-animal interactions have played a role in the history of the discipline. Furthermore, it will be clarified in this context in which ways animals have functioned as research-objects as part of scientific concepts.

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### **Grzegorz Kapuściński**

Taming cultural hybrid. Social rehabilitation of dogs in TV series

The dog occupies a special place in human cultural system, at the border between nature and culture. The dog - an animal, a wild and unpredictable creature, is, at the same time, invested with human traits. The human-animal opposition is one of the main dichotomies of the human cosmos. Thus the former is forced to construct and celebrate ways of distinguishing himself from the animal world. It creates ambivalence toward dogs in human society. On the one hand, dog becomes a cultural hybrid, "semi-human", on the other, it remains a lower, dependent creature alienated in cultural milieu, indulged and ruled. That dichotomy constitutes a basis for specific practices including the dog in human life and symbolic system. Such practices are apparent in everyday life, but also in texts of popular culture. The presentation analyses two popular TV shows: Victoria Stilwell's "It's me or the dog", and Cesar Millan's "Dog Whisperer". Both shows manifest the ambivalent attitude toward the dog in the Western culture. They tell stories of social rehabilitation of troublesome dogs by hosts of the programmes: dog trainers. I compare two strategies of re-subjugation of animals to their owners which, whilst sharing the objective, use different means to achieve it and have different dynamics. Millan - "the whisperer", uses his quasi-magical, individual force which helps him influence dogs. He communicates with dogs in their language and achieves an immediate success (or what is shown as such). Stilwell uses scientific knowledge and technical equipment and, in cooperation with the whole family, only catalyses a long and troublesome process of behaviour changes. Still, differences notwithstanding, both programmes show the animal subjugated to the ruthless, enlightened and beneficial tyranny of Homo sapiens, thus becoming a quasi-mythical update of cultural axiom of human supremacy over nature and the beast.

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### **Natalia Konstantinova**

Minding Animals in Literature: Moulding the Human Mind

Since nonhuman-related issues became a focus of interest of various disciplines, many questions concerning social cognition theory have come to the fore. One of them is a widely-discussed phenomenon of anthropomorphism which sheds light on human perception of non-human mindedness and which has become a distinguishing feature of modern environmental discourse. Literary writing is known as a powerful textual medium that gives the author an opportunity to share their practical and intuitive knowledge of sentient beings, humans and

animals, providing a deep insight into the character's mind. The paper presents an interdisciplinary approach to the representation of the animal mind in modern literary works. The analysis is focused on how basic animal and human emotive concepts manifest themselves in the language of contemporary literature; how animal mentality can be viewed in more animal terms rather than in human terms; how the reader's perception of animals is being influenced by the idea of blending human and animal spaces. In the paper, special attention is given to functioning of emotive animalistic images in texts which serve to blur boundaries between readers' cultures and contribute to the international character of world literature.

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### **Pavel Kotlík**

The Politics of Technoscience and Imaginaries: Nanospider

This paper aims to contribute to the expanding and critical discussion on technoscience, while analyzing the role of particular „sociotechnical imaginaries“ in stimulating, directing and delimiting nanotechnology discourse. For this purpose, it traces emerging related discourse on a technical object called „nanospider“ - patented technology for the manufacture production of nanofibrous materials. Nanospider design exploits inherent properties of the available materials to accomplish specific declared goals, but it also bears a plethora of social meanings and as such it is open to critical discussion. In my paper, nanospider is explored as a situated use of language marked by a tense interaction between mutually implicated yet contestatory tendencies between media and science. One of the outcomes is a paradoxical view of history of nanotechnology in which nanospider sometimes appears as the vanguard of progress, but then, also a mere symptom of its context. From another perspective, this technical object rhetorically surmounts the machine to become a specimen of an enterprised up animal, a fabricated agent of technological and social change. Exploring its altered definitions and meanings, its symptomatic implosion of dichotomies is of equal importance for our understanding of the politics of technoscience.

