



# **NON-HUMAN IN ANTHROPOLOGY**

## **BOOK OF ABSTRACTS**

Non-Human in Anthropology:  
An International Conference

Faculty of Humanities, Charles University in Prague

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**Karolína Pauknerová**  
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## KEYNOTE SPEAKERS

### Garry Marvin

keynote speaker for the hybridity section



Exploring Being with Animals: Ethnography and Human-Animal Studies.

In the last decade or so scholars in a range of disciplines have sought to foreground the place of non-human animals in human cultures and societies. This interest in human-animal relations is evident in a range of national and international conferences, new journals, new human-animal lists from publishers and an impressive range of ground-breaking books that have established the field. In this paper I will explore what social anthropologically-informed, ethnographic, research can contribute to human-animal studies. Colleagues in disciplines such as theology, philosophy, cultural and media studies, literature, history and art generally engage and work with texts, works of art and other representations of animals that are already complex and usually at one remove from animals themselves. Ethnographic researchers seek engagements of a different order. Their research depends on being with people being with animals. Their engagement necessarily involves, and depends on, connecting with the immediacy of, perhaps the rawness of, human-animal relations. Starting from position of not knowing what they will find when they commence their research, anthropologists are open to the unexpected and are in a position to reveal the complexities of living and being with animals. I will consider some of these issues through my research in the worlds of bullfighting and hunting.

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### Victor Buchli

keynote speaker for the material culture section



Material culture and 'metaphysics of substance': considering the instability of the material and the stability of the cultural

The anthropological study of material culture has focused largely on the cultural side of material culture such as heritage, consumption, and the material terms by which personhood is understood. Curiously the material aspect of material culture has been rather poorly examined. More recent attempts to discuss questions of materiality have attempted to address the question of the material directly. Discussion has revolved around the notion of the recalcitrance of materials, where materials themselves are seen as representing a certain empirical limit that constrains and directs social action or possessing agentic qualities themselves. In this talk I would like take the question of material substance and its recalcitrance and suggest that the 'material' as much as the 'immaterial' such as notions of spirit etc. are both equally empirically unstable notions. I would like take up the points raised by the philosopher John Locke and his early thoughts on empiricism and the emergence of modern science and A. F. Whitehead's later discussions of Locke. I would

then like to consider the emergence of new technologies which challenge our conventional notions of materials to explore how such distinctions as the material and the immaterial are the effects of important productive dualisms that sustain social life, girded by what I would like to refer to as 'metaphysics of substance' and suggest pace Lock that our understandings of the material are just as metaphysical as our understandings of the immaterial.

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**Tim Edensor**

keynote speaker for the space section

Entangled agencies, material networks and repair in a building assemblage: The building stone of St Ann's Church, Manchester



This article explores the fluidities and stabilities of urban materiality by looking at the ongoing emergence of the 300 year old St Ann's Church in central Manchester. By examining particular non-human agents that move through and act upon the stony fabric of the building, as well as the vital properties of the stone itself, I explore some of the conditions that render matter continuously emergent. I subsequently consider the consequences of the transformations wrought by these agencies by looking at how they lead to the enrolment of two human processes of spatial (re) ordering: the forging of connections between the city and sites of stone supply, and the changing and contested process of repair and maintenance. I argue that by acknowledging non-human and human entanglements we might produce accounts that do justice to the emergent, contingent and unpredictable processes in a world of innumerable agencies.

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## SUBMITTED ABSTRACTS



**Beseda Jan**

Cyberanthropology: novel methodological and theoretical challenges for anthropology of new worlds

The presentation introduces new subdiscipline of social and cultures anthropology—cyberanthropology. It briefly shows roots of cyberanthropology, focuses on the issues, which examine and does not forget new methodological and theoretical problems. New information-communication technology changing societies and cultures, and also creates a new terrain for anthropological research – cyberspace. Cyberspace can be defined as a computer-mediated contexts intrinsically connected to supposed-to-be "real" places. The new terrain raises new methodological questions and issues. The presentation also discusses the crucial role technology is playing in cyberethnographic fieldwork. Anthropologists discover new worlds and new cultures. In accordance with Actor Network Theory they studies human and also non-human actors. It is not only study of cyberspace, but also its relations to to supposed-to-be "real" worlds. It is the hybrid anthropology, like a cyborg.

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**Boukal Tomáš**

Bear Cult Today

The paper concerns the ritual event of the Siberian native peoples' religion known as a bear cult. That is a specific form of the relationship between hunters and animals. I will discuss this topic not only as a part of the "traditional" culture with many connections to some other regions of the northern hemisphere, but I will also show a changing function of this social event in present days. Some parts of this ritual become important in new circumstances as part of the theatre performances, identity demonstration etc.

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**Breittrück Julia**

Anthropomorphising animals? Birds as pets in early modern towns

In this paper, I intend to analyse the relationship between humans and pets in early modern times, concentrating, in particular, on exotic and local birds and the bourgeoisie of eighteenth century-Paris. While the upper nobility and clergy had owned foreign and rare animals earlier, inner- and

intercontinental trade brought parrots and canaries to urban homes only during the eighteenth century. During that period, keeping animals for non-useful purposes was gradually becoming common. Family portraits, miniatures and genre works give evidence of pet fashions. Women and children holding or playing with birds became frequent pictorial objects, especially in the second half of the century. Furthermore, administrative documents of the bird sellers' guild in Paris and artefacts of the bird breeders and traders found in the ethnographic museum in Imst (Tyrol) suggest an increasing penchant for keeping different species of birds in European cities. By exploring administrative archival sources, pictures, bird keeping advisory and natural history books, cooking literature, artefacts such as cages and bird organs, machine birds as well as ego-documents, I try to answer two questions: What semantics produced a 'pet' out of a bird? How were different birds kept and how did norms and practices intermingle? I attempt to unearth historical ways of how humans live and interact with animals by analysing discourses and practices. The source material does neither allow for the prevalent – mainly Anglo-Saxon - narrative of a compensation-theory nor for a mere history of representations, such as suggested by the Cultural History position. Approaches of the 'symmetrical anthropology' such as ANT might offer new perspectives. Thereby, I shall uncover ruptures in a presumably constant 'emotionalisation' of human-animal-relations.

