



# **NON-HUMAN IN ANTHROPOLOGY**

**Limits and boundaries of social science**

**BOOK OF ABSTRACTS**

Faculty of Humanities, Charles University in Prague

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**Steve Pile**

## Human/Nonhuman and the Challenge of the Occult

In Geography, recently, there has been a strong challenge to rethink human social relations by rethinking the place and role of nonhumans in those social relationships. Drawing, often, upon Latour, Human Geographers have insisted that nonhumans have to be treated in the same way as humans in accounts of social events. This has led geographers to talk about the “more than human” in human geographies. In practice, this has meant that animals (especially), or something called materiality, or other nonhumans such as earthquakes, have been treated as “agents” like humans, or at least as equally capable of “doing” as humans. It seems strange to me that, in Human Geography, the consequence of rethinking the nonhuman in human geography should be to make the nonhuman seem more human: in fact, as much like the human as possible. It is this paradox that I would like to dwell upon. It strikes me that if one purpose of rethinking the nonhuman is to undermine the dichotomy between the human and the nonhuman, then perhaps another way to attack this problem is actually by rethinking the human. To get at this problem, I would like to use three very different examples (all of which could in some sense be considered psychological). First, I will look at accounts of hysteria in the late C19th, especially drawing upon Sigmund Freud and Theodore Flournoy. What one finds in these accounts is a persistent obsession with nonhumans, both in the expression and treatment of hysteria. Second, I will explore a ghost story, to show how “what it means to be human” is constantly rendered unknowable and fantastic. Third, I will draw upon the recent movie, *The Men Who Stared at Goats*, to rethink the geographies of the human. My aim in this paper is not to merge the human and the nonhuman into one another, such that we cannot tell the difference, but to think through the different ways in which the human is lived through the challenge of not being human enough – an often hidden challenge, helpfully exposed by occult thinking.

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## Routes Through Landscapes of Not So Distant Relatives

Cities have often been viewed as the end of nature. They might better be seen as demonstrating aspects of multiple natures, where diverse natures are increasingly engaged with, transformed, ordered, and co-produced through the penetration of capital and techno-scientific practices into the governance of urban spaces. Focusing on some animals in cities, and particularly the ways some animals are defined and engaged as pests, often in terms of less than secure or agreed categorical ways, this paper argues for a political-ecological approach to understanding some associations of human-animal interactions and negotiations in cities. The paper reflects, in part, on a project by artists that focused on narratives and practices of ‘uncertainty’ in terms of practical day-to-day engagements of pests and people.

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**Derya F. Agis**

**Objects Used by Baha'is Emphasizing the Equality and Unity of All the Human Beings**

I intend to analyze the uses of different objects and toys used during Baha'i children's classes, since Baha'ism emphasizes the unity of all the human beings regardless of their race, gender, and religion. First, I conducted a fieldwork among Baha'i child educator, and second, I conducted another fieldwork among multicultural children and teachers during a national feast organized by a Baha'i couple living in Ankara. Both fieldworks were conducted in Ankara, Turkey in October 2010 and April 2011 respectively. I intend to analyze how Baha'is name toys, such as a sheet that has the colors of a rainbow, and interpret their metaphorical meanings in accordance with Baha'i texts that underscore the equality and unity of all the human beings. I will refer to a theory called 'Cognitive Peace Education and Framing' in my analyses. Baha'is global teachings are interpreted in this study, as they exist in certain European countries.

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**Heinz Albeck & Haimo Schulz Meinen**

**Zombie vs. establishment: The breathtaking rise of the zombie**

The zombie, in 1932 first depicted as a mindless slave following orders ("White Zombie" - USA 1932, Victor Halperin), is off to a breathtaking ascent. Just three generations later, the zombie has developed awareness and is even credited for world domination ("Resident Evil": Extinction, 2007, Afterlife 2010). Plus, the zombie leaves the subgenre of horror films and establishes himself in family-friendly mainstream cartoons ("The Simpsons" - 2009), philosophy ("zombies on the web" - David Chalmers) and political science ("A Zombie Manifesto" - Sarah Lauro and Karen Embry). He also establishes himself as a consumer and media zombie in everyday language and as a metaphor and costume for thousands of demonstrators on several continents (Chile 2011, France 2010). "Perhaps zombies in the future could even be seen as a symbol of hope for better, fairer and more independent lives?" ask Michael Prince et al. ((eds.): Undead: zombie, film, theory, Belleville Verlag, Munich 2011, p. 7). Once the ugly face of the zombie for globalization opponents transforms to the sympathetic underdog, he will increasingly become a figure people identify with. The zombie will stand on the stage as a template for the violent political turmoil. The zombie has iconoclastic, mirroring and further epistemic functions. Walking as a zombie in a zombie-walk asserts, too: They are like us. We are members of an anonymous, ugly and mean crowd, and as a crowd really dangerous. The official ideology that every individual was peace loving, unique, sovereign, governing and like God is a lie. The acting zombie says we ought to live as mankind was born: "Our human ecology is that of a rare species of mammal [...]. To [...] become abundant [...] sets the stage of our mass insanity." (Paul Shepard, Coming home to the pleistocene, Island Press: Washington D.C. 1998, p. 169).