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### **Jacek Kubera**

The After-Postmodern Approach. On the Identities of Animals, Objects and Places

The aim of this paper is to indicate the possible directions of social research devoted to the identity of the animals, objects and places. Firstly, in light of recent theories (eg. posthumanism, metamodernism, performatism), the ways in which identity can be understood after postmodernism will be presented. In this after-postmodern approach, the identity is not only discursive and fluid construction, but is formed due to some specific factors such as the function or the appearance. Secondly, the paper will show the group of concepts (identification, connectedness, autocomprehension, groupness, commonality – terms proposed by Rogers Brubaker), which are much more accurate in the research process than postmodern or modern “identity”. These concepts allow

specifying what segment of the identity the scientists want to explore in the analysis. Furthermore, the results of researches using these concepts allow saying which of these segments of identity are fluid and which are fixed. The third and the biggest part of the paper will focus on the possibilities of the usage of the presented concepts in the studies devoted to identities of animals, objects, machines and places (including the identity of the cities – see the concepts of Florian Znaniecki). On the base of diverse examples, it will be presented how the social sciences can apply those concepts in the study of all non-human.

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### **Dorota Łagodzka**

Hyperreal human-nonhuman hybrids in contemporary art

This paper analyses animal-human hybrids in the works of chosen contemporary artists: Patricia Piccinini, Sam Jinks, Ewa Łowżył, Reiner Maria Matysik and Daniel Lee. These artists use a variety of media, such as sculpture, photography, animation and concept as a form of art. The hyperreal form of these works and their organic aesthetic gain a special significance in the context of ethical concepts and theories that argue with anthropocentrism. When contrasted with theories of Michael Foucault, Peter Singer, Jacques Derrida and Giorgio Agamben, the works of these artists reveal their semantic potential - both symbolic and as a reaction to real social and ethical ideas.

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### **Tomáš Ledvinka**

Law as technology and the identity in the dynamics of laws

Rethinking the anthropological insight of Leopold Pospíšil into the dynamics of laws, this paper attempts to deepen it through the latest findings of the social anthropology of technology (represented by Illich, Pfaffenberger or Tonucci) and the identity studies across various disciplines. It especially investigates the situation in which law is understood as a technology of social control over population which includes the view on the addressees of legal norms merely as their passive subjects (law as technology), on the one hand, and the situation in which legal techniques developed under certain laws have become a part of the personal or group identities (law as identity) and the identity bearers have to develop social strategies to reconcile with the authoritarian change of the norms which previous shape was constitutive elements for them, on the other hand. The enrichment of the dynamics of laws by the aforesaid findings facilitate to comprehend the current understanding of law from a more complex standpoint, as opposed to behaviour-like continuum between the desirable and the undesirable laws from the perspective of their addressees. The anthropological studies in law contextualises law especially among the other means of social control, the approaches to law as technology and law as identity facilitate to focus rather on the interrelations between legal dynamics and the dynamics in the other parts of the given

culture. They can help to understand what happens with the resistance to the authoritarian laws (Pospíšil's term) produced by identity, and how it could be transformed through the variety of strategies into the unexpected (by law) social action in the broadest sense.

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### **Nelly Mäekivi**

Humanizing other animals: friendly predators

Social sciences have always shown an extraordinarily keen interest in other animals – the use and function of other species, how societies generate animal related symbols and how people think of other animals are just some of the topics covered. However, a lot of this research is conducted in order to learn more about ourselves, our own behaviour and society, which in turn clearly indicates that our gaze is turned inwards. Along with the general detachment from nature, it might be argued, that in some cases the inclusion of other animals into social studies does not always inspire exploring the complexity of the living world, but to the contrary – it might over-simplify and reduce the complexity of non-human ways of living, especially when findings of natural sciences are not accounted for. This presentation tries to reflect on some of the issues that might arise in social sciences when recognizing the human dimension in dealing with animal related topics, but at the same time also marginalizing or not really minding the animals nor their implied ecological relations under question. Some examples are brought from zoos' policy in keeping wild animals captive and managing their lives and also from abolitionist theory that has its aims in ending all suffering of sentient beings. This serves to better illustrate how some norms of human societies cross borders and not always for the benefit of other animals.

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### **Richie Nimmo**

Rethinking the human/animal for a post-human sociology.