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### **Brunois Florence**

Rethinking social transformation by including its non human's actors

Purchasing her ambition to extent anthropological approach to non human's world (Brunois 2005, 2007), Florence Brunois's paper will propose to consider interactions with non humans of the forest to understand political and ecological change among Kasua people facing mondialisation in New Guinea.

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### **Demeulenaere Elise**

Sharing seeds. The moral economy of a network of French farmers involved in on-farm breeding

This paper investigates the motivational framing and moral economy of a French farmers network engaged into on-farm crop diversity conservation, who aim to re-establish on-farm seed production and peer-to-peer plant breeding. The motivational framing of the farmers is first addressed: what individual motives push them into rejecting the purchase of certified modern variety seeds, and into preferring on-farm-produced seeds? Beyond technical reasons, linked to the fact that pre-industrial varieties are better adapted to organic farming conditions, other motives belonging to political or

ethical levels appear. The rehabilitation of what they call ‘farmers’ seeds’ (semences paysannes) is also a way to dispute the dominant industrial farming model. It is also a way to promote another relationship to nature, in which plants would be considered as living and not only as standardised objects only meant to produce food. Given the extreme heterogeneity of the people involved in these alternative seed practices, we then question the elements which concretely bind this ‘community of practice’. It appears that the circulation of seeds is central to the construction of the group. This farmers, widespread on the whole French territory in the middle of a majority of conventional farmers, not only share seeds but also knowledges and ideas about seeds. The explicit and implicit norms ruling the exchange of seeds give information about the nature of the relationships, and the forms of sociability that emerge within this network made of people and plants. Finally the exchange of ‘farmers’ seeds’ forms an operative act, through which producers share the sentiment of belonging to a peasant community (communauté paysanne), built by breaking with modern industrial farming.

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**Deschauer Martin**

Black Box Brain? Anthropological Research on Neuroscience

The section's “Non-humans and Hybrid. Human-animal-machine” title consummately captures contemporary neuroscience research on the human brain: The heuristic approaches to neuroscience enroll a variety of actants as research objects, for example in MRI-studies with humans, animal studies on electrophysiological phenomena in the brain, or in computer-based simulations of brain activities. Investigating into how scientific knowledge of the brain is produced will illuminate the suppositions and assumptions as part of the research process. The status of the “brain” can vary within different scientific contexts. Thus, the brain can be described as a central element of subjectivity, as an epistemic object, or as a numeric network phenomenon. Combining the human and the non-human, the living and the non-living, the social and the technical challenges traditional dichotomies, both in neuroscientific and social science research. Hybridity is, therefore, not a phenomenon at the margins of science, but can be found in every experimental setting of neuroscientific work. The paper will give a brief survey of the preliminary results of a science study on contemporary neuroscience research in Germany. The study was conducted in September and October 2010 with a group of nine undergraduate students at several research sites in Germany. The fieldwork illustrates that contemporary neuroscientific research crucially relies on technology, and is also a form of technology-based reality-building. Reality-building in this sense emerges, for instance, by way of processes of production, circulation, and interpretation of computer-based simulations and images in the neurosciences. Describing these processes may indicate as to how non-humans in Anthropology might be conceived. The goal of this paper is to contribute to the discussion on the co-production of scientific knowledge with brain research in the neurosciences as a case in point.

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## Ezzeddine Petra

### Commodification of transnational motherhood

The paper is based on the social anthropological research on transnational female migrants from Ukraine working and living without their children in Czech Republic. These transnational mothers have to experience the spatial, temporal and emotional separation from their own children and at the same time be responsible for the bread-winning of their nuclear and extended families in Ukraine. In my paper, I will “follow the thing” /Marcus, 1998/ with those they are trying to supply their role and identity in families. I focus on the meanings /“uses and trajectories”, Appadurai, 1986/ of objects which transnational mothers send and transfer back home. These goods are not just the form of the migrant’s remittances, but there are embodied objects of mother’s love. Through these objects /presents, dresses, radio, tv, PC, money etc. / they are trying to construct their new “elastic” /Sotelo, 1997/ forms of the motherhood. On the other hand, transnational mothers are bringing objects /pictures, toys, dresses etc./ that belong to their children and help them to reconstruct and evoke their own mother’s love. I examine the categories and qualities of those goods, as well as its meanings for the construction and the reconstruction of motherhood. I describe the material side of these objects /in sense of the material culture/ as well as its narrative representations in biographical-narrative interviews. I argue that these “objects of love” have important evocative and „advocating“ role in the experiencing of the transnational mothering

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## Gyöngyvér Szabó, Fleischer Sára



The change of urban designers preferences in the last two decades of Budapest – how design practice help to bring our public spaces alive

The transition to democracy has brought many spectacular social and economic changes into the life of Budapest. Urban and social space has been restructured, development in the scenes of technology, science, economy and media has resulted major changes in the demands of society. The borders between public and private are fading. Throughout this period an effective discussion has begun between the different creative professions of the urban planning and designing era - including social workers and researchers. For today the interdisciplinarity in urban planning became accepted and highly recommended. A landscape architect through its professional activity faces even more and more challenging topics of urban rehabilitation, open space design, urban regeneration projects and public art works. All these works are connected to the city as a living-space of people which fact is the main focal point in all cases of urban regeneration and design process. Creating a structure that links the different scales of design and society to each other is gives the key of the sustainability of our cities to the designer’. In the last few years Budapest’s citizens acquired in a sudden way how to use widely their urban spaces; parks and squares. The designers had to adapt the skill of creating multi-functional places, with great multi-use destinations due reflecting on these changing demands and dealing with several influential factors like building regulations, public art, the taste of the majority, or financial issues. The main aim of the presentation is to analyse the process shaping Budapest’s built environment



in a human-centered way. Through studying several existing urban spaces and in-progress regeneration projects of Budapest as model sites, the study brings out the tendencies of the urban design process as an essentially non-human aspect moving together hand in hand with the society it is for.