Sociology was born a wayward child of modernity. Decidedly rationalist yet highly critical of the unintended consequences of narrow and instrumental rationalities, sociology in its classical and 20th century forms embodied the radicalised Enlightenment. But the figure of the human as a self-knowing and self-authoring historical being, the quintessential being of agency and reflexivity, always underpinned this project. Hence much of the history of sociology has involved an explicit and forceful insistence upon the uniqueness of human beings vis-à-vis various nonhuman 'others'. Nonhuman animals in particular have provided the pivotal 'natural' other against which 'social' human beings have been defined. Consigning nonhuman animals to the sphere of nature and biology was the price for sociology to be able to claim the human domain of society and culture as its disciplinary territory. This has often led to animals being conceived as thoroughly separate from and outside of human society. With the relatively recent emergence of an increasingly confident sociology of human-animal

relations however, this anthropocentric modern settlement is unravelling fast. Against this background, this paper explores the reflexive implications for sociology of contemporaneous developments in the scientific study of animal behaviour, namely the increasing acknowledgment that various nonhuman animals are highly social and cultural beings. Recent studies of nonhuman animal social behaviour point to sociality as an emergent property of complex biological organisms, rather than something somehow exclusive to human beings. This in turn radically decentres the very notions of society and culture, rendering them relative to forms of species life rather than the critical thresholds of the human. This paper considers what sort of post-human sociology might emerge from a reflexive dialogue with such developments.

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### **Gerald Ostdiek**

Virtual practice in pragmatic reality: notes on a post-biotic anthropology

'Things' fall into multiplicities of sets: most notably, there are things that are living and things that are not, things that are thought and things that are thought of, and things that exist and things that don't. Historically and in European thought, there has been a tendency to depict such sets as discontinuous, and 'settled' by inherent polar opposition. A more recent trend has been to depict them as dipolar continuums, and to presume a sliding scale of every conceivable set. This can be useful in that these sets clearly do overlap; and yet, when this notion is treated as 'real' (i.e., as a matter of 'stuff'), the very notion of sets is rendered absurd, the fact of synechism is turned on its head, and 'relative' is transformed into something that denies the relatedness of things. Yet still, no set exists without the opposition of whatever is not included in it; and too, thought – here identified as the consequent of a living thing minding its surrounds and not merely human abstraction – is co-existent with 'setting' things. The question of how to square these circles remains a vital issue throughout philosophy and within every conceivable science.

Continued human success may well hinge upon success at formulating an anthropology that is both nonhuman and post biotic. Such a study demands more than mere replacement of modern fragmentation with a tyranny of structurelessness, more than a deconstruction of modernism, pastiche of all conceivable culture, or philosophical kitsch. It also demands that we reject the post-modern tropes of absurd and ironic detachment and rediscover the passion of relating, the beauty of truthing, as well as the dead seriousness of living, which, in turn, demands a motivational turn from subject to object – away from issues of self, and towards that of other. While all this cannot possibly be accomplished in a single essay or even a single lifetime, we can at least hope to lay some groundwork. And so, building both upon the writings of classical Pragmatism and previously published work in biosemiotics, this essay outlines a post biotic anthropology. The living and the not-living are covered with broad strokes, while finer attention is given to thought and its objects, and to existence and its non-existent elements. And as a Post-biotic anthropology will succeed or fail based on its own agency, we must begin with the agency of non-corporeal, non-living and even not-yet conceived entities.

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## **Bhakti Patil**

### For an Ethic of Being: Gandhi's Ahimsa (Non-violence), Gandhi's Method

A rethinking of the non-human in the social sciences, the paper argues, must presuppose necessarily a fundamental reimagining of both the epistemic and the ontological of method and being in and for a radical redefinition of its persistent self. A rethinking of the non-human then, must presume also, a fundamental redefinition of the self, an essential re-making of the social sciences in a reflexive realisation of both the fundamental limits of its modernist biography and the emancipatory possibilities of a reformed being.

It is in the pursuit of such reform then that the paper argues also for a definite rethinking of the limits of conventional social science: the margins of the scientific in an imagining of its possibilities outside of the modern and the western, in ways of being and knowing, more precisely, that unmake in their praxes the artifice of dualism: the dichotomies of the modern and the non-modern, of the self and the other, of the human and the non-human. In that remains contained the fundamental possibility of reform, of a moral praxis.

In that remains realised also the fundamental conviction of Gandhi's ahimsa, non-violence as a comprehensive doctrine of universal identity, as an ethic of being that must sustain inevitably also the possibility of a reformed knowing, of an authentic reflexivity. It is in the latter that the paper argues must remain reimagination of both self and other, the human and the non-human. For, it is ahimsa, an authentic swaraj (freedom/self-rule), which contains the possibility of true self-reform (swadeshi), self-transcendence in a definite epistemic subversion: a move away from the observationist stance, from seeing to listening, to a method of non-violence and communion.

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## **Karolína Pauknerová**

### Agency and Places of Memory: Case Study of Bohemian Forest

My paper is based on 2012 anthropological research in Lesná (Schönwald) in Bohemian Forest in the border region on the west of the Czech Republic (NAKI project, University of West Bohemia in Pilsen). This region is a part of former Sudetenland – the area which the Germans were expelled from after the WWII and where the people-free border zone, guarded by the army, was created later on. The local landscape is in specialist as well as in popular texts described as uprooted or ruined.

Building upon theories around talking and silent places and non-human agency, I will analyze the local places of memory and their agency and present their typology, based on my phenomenological research. This point of view will be contrasted with the other actors' perspective, i.e. for whom the places talk (tourist and local people) and who makes/enables them to talk (creators of educational walks). This part of research is based on semi-structured interviews with creators of educational trails, with local inhabitants as well as on the analysis of tourist memory books from the tourist sites.

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## **Michał Piotr Pręgowski**

### Dogs as non-humans: Beyond pack theory and radical behaviourism

This article explores the issue of social attitudes towards dogs, as reflected in either objectifying or personifying them during training. Contemporary dog training philosophies rely, in general, upon either pack-and-dominance theory, leading to top-down, discipline heavy way of training – or behaviourism and operant conditioning, which focuses mostly on positive reinforcement and applying pleasant stimuli in order to shape or modify a given behaviour. The former, represented e.g. by Cesar Millan and Jan Fennell, is often criticized as insufficiently grounded in contemporary science, instead relying on empirically debunked myths (such as e.g. wolf pack as a field of constant fight for dominance; dogs behaving like wolves; dogs and people forming a common pack, etc.). The latter, represented e.g. by Ian Dunbar (Ph.D.), Jean Donaldson or Karen Pryor, bases on psychological background of B.F. Skinner's behaviourism, as well as on experiences stemming from practical application of operant conditioning, especially positive reinforcement. Regardless their vast differences, both training philosophies share a similar attitude towards anthropomorphism. According to trainers from both backgrounds, personifying dogs by their caretakers often results in irrelevant expectations and in misunderstanding dogs' mental capabilities, leading in turn to behavioural problems. Drawing on works of Marc Bekoff, Clinton R. Sanders, Alexandra Horowitz et al., I argue that although rational in many aspects, rigorist anti-anthropomorphism risks throwing the baby out with the bath-water and disregards empirically researched emotional abilities of dogs. In addition, I present some of the latest training approaches whose authors intertwine behaviourism with acknowledgement of such abilities and needs, in training and beyond. This, as I point, may pave the way for thoughtful discussion on dogs as non-humans – or on existence of exaggerated "bad" and adequate "good" personifications – among trainers and caretakers.

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## **Matthias Preuss**

### An in/visible stag: Reapproaching Descartes with Agamben

When Descartes tries to 'grab the eel of science by its slippery tail' as Kant has it, he seeks to apply his dualistic natural philosophy to human beings in a final and decisive step. Departing from Italian political philosopher Giorgio Agamben's notion of the anthropological machine, I will try and use this concept as a heuristic means in a rereading of René Descartes' treatise *De l'homme*. By unfolding the rhetoric of Descartes' text a blind and mute passenger will be discovered who disturbs the mechanism: a covert stag that unsettles the dualism and hints at an an-anthropology implicit in Cartesian metaphysics. In a first step, Agamben is presented as a thinker of the non-human and the conceptual framework of the following analysis is established. The second step consists in a close reading of a passage of Descartes treatise *De l'homme*. Here, by 'putting before the eyes' an hydraulic apparatus as a paradigm for human and non-human corporeal machines in order to create evidence for the mechanism determining the *res extensa* Descartes also evokes a scene from Ovid's *Metamorphoses*: Actaeon walking in on bathing Diana and consequently being turned into a stag. The analogy originally designed to consolidate the human/animal divide simultaneously liquidates the limits between species. As Agamben

suggests, the anthropological machine turns out to be empty and ironic. The attempt to separate human from animal ends up in a multiplication of both human and animal - as in a fractal image the other reappears on every scale as there is no *differentia specifica*. Descartes' rhetoric does not succeed in eliminating the speechless from his speech. Moreover, the machine as a theatrical device of persuasion even produces a vivid surplus in Descartes' geometrical universe.