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### **Hämeenaho Pilvi**



Daily Life on Wheels. Mobility in Rural Finland

The place of home affects strongly the course of everyday life. Ordinary tasks, like working, taking part to social events, leisure time activities and consuming create a need to move. The location of residence determines the means and ways of performing these activities. It is also a basis for everyday life mobility. When studying the life in remote rural areas, the question of distances and the daily travelling becomes highlighted. In Finland remote rural areas are truly distant from municipal centres, they are far from cities, workplaces, and leisure time activities. Distances are long, and it takes time and money to move from home villages with no public transport available. Important role is also played by the changing climate conditions and heavy winters. How can we analyse the meaning that these distances in time and space have for the people living their daily life in remote rural areas? In my paper I will open this question by looking at the most common feature of mobility in rural Finland: a private car and its meaning to residents of rural. By focusing in this daily life object I am able to open up the wider picture about the context of rural mobility; the long distances, surrounding nature and especially the locations of workplaces, grocery stores, and public services. My paper is based on my dissertation in ethnology, "Everyday life practices and welfare in sparsely populated rural Finland", a case study based on fieldwork done in three rural municipalities in Central-Finland. Main questions in my study concern the interweaved roles of the local community and the municipal service-system in formation of the everyday life welfare.

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### **HAMPL Petr**



Anthropology of ants, myrmecology of humans. What is it like to have a hybrid nature?

Presentation covers the topic of non-human animals hybridity and its meaning for anthropological science. It considers two opposite ways of understanding social insect, especially ants as their climax, with two very different anthropological theories. Ants are shown to be grasped as very human animals coming from non-human world and working as a kind of authority in the questions on human

nature. There will be presented and compared two scientists working as myrmecologists as well as anthropologists – Edward O. Wilson on the one hand and his Czech antipode Vladimír J. A. Novák on the other. These two biologists formed an anthropological theory based in their understanding of ants. Wilson's sociobiology – applied to whole natural world including human – arised as an extrapolation of his mathematical and evolutionary thoughts on ants eusociality. Novák's sociogenesis, on the other hand, is based in his socialistic and morphogenetic vision of myrmecology. On these examples is shown power of non-human world codetermining the appearance of the world of human. Therefore, there is also an implication of unclear borders between man and animal – what is uniquely human and in what manner are we distinguished? Is there a pure human nature and how could we find it? Hybrid human ants also point at artificial barrier between humanities and natural science, especially biology, that both are having the same basis from where they just look their own way.

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### **Heřmanský Martin**

Commodification of body piercing among Czech youth

In the last twenty years body piercing became a common part of our social reality. Although its bearers are quite diverse concerning their gender, age, socioeconomic status, etc., body piercing (and also other kinds of body modifications) became popular particularly among youth. In my paper, based on semi-structured interviews with 31 informants (age ranging from 15 to 21), I will address the issue of usage and meaning of body piercing among Czech youth. According to my informants, body piercing is usually either a fashion or a resitance. Drawing on works of Appadurai, Kopytoff and Siorat, I would argue, that its different usage and different meanings inscribed to it depend on a degree of its commodification.

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### **Horálek Adam**

Spacial Ethnicity: How Space Makes Sence in Ethnic Studies

What is Ethnicity? This key question takes it core position in ethnology and anthropology for whole its history. This paper will discuss ethnicity in "Secondary Composit Identity" context with special focus on spatial factor. There will be discussed two main phenomenons - Border/Borderland/Frontier and Country/Country of Origin/Homeland/Father or Motherland etc. My researches conducted so far and theirs results will be used as case examples: 1) Dungans, Huis and Panhuism - the difference between ethnicity and nation-state, and 2) Chinese diaspora - supernationality crossing all borders.

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**Hutter Dóra, Szöbölödi Anita, Takács Dániel**

Urban Renewal by Transforming a Brownfield

After the political changes of the 90's in Central Europe, all the expanded industrial areas with their belongings like public utilities, transport areas lost their original functions. Nowadays these areas have a specific place in the development of the green systems of our overcrowded cities. One of the biggest problems during the development of such areas is, that most of the time one professional aspect dominates the others. These areas have to be analysed from various points of views and the plans have to be complex. The perfect example for such a former industrial area is the Millenáris park in Budapest, Hungary. The park is situated in a frequented place of the western part of the city (Buda side) next to the main boulevard of the downtown and one of the biggest shopping malls of Buda near to a big traffic node. The park is prominent among other green areas of Budapest from three aspects. It is prominent because of the position in the open-space system of Budapest, because of the park is a transformed brownfield and because of the park's influence on the property values. In open-space aspect it is important that the park is placed next to solid row of buildings, it satisfies the citizens recreational needs and become a part of the city's green system. In brownfield aspect the park was one of the first designed parks on a brownfield area, which shows that this is a great opportunity to increase the green areas of the city. In property aspect we can analyse how the property value was changed in the course of the design of the park. During our research we analyse those methods and development toolkits, whereby the urban rehabilitation and the green system development can be achieved in the most optimal way.

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**Klouzalová Pavla**

Objects in a Flea Market

Objects in a Flea Market The objects sold in the Flea Market are not usually perceived as the usual commodities, but as a collection of novelties. The character of the objects contradicts our mental image of wholesale commodities.. But this is the reason why the character of the object catches the attention of the customer. Using the example of the Kolbenova Flea Market I will show how do the "objects" become "commodities" and how their value is created.. One important aspect is the presentation of the "objects", another is the way in which their history and its introduction to the customers, be the history real or fictional. The Kolbenova Flea Market,

held every Saturday and Sunday on the grounds of the former Kolben and Daněk factory works, is not a place for the marketing of the second hand objects only. New goods are also sold here, but the sale is being conducted using different strategies – usually involving a focus on the price aspect, not on the properties of the goods being sold.. The difference in the sale strategy certifies the different perception of the second hand objects, their value and their marketability.

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### **Kubera Jacek**

The culture of distinction. The luxury goods as indicators of the social position in the French society during Belle Époque period

This paper will deal with the question of social meaning of the luxury goods during the Third Republic (especially in Belle Époque period) in France. The luxuries products were used back then by the members of the rich bourgeoisie to distinguish their strata from the others in the society. According to E. Goblot ("La barrière et le niveau", 1925) and P. Bourdieu ("La Distinction", 1979) 'the culture of distinction' was based on understanding how and when to use different types of objects. For example, a wealthy bourgeoisie had 15 kinds of gloves used for various occasions. Obviously, the objects (particularly luxury and expensive products, works of art and expensive clothes) were indicators of economic status. However, they were also indicators of social and cultural capital. The rules on their usage were learned in the families and transmitted from one generation to another. According to Goblot, even the interest in this kind of knowledge was an exclusive feature of the bourgeoisie. The culture of distinction introduced a hierarchy also within the huge bourgeois class. For example, the degree of assimilation of the rules marked the difference between the aristocrats, the bourgeois by birth and the nouveau riche. Also, the luxury products legitimized the participation in political life and were indicators of prestige. The presentation will be based on numerous examples from original texts written in the Belle Époque period. These are the analysis and the memories of the academic people (E. Goblot, B. Wendel, R. Burnand, J. Bertaut, M. Du Camp, V. Loventhal). The additional examples will be given from the sociological lecture of Marcel Proust's novel "In Search of Lost Time" where the author describes the life of rich members of the bourgeoisie.

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### **Ledvinka Tomáš**

Territory and Conscience

Internalization of legal rules is defined as individual recognition of their necessity. Some researches which reflect behaviour of people in extreme situations in the past such as in concentration camps

found that a social group can internalize rules which are self-destructive for its each member and that very important role in the internalization plays the features of territory, space and its demarcation. These results rise questions how such internalization takes place in different context and with different ideas of space. It is well known fact that current law operates still more with ideas of global space and that this is other extreme for the internalization. Comparative anthropological approach applied on authentic historical ideas of space and features of territory in legal systems (e. g. terra nullius, appanage, udel) shows their formative impact and influence on internalization of certain kind of rules and explains its persistence throughout the time or its short time lasting. A study focus also on material consequences of the certain rules and its role in formation of human personality, especially the conscience. Results of this study indicates that certain ideas of territory produces strong determination for forms of exchange and other sorts of transfer of people, things and forces between individuals and societies and for reception of guilt in such relations.

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**Lestel Dominique, Bardini Thierry**

Bio Art, Post Human and Non Human at the Edge of the 21th Century

Bio Art, Post Human and Non Human at the Edge of the 21th Century D.Lestel (ENS & MNHN) & T.Bardini (Université de Montréal) Bio art refers to an handful of internationally known artists who manipulate non only representations of living beings but living beings themselves within installations and performances that are often very spectacular ones. These artists experiment in a very critical position with new ways of life with biological, artificial or hybrid non human agents. Brazilian artist Eduardo Kac for example has recently received the Prize « Ars Electronika » for his design of an « animaplant », a real plant that have for the first time human cells within. In our talk, we will show that through these artistic works at the interfaces between art and NBTIC (Nano-Biotechnologies & Technologies of Information and Cognition) technologies, we could see a main reconfiguration of what it means to be a human being and to be a living being in our societies. That talk will also be the opportunity to present the Canadian-French Research Program on hybridity in NBTIC new technologies and post animality. T.Bardini & D.Lestel, Journey Beyond the Species, Paris :DisVoir (in English).

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**Lupač Petr**

Discourse as a stabilizing factor in user-technology relationship

In his presentation, the author deals with the primarily unstable character of user-technology relationship by utilizing research and interpretive traditions of critical discourse analysis and of

science and technology studies. The discourse is shown as an important factor in stabilizing socio-technical arrangements and vice versa. Two cases are presented briefly to support the evidence: the role of informatization discourse in stabilizing computers/Internet as common need and the role of discourse in preserving the use of animals in experimental research. The concept of discourse has been used rather vaguely in STS (cf., Jasanoff 2004) or not at all (cf., ANT, LTS, and SCOT approaches); this paper is a part of effort to show the usability of critical discourse analysis in understanding the way in which certain user-technology relationships are preserved and universalized.

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**Madani Mehran**

Evaluating the Impact of Geographical Location on Older Adults' Public Health: Assessing Spatial Aspects of Healthy Environment

Due to the rapid growth of ageing society, it is necessary to understand the social capability and level of socio-behavioural immersion of older adults in public places correlated with physical environments, psychological ambiance, and the quality of their public health. The current lack of literature on older adults' public health related to the social activity and urban form, suggests more research is needed to understand the complex set of factors that impact how different ageing population groups react to various urban forms (including land development, land use, community design decisions, etc.), social activity interventions, and physical activity patterns in regard to their public health. Accordingly, the intention of this study is to review the current public health, , social and physical activity, urban design, and community design literature to determine, first, how their social activity arrangements (daily public life) might be important physical exercise behaviours for improving older adults' public health, second, how different urban forms (the built environment affordances) affect the frequency of their social activities as a form of physical daily activity, and, third, how the public health considerations in this research might reorient urban designers and planners' thinking toward the realization of a beneficial urban form to suggest the future urban design guidelines to the policy makers.

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**Mareš Jakub**

Nonhuman-focused controversies: Laboratory animals and the nature of hybridity

The author wants to explore the way in which the character of hybrids is subject to controversies and conflicts. The paper starts with latourian assertion that entities (actor-networks) are primary hybrid and that treating these actor-networks as either human/nonhuman or natural/cultural is a

situated act. Using the laboratory animals debate as an example, the author illustrates a conflict in which hybrid nature of these creatures is acknowledged by involved parties, yet precise character of this hybridity remains controversial. The author then shows how the hybrid, human/nonhuman, or natural/cultural character of entities is defended or contested in other types of nonhuman-focused controversies. In the final part of his presentation, he tries to clarify the ways in which these attributions can be used as resources in leading the type of conflicts in question – at least to the extent that these attributions enable to create attachments with other actors and discourses.

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**Mica Adriana**

Dog population Management in Romania and the Unintended Consequences of “Adoption” of Stray Dogs

Following Jon Elster, the problem of agglomeration of urban dogs on the streets of Bucharest could be framed as an unintended consequence (although to a certain extent foreseen) produced by strong negative externalities such as the abandonment of pets, the feeding of dogs by the population which is supportive of their presence in the public space, the adoption of the stray dogs (or taking them into individual care) followed by their release on the streets etc. The empirical material indicates that the agglomeration of urban dogs in the Romanian capital is a source of discomfort and embarrassment before the western public opinion. The reality of different methods of cohabitation with stray dogs as hybrids (i.e. between nature and culture – Bruno Latour, Mary Douglas) comes best into light when – before major international events – the authorities launch intense campaigns of gathering free-ranging dogs from the streets. This practice is usually described in the international media in terms of scandal and raises concern and dissatisfaction of animal welfare organizations. The 2008 NATO summit in Bucharest – the same as the 2004 Summer Olympics in Athens, the 2008 Summer Olympics in China and the 2009 Eurovision song contest in Moscow – is such an illustrative event. The present study analyses strategies of cognitive dissonance reduction that surface in cases of dissonance between a belief and the unintended consequences of our behaviour (which – to employ Jon Elster’s terminology – was brought about by a nonconsequentialist motivation). As far as the animal welfare organizations in Romania are concerned, a vivid source of cognitive discomfort is the imperative of protecting the welfare of free ranging urban dogs in the context of their documented aggressiveness. Yet the cognitive dissonance should be looked for at a deeper level than the one where we have the aggressiveness of dogs on the one hand, and the protection of animal rights on the other. Thus, the paper analysis the aggressiveness of stray dogs as an unintended consequence of animal welfare organization’s nonconsequentialist behaviour of protecting their rights. Of course, this is not to state that the animal rights associations are sole responsible for the aggression and agglomeration of ownerless dogs on the streets of the Bucharest. Nevertheless, the support and institutionalization of several practices (like the return after sterilization of the dogs on the streets) has the unintended (that might be foreseen) consequence of reproducing their aggressiveness. It is argued then that the dissonance appears between what Robert Merton defines as the “the subjective satisfaction of duty well performed.” on the one hand, and “the objective consequences” of this action on the other. It is hoped for that the cognitive dissonance theory will shed some light on the tensions accumulated at the point where –