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### **Silver Rattasepp**

Laughter at the disappearing human

Laughter at the disappearance of man, that “transcendental-empirical doublet” who finds both the empirical object and the conditions of possibility of knowledge only from itself: in *The Order of Things* Michel Foucault laughs three times. First at the list of fabulous animals in the fictional “Chinese encyclopaedia”, second at those “who refuse to think without immediately thinking that it is man who is thinking”, and finally with Nietzsche at the return of masks; and his merriment culminates in the famous last paragraph of the book, heralding the disappearance of man. But it is a laugh of relief, for with the disappearance of man the anthropocentric forms humanities would disappear as well, and would open up a space for new kinds of knowledge. For the humanities, with their endless proliferation of “fill-the-blank studies”, veil their normalizing and homogenizing attitude under the gesture of emancipation: they turn their gaze to an ever increasing number of previously neglected areas of study, but nevertheless retain the same conceptual apparatus that turns everything into a human representation, an idea or attitude, a theme, trope, metaphor, or sociological datum. The supposed “pluralism” of the humanities may extend the scope of consideration to the nonhuman, but does it without destabilizing or throwing into question the figure of the human who does the pluralizing. And what is lost is the specificity and the nongeneric nature of world's irreducible diversity. It is not enough to re-interpret and re-represent without questioning the knowing subject who does the very interpreting and representing. When man the doublet, who derives the possibility of knowledge from itself, disappears, we can finally learn from this specific and non-generic nature: the future prospect of the humanities lies in studying how humans are constituted by the nonhuman. The human is the nonhuman.

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### **Adam Rothstein and Rosalynn Rothstein**

Drone Ethnography

Drone Ethnography is not just the study of the world by unmanned aerial vehicles (UAV), but the way networked information technologies permanently alter the way we think about ethnography and epistemology. Compare drone technology--UAVs, Geographic Information Systems (GIS), constant surveillance, Total Information

Awareness systems--to their consumer counterparts--location-aware computers, mapping programs, and crowd-sourced databases. Whether it is the proliferation of GPS, data-mining, or reliance upon anonymous information, we use the abilities of the non-human network to be able to understand the world. The implications for ethnography are larger than reliance on technology. Tools will always evolve, and with them, our epistemological trends. However, through Drone Ethnography, our technology becomes a part of what is studied, and the critical lens is reflected back upon ethnography itself. Who is observing whom, or what? How can we, as Malinowski suggested, try to see the world through the eyes of that which we study, if the object of our study can observe us, and we are constantly studying ourselves, even as we attempt to study others? When the subject and object relationship moves beyond the idealized reflexive ideal of contemporary ethnography and is replaced by a network of data-points that are themselves collecting data in another database, it is no mere post-modern reversal. As Drone Ethnographers we are not just researchers or participants, but points in a networked epistemology, that belies structural forms of power beyond subject and object. In this paper we will analyze three such information-based power structures via Drone Ethnography: Cultural Hegemony (as found in obsolete forms of pure ethnographic research); State Power (formerly critiqued as state surveillance); and Capitalist Value Extraction (the newer field of marketing via "data mining").

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### **Steven Schwartzhoff**

Appraising Your Junk: The Antiques Roadshow and the Values of Things

Since 1997 in the United States and 1979 in the United Kingdom, The Antiques Roadshow has offered professional appraisals of historical and not-so-historical objects brought in by the general public seeking to ascertain their market, aesthetic and historical values. These appraisals are in turn conveyed to a mass audience through the medium of television, and now the internet, giving viewers a mediated experience of the value of these objects. The show has built a loyal audience with 10 million viewers each week, becoming the highest rated program on public television. This paper explores phenomenon of The Antiques Roadshow and similar more recent programs like Pawn Stars and American Pickers and how they contribute to the process by which value and meaning are attributed to made objects.