to employ Anthony Giddens' terminology – the unintended consequences should further turn into acknowledged conditions of purposive social action, and on how strategies of dissonance reduction are helpful in maintaining the unintended consequences as unacknowledged (conditions) of action.

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### **Mondeme Chloe**

Animal as a subject matter for social sciences: When linguistics addresses the issue of dog's "speakership"

If we intuitively consider language as a deep human ability, we somehow easily consider that some forms of interspecific communication can be managed between humans and the animals they live with. But these topics are traditionally confined to folkloric knowledge and considered as 'non relevant' topics for social sciences (Haraway, 2007), especially in linguistics where the primacy of logocentrism still rules the field. In this communication, and following the theoretical program of Conversational Analysis, largely inspired by gesture studies (Kendon, 1990) and multimodal communication (Goodwin, 2000), we propose to raise the question of the dog's participation in interaction. Would like to observe and analyze the integration of the animal into a turn-taking system (Sacks, Schegloff, Jefferson, 1974), and the way the dog acts as a participant in the strong sense of the term ; without assigning the dog a literal ability to speak – which of course would be nothing but promoting an anthropocentric view towards the animal. That implies not to treat it only as a conversational resource (Tannen, 2004) but as a notable member in the interaction. Drawing on multimodal analysis, based on video recordings and transcripts, we would like to observe mutual adjustments between humans and dogs, showing how the dog's actions are concomitantly shaped by, and configuring for, human participant's actions in interaction. By doing so, we aim to propose both methodological and epistemological insights that allow us to speak about some "social order" at work between those two entities. The animal being therefore considered as taking part into the sphere of sociality, it shows the heuristic relevance for social sciences to have a look on objects that do not belong to the strict frame of inter-human relationships (Latour, 1996).

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### **Müller Birgit**

Growing the Grain of the Future. Farmers, Seeds and Intellectual Property in the Canadian Prairies

In a rapidly changing world, with looming climate change, free trade agreements, strong global agricultural corporations and genetically engineered seeds farmers project themselves into the



future by growing a crop and putting a seed into the earth. With the type of seeds farmers and peasants put into the earth they link up with global intellectual property regimes and market structures and permanently affect the natural environment in which they operate. As Tim Ingold pointed out, farmers don't produce a crop they grow it. The plant as a living organism has its own agency to which the farmers and peasants have to relate. Observing agriculturists in Canada growing a crop is to observe an interaction between the crop that grows and the human tending to it. What's more, the plant that grows has a history in relation to the humans who selected and nowadays also transformed it and to the natural environment to which it adapted and which it transformed. Plants may have been developed by a public plant research institution or belong to a multinational corporation. Agricultural plants may be part of what Callon would call "a socio-technical configuration" that has a coordinate, composed and contingent character. All the efforts of modern industrial agriculture have been geared towards making the growing of a plant more predictable, reducing the impact of the natural elements and of other living organisms that are part of the configuration and of reducing the sensorial capacities of the peasants and farmers — what Callon would call a work of centralised reconfiguration. The question I would like to answer is to what extent can farmers and peasants have a strategic behaviour with respect to agro-chemical corporations, grain companies and the state while their seeds are invaded by external mechanisms of control?

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**Nyklová Blanka**

Prague pubs' restrooms – the city's gendered subconscious

The way both public and private spaces are gendered has been in the spotlight of gender and feminist researchers for several decades now (see for example E. Grosz's seminal works, the *Gender, Place and Culture* journal or websites such as the *Gender and the Built Environment Database*). One of the most obvious materialisations of how urban space is gendered are (not only) public toilets which often tend to express and maintain a rigid concept of a binary gender (most recently Gershenson, Olga, Penner, Barbara, eds. *Ladies and Gents. Public Toilets and Gender*. Philadelphia: Temple University Press, 2009), which has repercussions not only for those actively defying 'the tyranny of gendered spaces' (see the *Gender Neutral Bathrooms* initiative at <http://www.genderqueercoalition.org/bathrooms>). The proposed paper will use a pool of ca. 40 picture-pairs taken at toilets of central Prague pubs in the scope of two weeks. An analysis of the photos is proposed using a combination of semiology and discourse analysis to dissect the pictures. The aim of the analysis is to show how the link of gender and biology/anatomy is constructed or questioned in the studied spaces. Special attention will also be paid to the location of toilets for people with disabilities.

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## Obrusník Uršula

Dress, objects and identity in Indian hobbyist movement

This paper discusses the dress policy among the members of the Indian hobbyist movement in the Czech Republic and Poland. Based on fieldwork in summer 2009 it looks on how dress (outfit) and other objects of everyday use are used to produce and control the image both of Native Americans and of the hobbyists themselves. The reproduction of material objects facilitates learning and recreation of culture of various Native American groups. The objects are also used as status-symbols distinguishing devoted members from newcomers. The entry to the group and the prestige of the member is then in direct relation to one's craft skills. However, the attention paid to the outfit and objects is, by some, seen as disruptive as the focus of activity is put on material objects and not on the experience of authentic "Indian" living which in itself is seen as somehow detached from material concerns. On one hand the proper dress is generally required for an entry to the movement and its quality seems to be reflecting the level of devotion of particular members, yet on the other it can also be seen as a sign of artificiality of interest, especially in cases where the objects are purchased and not hand-made by the owner. The paper concludes that, contrary to the popular image, material objects are crucial in defining hobbyists' identity both to the outside world and within the movement.

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## Olah Andras Bela

The Cold Garden Concept

In the present days the majority of the large cities have to face a new, heretofore unknown problem. This phenomenon is bound to become very severe in a couple years time; hence there is a huge possibility that in a few decades humans will be unable to live in these large cities in certain periods of the year. This problem is the warming of these cities. The phenomenon of the Urban Heat Island has been well known for approx. 200 years; however, due to the sudden increasing of its ratio as a result of motorisation, the expansion of these cities and the continuously increasing density of urban build-in areas, it has become a very serious urban issue. In certain cities the thermal difference resulting from the urban heat effect can already reach or even exceed 10° C. At the same time the effects of global warming further contribute to the warming process. By examining the correlation between the Urban Heat Island, its distribution and the urban land use types a collection can be compiled of those architectural and open space design methods and directives, which can be utilized in order to create new public spaces capable of radically moderating the temperature in their environment. It is very important to take the historic examples into consideration and to examine the existing open space designs (squares, parks, gardens) possessing the above abilities, for these designs provide those local climate modifying tools which effect the climate in a sustainable way, unlike the conventional inner space building engineering tools. As a result of this research a system of these tools can be created and by providing an open space concept the possibility will be shown, how to turn the open spaces of our cities into more liveable areas in a sustainable way.

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### **Schlueter Fritz**



The Non-Human in Urban Soundscapes

The term soundscape, coined by Canadian musicologist and composer R. Murray SCHAFER, refers to the entirety of sounds being audible in a certain region. Opening up a lively discussion about an “acoustic ecology” in the 1970's, the concept of the soundscape also helped to establish a new field for cultural-anthropological research. This paper focuses on the urban soundscape as far as it is shaped by non-human sound sources. After a short discussion of the different theoretical preconditions required to clearly define human, non-human or hybrid sound sources, some of the characteristics of non-human sound sources will be delineated – on the basis of my own field recordings – such as the materiality of sonic events. I will then provide a pragmatic concept of sonic agents, which will be used in the following to denote all non-human participants in a given universe of sound. What happens if we take this metaphor seriously for a moment and try to identify different species of sonic agents in the city? Further developing a term originally coined by AUGOYARD / TORGUE (2006), the most important species of sonic agents seems to be the drone, a non-human sound source constantly emitting a certain level of noise – may it be a refrigerator or other cooling system, an engine or a neon light. Current E.U. traffic planning directives attempt to effectively prevent and reduce environmental noise. Drones could thus be seen as an endangered species. How to map the distribution of drones across the urban fabric and how to keep record of their behavioural patterns? Different research methods such as quantitative noise maps, graphical time lines and timecycles will be considered. Finally, I will present some field recordings that are modified through pitch-shift and time-stretching algorithms, aiming to study the drones in greater detail.

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### **Skoczylas Łukasz**



Buildings as social memory implants: The two castles of Poznań (Poland)

There are two castles in the city of Poznań: the ruins of the Royal Castle of Polish kings and the Imperial Castle built for the German emperor. Both of them can be perceived as social memory implants. The rebuilding of the Royal Castle in Poznań will start in the end of the year 2010. The castle was demolished in 1796 by the Prussian authorities after the third partition of Poland. In 2002 a special committee for its rebuilding was founded. Since then the committee raised money and arranged all the formalities but the idea raises controversy. The opponents of the committee are active in the media and social networking sites. They compare the project to the houses known from a cartoon “The Smurfs”. Due

to the upcoming local elections the whole case became a political issue. The rebuilding of the Royal Castle can be seen as a way to enhance the Polish history of the city. Since the second partition of Poland in 1793 constructing the public buildings in Poznań was conditioned by the rivalry between the Polish population of the city and the German authorities. The main building which dominates the city's landscape is the Imperial Castle, built in 1910 as a part of the new strictly German city centre. It was built in the neo-Romanesque style, which was then considered to be the most "Germanic", as a symbol of German power over the city and German influence on its history. Today both of the castles are part of the Royal-Imperial Route, a tourist walk presenting the history of Poznań. The case will be shown from a sociological perspective, focusing primarily on issues of social memory.

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### **Teodorescu Adriana**



The Representation of the Corpse in Contemporary Mass-media as a Construction of the Non-human

The corpse is the favoured sign of death. More precisely, the relationship between the human as a sliding signifier, subject to degradation, on the one hand, and the non-human as a signified problematized by the urgency of imparting meaning to death, from where it has just left, on the other hand. This loss, both semantic and ontological, has been made up for through culture. The present paper aims at analysing, socially and culturally, the ways in which, by favouring and creating certain representations of the corpse, contemporary mass-media contribute to the emergence of a paradigm of the non-human. Moreover, the paper investigates the functioning of this paradigm within the larger framework of post-modern attitudes toward death, and its implications on the anthropological construction of the Other. Thus, it outlines the continuities and discontinuities between traditional and contemporary representations of the corpse, while assessing the impact of a series of specific post-modern elements on the social and cultural status of the corpse, critically re-examining the concept of death denial. Some mediatic representations of the corpse benefit the cultural reintegration of death, what Death Studies refer to as "the return of Death" (the specular catharsis, the recovery of mourning). These benefits are however limited (death in the third person, the prevailing kitsch). In contrast with culture, that has been dealing for centuries with the reality of the corpse by its own means (rites, beliefs, sublimations), mass-media take a different approach to that same reality, constructing not an ontology, but a self-referential phenomenology. The removal of the signified from the death sign represented by the corpse – the reduction of the dead to the corpse – elicits a reconsideration of relationships such as human – non-human, self – other, image – reality.

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**Tkacheva K. A.**

Material objects and social reality: interactionist vs. structuralist approach

How can we speak about material objects on the language of sociological theory? Do material objects exist within social reality at all? Answers on these questions remain indefinite till now in spite of many attempts to rethink place and role of material objects for organization and maintenance of social order which were made over a period of last 20 years. The number of theoretical constructions and discussions exist within sociology of science but in the sphere of everyday life investigations (theoretical and empirical) there are no fundamental consistent efforts to clarify the situation and suggest systematic approach to the designated problem. In this paper we suggest comparative analysis of two basic approaches to everyday life investigation, interactionist and structuralist, which shows that material objects played significant role in social theories before “material turn” and that there are a lot of implicit opportunities to further empirical investigations of material objects within each of the represented approach. Also the comparison of two approaches reveals limitations and advantages for researcher within each of them.