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### **Łukasz Skoczylas**

The Carriers of Memory

The speech will be devoted to the objects used in constructing and changing the social memory and the heritage discourse. For many years in modern Western societies the collective memory was constructed around symbols and proofs – objects shown in the museums or collected in the archives, monuments etc. The social value was

given to them because of their presumed authenticity and the positivistic vision of history. This concept raises big doubts in the public life for some years now. The issue of authenticity has stopped being fetishized. A lot of different narratives about the past is being legitimized, including those until recently regarded as oppositional or unauthorized. The emphasis on the reproduction of one hegemonic version of history has weakened. At the same time the forms and abilities to copy and archive documents have changed. The popular rituals of commemoration have also changed – from the pompous galas to the grassroots re-enactments. These and many other contemporary social processes raise questions about the role of the carriers of memory in today's forms of commemoration. Particular attention in the speech will be paid to the new approaches to the carriers of memory – those in museum, archives, private collections and public spaces – that seems to be significant for the contemporary changes in the social memory of the Western societies.

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### **Daniel Sosna, Lenka Brunclíková and Viktor Rumpík**

On the Move: Domestic Waste and Mobility of Things and Humans

Getting rid of things reflects the nature of any society as well as production or exchange do. Since domestic waste is materialized result of action, it carries information about mobility of things and humans. Our research focuses on spatiotemporal trajectories of specific items in garbage to trace the movement of things and humans in relation to each other. In doing so, we explore consumption patterns in contemporary Czech society. The data come from a month-long field research in the Chotíkov landfill near Pilsen where the vast majority of domestic waste from the Pilsen region is disposed. More than 3000 items (cca 130 kg) of domestic waste were processed in detail and digitized. We sampled from two socioeconomically contrasting urban quarters of Pilsen to cover the variability of social action. Methodologically we built upon classic garbological approach to domestic waste. Our results suggest that the trajectories of things disposed in the landfill elucidate not only dynamics of their 'life' but also taste preferences shaped by specific cultural logic.

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### **Marco Stella**

Clever Hans & Co.: On horses, dogs, professors and psychological machinery

The case of Clever Hans, a wonder-horse from belle époque Berlin, along with other cases of “thinking animals” in pre-war Europe, became the cornerstone in the development of psychological theories and behavioural research. Hans and his fellow „animal intellectuals” were successfully tested on different skills, such as arithmetic, reading and “writing” (spelling), although the results were disproved and the experiments neglected. The debate on animal intelligence also shaped the debates on rules and forces causing evolutionary change. The case of Clever Hans and others was used to underpin Darwinian explanations of mental continuity between man

and other animals. Surprisingly, the case of Clever Hans showed up exactly on time and on the right place to become not only a major topic of scientific debates, but also a widely discussed popular topic. This period can be characterized as the era of “struggles for human images”, when political, religious and ideological systems competed for the most viable idea of what does it mean to be man. Karel Čapek’s science fiction novel „War with the Newts“ (1936), partially inspired by the Clever Hans affair, represents a cultural probe to the era of the first three decades of the 20th century and shows an alternative reality, where suddenly animals appeared to be cognitively human-like.. Interestingly, the same arguments with far-reaching consequences for human nature, society and culture are used by fictional characters of Čapek’s dystopic novel, as were used by the real historical actors of the Clever Hans affair. As will be shown in the presented paper, human images are often not being constructed directly, but by pushing back and forth the attributed boundaries of other entities, such as animals or machines. This leads to the reshaping of human images as well.. Rhetorical strategies of reshaping the image of “clever animals” (and along with this, reshaping the ideas of what being human means) present in the discussions will be discussed in the paper.

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### **Juli Szekely**

Facing the Liberty Statue. Reinterpretations of a Hungarian National Monument

In my presentation I attempt to discuss the Liberty Statue of Budapest (Hungary) as an ultimate model of how a political power organizes the public space to convey manipulated political lessons. The statue originally was erected in remembrance of the Soviet liberation of Hungary from Nazi forces, however after the regime change, with the entrance of the resistance in 1956 against the Soviets and against the symbolic monument as well, an altered composition took shape. Thus, the Liberty Statue represents not just the state-sponsored creations of history, but is an outstanding example of urban redevelopment projects, and offers the possibility to study the historical, political and cultural transitions of the country, the traces of time embedded in or erased from this place-specific memorial as well. Studying the Liberty Statue allows me, on the one-hand to inspect the processes how a national narrative is (re)constructed by political forces as a means of control, on the other hand, to realize how memory is put into space, and how this memory is remapped within certain reinterpretational attempts, and all together to discuss the relation between political ambitions and collective (and individual) memory. In accordance with these – after discussing the global phenomenon of Liberty Statues as such – first I will introduce the statue as a symbolic monument of the Soviet regime and as the manifestation of national identity composed by the Soviet authorities, but at the same time, secondly, I will discuss some alternative narratives which suggest the rejection of this kind of state-narrative. Then, I will show how the changes in the political regime brought with them changes in the organization of public space, and finally how nowadays this rewritten structure of the Liberty Statue is counteracted.

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## **Pelin Tünaydin**

### Pawing through the Abolition of Bear Dancing: An Ethnographic exploration

Ascribed with anthropomorphic features and manners, bears have been the subject of human fascination since the ancient times. The history of bear dancing, too, seems to have accompanied the earliest encounters between humans and bears. As a form of public entertainment, the practice of bear dancing was professed by Gypsies in the Ottoman Empire and the Turkish Republic, as well as in many other countries. In recent decades, however, it had become a site of contestation in more than one respect: state modernization and urban transformation, ethnic discrimination and social exclusion, and animal protection. In the early 1990s, Turkey witnessed a bear rescue campaign pioneered by an international animal protection organization, with various Turkish governmental, municipal and non-governmental bodies acting in collaboration. On the one hand, from the animal protectionist view, the campaign was a long overdue intervention to free the bears from pain and enslavement for the sake of entertainment. On the other hand, the abolition, which is one of the rare definite achievements of the global animal protection movement, seems to have been a welcome opportunity in the eyes of the Turkish state to “purify” urban public space in accordance with increasing policies of displacement and gentrification. In this process, it is disquieting to witness how a liberating movement has played into the hands of modernizing ideology, both revealing and reproducing latent ethnic prejudices. Based upon interviews with former bear leaders, this paper intends to explore the multi-faceted dynamics underlying the abolition of bear dancing in Turkey, as well as the Turkish state’s inorganic and untimely recourse to animal rights terminology in order to obscure ethnically discriminatory intentions.

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## **Tereza Vandrovcová**

### Understanding the Controversy of Animal Experimentation

The controversy of animal experimentation can be framed by the two main opposing viewpoints. People who actually conduct scientific research on non-human animals often defend this type of experimentation as reliable and justifiable. On the other hand, animal advocates (or antivivisectionists) oppose the animal-based science and want to open the discussion about its necessity in order to reduce or stop it. This paper discusses the barriers hindering their mutual understanding, especially the stereotypes of both sides regarding the other group. It is based on the results of the qualitative research study of people who worked with laboratory animals (8 people) and of animal advocates (8 people), both in the Czech Republic. The main focus is on the way they perceived each other and on the solution of the controversy they suggested. Activists were described by scientists almost exclusively as non-informed and too emotional. The main solution according to the researchers should be the popularization of science. Two younger workers, on the other hand, admitted that informing the activists may not lead to their approval and understanding but to their stronger opposition. Activists themselves felt well educated, but marginalized. Animal advocates suggested equal collaboration with the scientific community, open discussion about the ethical boundaries of science and supporting the development of animal-free methods. The better understanding of each other’s viewpoint without distortion seems to be the important step for open,

rational and ethical discussion.

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## **Kata Varsányi**

### Material-cultural-visual ruins

Ruins, by definition are of dual nature, manifesting the dialectics between past and present, culture and nature, fragment and whole, absence and presence and thus between human and non-human. As Victor Buchli (as a keynote speaker of this conference in 2010) remarked, in the anthropological study of material culture most emphasis is given to the cultural side and the material aspect is slightly neglected. In this paper I will look at some ways (in a non-exhaustive review) how the material-cultural aspect of ruins, and their multifaceted existence, is dealt with and reflected upon. The materiality of the ruins lends itself to be captured and interpreted through visual means. The paper would like to highlight this field of the visual in particular, to show its relevance in social sciences, not necessarily as the conveyor of anthropological knowledge only but also as a producer of it. As ruins are characterized by semantic instability, their (re)signification can be manifold, three main tracks of which will be presented here, each accompanied with examples from the academia and photos/documentaries. According to the first one, the “beholder defines the ruin”, a sensory engagement with the objects and the space creates a personal resignification. It stands in line with the so-called “spectral ethnography” proposed by J. Armstrong and the experience of the urban explorers (Garret). The second line deals with constructing narratives based on (the histories of) objects or written accounts in/about the ruins. (DeSilvey; Mozos) The third option of signification, in case of modern ruins, involves those humans who had (in)direct connection with the non-human in question (Armstrong; Lutherova-Hirt-Novac-Varsányi).

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