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**Tošner Michal**

Buildings, work, and the coal in Litvínov: Actor-network explorations

The subject of this research paper is based on an anthropological fieldwork accomplished in the Czech Republic during the year 2009. It was set amidst the urban environment, in a neighbourhood called Janov in the city of Litvínov. This locality is now publicly known for its escalation of „inter-ethnic violence“ between the growing number of Gypsy inhabitants and their non-gypsy neighbours, this violence being encouraged by the extreme nationalist movement. The research was thereby theoretically inspired by the approaches which emphasize the meaning and importance of things and the material and by the actor-network theory of Bruno Latour. In changing discourse and theoretical basis we could point to sources of instability of that social situation and specific nature of social aggregates and heterogeneous associations in locality. I consider social aggregate in locality as something what should be explained by specific associations of people and things which are them selves non-social. In my research I found, that material things as coal and buildings create association with economy, policy and with peoples. Heterogeneous elements are bound together in specific assemblages. We can trace the flow of buildings in order to explain, how the buildings could have agency in social life. In perspective of actor-network-theory (ANT) and multi-sited ethnography I will demonstrate, that causes are not rests in groups idiosyncratic essences, but outside of it in raw assemblages of things and humans.

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## **Vandrovcová Tereza**

Animals in experimental research: discourse analysis approach

The paper presents the results of discourse analysis of texts of actors involved in experimental research in the Czech Republic. Drawing on the tradition of Human-Animal Studies, the author assumes the performative function of a discourse. Firstly, the institutional actors of the experimental research network in the Czech Republic are identified. Then the author points out (1) how animals are represented as objects, (2) what position people, nonhuman animals and other objects/actors take in the experimental research, and (3) how this representation of animals/objects is associated with a specific ethics of experimental research. The presented paper is based on the first phase of the research project "Discourse Analysis of Animal Objectification in the Czech Republic".

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## **Velek Matěj**



Images and Architecture – Fundamental Relationship or Inevitable Conflict?

Depiction of Contemporary Architecture Architecture interpreted from the perspective of "philosophical anthropology" might be seen as a the way through which people express understanding to their own existence and their place on the world. Contemporary architecture - also in theory and practice - relies more than ever before upon the constant circulation of images and more precisely on photos and digital models of various kinds; let aside language of all texts describing architecture such like reports, reviews, and comments. Presented paper intends to depict above mentioned relation as very problematic with respect to "fundamental grounds" of architecture and especially with respect to mutual dependency between human (nature) and environment. Central issue of the paper is to show what is the general "photographical" approach to architecture and how is architecture depicted. Further the relation of human and its living environment will be examined on the basis of selected writings (architectural theory, philosophy, etc.) and results will be compared with the images of people within photography in order to show that contemporary architecture suffers partial deformation caused by photography and her fundamental features.

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One company' town: space construction dilemmas

Urban space involves a heterogeneous, complexly organized structure within which space clots pulsate (shopping malls, plazas, markets and so on). In one company's town industrial enterprise is a centre of such a cluster, its currents are currents of the town. Space of the town, the landscapes are still determined by the "factory". It can be understood as a network of 'enclaves' (fixed sites) and 'armatures' (infrastructure), following D. Shane and O. Jensen. In the post-Soviet era factories have been privatized and came out from the state control. "Make a profit" – became main target of enterprises. Globalization of "industriality", inclusion of plants into large holdings rips them from the urban network structures and places into the global market network. Space of the city is losing coherence and organization. Ural town Asbest, appeared in the field of natural deposits of asbestos material, this material is used in a variety of sectors of the economy - from construction to domestic needs. Current transformation of Asbest urban space, due to decline in production of enterprises, is to display alternate player on the scene – a company that will be mined and processed magnesium. Plant-enclave is complemented by another one. Over-centralized town space has no chances to turn into city space, which collects a variety of sources of attraction and repulsion, organized by distance, etc. Residents of these towns, however, insist on the necessity of developing both larger stores and entertainment centres, which could become new centres of organization of space, along with an industrial enterprise. One company' towns analysis involves empirical data from the ongoing research project "Dynamics of life support practices among one company towns population"

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**Wiesenthal Lisa**



Places, Localities, Landscapes, Fields, Flows, Networks... Everything but Space: Questioning Anthropology's Uneasiness with Space

Questions of space have gained considerable attention in the last two decades in anthropological research and methodology, employing diverse spatial concepts such as place, locality, landscape, fields, flows, networks etc. in investigations of the spatial dimensions of everyday life, sociality, culture and/or theory. Nevertheless, the notion of space per se has often remained elusive, unclear or beyond actual conceptualisation in favour of the former – as in the commonplace assumption that place is space transformed by or imbued with meaning. Where place appears then in focus and concrete, space as the basis of this transformation remains out of focus and blurry, referring sometimes to territory and land, a geographic localisation or the material environment, scale or some other kind of undefined social, economic or cultural context beyond. At least, if one is not completely "against space" like Ingold (2009) who discards space as anthropological concept due to its empty abstractness. In contrast, I argue in this paper that highlighting space and engaging in a refined definition thereof as analytical tool, may be crucial in understanding the mutual relationships between people and their environments – in their full social and cultural, material and imaginative dimensions, possibly including all relevant scales. Informed by ethnographic fieldwork in urban South Africa and by reworking Lefebvre's (1991)

approach by reference to anthropological theories, the production of spaces is thus conceptualised as processes of simultaneously performing spatial practices, fabricating spatial imaginaries, as well as constantly negotiating the relations between these two aspects that are both inextricably linked to dynamic socio-spatial networks. Thereby, critical aspects of the above mentioned spatial concepts may be productively combined and enriched, while the inclusion of these scientific conceptualisations into the process of production allows critical self-reflection of the entailed assumptions about spaces.

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### **Wolf Meike**

Crossing borders, crossing species: The H1N1-Virus and the politics of risk and prevention

In April 2009 there was reported a sudden increase in an atypical, yet severe type of pneumonia among young adults in Mexico caused by a new subtype of the influenza virus. The virus (now known as H1N1) – spreading to 62 countries within several weeks – initiated a global flu pandemic and infected around 18.000 individuals. Current epidemiological research has shown that the virus and other germs travel along trade routes connecting global cities with one another. Taking these complex transnational flows and pathways, influenza must be analysed as a mobile, transgressive and non-territorial phenomenon, challenging traditional limited concepts of space, culture and prevention. Seen from an anthropological point of view, infectious disease (like the so called “swine flu”) has not only medical and epidemiological, but also social, (bio-)political and economic dimensions: The H1N1-virus can be seen as an agent with material potential to bring together vaccines, concepts of risk and prevention, biomedical experts, pigs, medical knowledge or airports, producing unpredictable effects. The research draws on the concept of the global assemblage (Ong/ Collier 2005) in order to investigate in what way globalisation processes affect the transmission and response to the influenza virus and its transnational character. The paper presents the projection of a beginning research based on an ethnomethodological approach. In particular, the following three issues will be discussed: - In how far (re)organizes, modifies and challenges the virus the border between self and non-self, human and non-human, inside and outside, and between different geographical locations? - Which practices of inclusion and exclusion does this process evoke? - Which kind of socio-technological assemblage emerges from the infectious threats of the virus?

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**Zemková Michaela**



New wilderness

Nature, in the history of philosophy, was at first perceived as a context - as a background of all phenomena – whose main aspects are the spontaneity and ungrability. In modern way of thinking, the nature incrementally got a meaning of sum of nature objects interacting with each other according to unchanging nature laws. Our recent concept of “right” nature comes from this paradigm. In middle Europe region, there is almost nothing like an “original” landscape, there is only landscape somehow influenced by the humans. In last decades, the landscape starts to be left by humans. Originally human works stay abandoned and calm processes of returning of the nature start. However, this new nature is not the same as it was glorified by artist in 19th century, but it is entirely new, spontaneous and unmanaged by humans. Of course, it is a kind of regression of cultural landscape, but this “new wilderness” is a return to the original spontaneity at the same time.

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POSTER

**Beseda Jan, Machát Zbyněk**

Using Facebook as Formal and Informal Tool in Higher Education in the Czech Republic

The presentation focuses on using Facebook as formal and informal tool in higher education in the Czech Republic. The presentation presents different uses of Facebook: as an official tool of HE institutions, as well as Facebook as a forum for unofficial activities of students and others related to higher education. If the growth of Google was a key phenomenon in the field of ICT during the first half of the first decade of the new millennium, the second half is characterized by the rise of social networks. Massive spread of links connecting users of these applications is one of the defining elements of the Web 2.0 Era and its extent has not been anticipated by anyone. Facebook, the most common social network in the European Union and Northern America, has reached the border of half a billion users. The innocent game of university students has turned into one of the new media that has been changing not only the everyday lives of its users but it also influences politics, media and the societies in which it is being used.

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## LIST OF SUBMITTED ABSTRACTS

Marvin Garry: Exploring Being with Animals: Ethnography and Human-Animal Studies

Buchli Victor: Material culture and 'metaphysics of substance': considering the instability of the material and the stability of the cultural

Edensor Tim: Entangled agencies, material networks and repair in a building assemblage: The building stone of St Ann's Church, Manchester

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Beseda Jan: Cyberanthropology: novel methodological and theoretical challenges for anthropology of new worlds

Boukal Tomáš: Bear Cult Today

Breittruck Julia: Anthropomorphising animals? Birds as pets in early modern towns

Brunois Florence: Rethinking social transformation by including its non human's actors

Demeulenaere Elise: Sharing seeds. The moral economy of a network of French farmers involved in on-farm breeding

Deschauer Martin: Black Box Brain? Anthropological Research on Neuroscience

Ezzeddine Petra: Commodification of transnational motherhood

Szabó Gyöngyvér, Fleischer Sára: The change of urban designers preferences in the last two decades of Budapest – how design practice help to bring our public spaces alive

Hämeenaho Pilvi: Daily Life on Wheels. Mobility in Rural Finland

Hampl Petr: Anthropology of ants, myrmecology of humans. What is it like to have a hybrid nature?

Heřmanský Martin: Commodification of body piercing among Czech youth

Horálek Adam: Spatial Ethnicity: How Space Makes Sense in Ethnic Studies

Hutter Dóra, Szöbölödi Anita, Takács Dániel: Urban Renewal by Transforming a Brownfield

Klouzalová Pavla: Objects in a Flea Market

Kubera Jacek: The culture of distinction. The luxury goods as indicators of the social position in the French society during Belle Époque period

Ledvinka Tomáš: Territory and Conscience

Lestel Dominique, Bardini Thierry: Bio Art, Post Human and Non Human at the Edge of the 21th Century

Lupač Petr: Discourse as a stabilizing factor in user-technology relationship

Madani Mehran: Evaluating the Impact of Geographical Location on Older Adults' Public Health: Assessing Spatial Aspects of Healthy Environment

Mareš Jakub: Nonhuman-focused controversies: Laboratory animals and the nature of hybridity

Mica Adriana: Dog population Management in Romania and the Unintended Consequences of "Adoption" of Stray Dogs

Mondeme Chloe: Animal as a subject matter for social sciences: When linguistics addresses the issue of dog's "speakership"

Müller Birgit: Growing the Grain of the Future. Farmers, Seeds and Intellectual Property in the Canadian Prairies

Nyklová Blanka: Prague pubs' restrooms – the city's gendered subconscious

Obrusník Uršula: Dress, objects and identity in Indian hobbyist movement

Olah Andras Bela: The Cold Garden Concept

Schlueter Fritz: The Non-Human in Urban Soundscapes

Skoczylas Łukasz: Buildings as social memory implants: The two castles of Poznań (Poland)

Teodorescu Adriana: The Representation of the Corpse in Contemporary Mass-media as a Construction of the Non-human

Tkacheva K. A.: Material objects and social reality: interactionist vs. structuralist approach

Tošner Michal: Buildings, work, and the coal in Litvínov: Actor-network explorations

Vandrovcová Tereza: Animals in experimental research: discourse analysis approach

Velek Matěj: Images and Architecture – Fundamental Relationship or Inevitable Conflict?

Veselkova Natalia, Vandišev Michael, Elena Pryamikova: One company' town: space construction dilemmas

Wiesenthal Lisa: Places, Localities, Landscapes, Fields, Flows, Networks... Everything but Space: Questioning Anthropology's Uneasiness with Space

Wolf Meike: Crossing borders, crossing species: The H1N1-Virus and the politics of risk and prevention

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