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## **Monika Alovjanovic**

### **Social Production of Spatial Meaning- from Urban Voids to Culturepreneurships Case of 'Urban Pioneering' Project in Berlin**

A Plethora of off- function spaces in Berlin has been alternatively used by various players (artistic squats, city gardens, 'guerrilla' cafés). Berlin's officials devised a plan to let those sites operating for a certain stretch of time, and so incorporate them into the urban texture. Urban pioneers (UP) projects are now new important instances in urban development, for the pioneers open up new development perspectives of disused urban spaces which either defy the logic of traditional urban planning, or are not attractive for private investment. This paper scrutinizes the way how social practices transform the meaning of the space. I follow the theoretical line of Creative City (Florida, 2005), based on the idea that every human being possesses creativity, but not everyone gets the opportunity to fully accomplish this potential and to accrue benefits from it. This theory aims to shore the possible restructuring of city economies in order to bring human creativity to its complete realization. Creative City is a new post-fordist discourse of employing city's creative resources in order to accrue capital. The UP project is possible because of its direct connection to Creative City agenda. Lefebvre argues that space is a social product, or a complex social construction (based on values, and the social production of meanings) which affects spatial practices and perceptions. In this paper, social production of space is coupled with the concept of urban voids (Secchi, 1984i) to describe the unwanted city's sites which are redeployed by UP project. From urban marginality, these spaces become a small-scale ersatz public spheres where artistic expression, activism and place-making strategies of people get controlled by a new urban strategy of creative industry.

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## **Jan Bouzek**

### **Archaeology and non-human anthropology – limits and possibilities**

The conference is devoted to a broad spectre of features, examined by various disciplines. The first task of archaeology is to examine the features and finds given to us by the earth, if understood by survey or excavations properly; the latter means usually also the destruction of the information gained, so the degree of responsibility of an archaeologist is higher than in disciplines where repeating of examination has much lesser problems. The archaeologist must start with pure facts, which are free of speculations but with some previous experience, but a tentative interpretation must follow any observation. A more sophisticated degree of interpretation cannot be achieved without confrontation with other disciplines and their gains. Very dangerous is comparison of opinions and meanings, even the theories should be carefully examined; the return ad fontes is always to be recommended, as is the understanding of "dialects" of other specialisations. / We all have our personal limits in Heideggerian clearing (Klärung) and in Heideggerian mood (Stimmung). The first mean the area of accessible knowledge to an individual scholar or his/her school, the second the basic attitude which brings us to more or less dramatic explanations, more attempting or more timid. Avoiding speculations is good on basic level of description, but later the simplified attitude of present-day science, which follows the path to banal responses only, leads to nowhere. Already C. von Weizsäcker reasonably noted that this stream brings us only small details, which we do not need to know, and becomes taciturn when questions of basic importance are put. Another malady of our times is the obsession with exactness.

For example the eggs put into Early Medieval graves were first pagan custom to ensure rebirth, but was also tolerated for some time by Christian church, so we cannot say whether the buried person was Christian or pagan. Sacrifices of horses are reflected in horse burials; their spirits probably had to serve to the deceased person in the afterlife or on the way towards it, but in many cases a number of different interpretations can be offered. Graves with post mortem mutilated body can be graves of witches, but also of victims of some kind of sorcery. Skeletons in non-ritual position in pits and/or silos in European prehistory may be those of executed, sacrificed or of low-class people, even those without any wounds on skeletons could have been murdered just by suffocation. / Parallels of ethnology, religious studies and of other sub-disciplines of anthropology and cultural history offer various explanations, but we have to learn to give rather modest answers -showing the area of possible explanations with some question marks - than to fulfil the wishes of those who expect of us the "exactness" where it does not exist and could not have any real meaning.

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### **Simona Ciotlaus**

On crafted forms of presence. Seeing and engaging with the "Hațeg Island"

If led astray you end up in Hațeg, a Romanian town, you might be baffled by the cheerful quips of locals that you set foot on a land dating back to over 70 million years ago. You are actually touching the ground of what paleontological knowledge recognises as being the Cretaceous-old Hațeg Island, from the Tethys Sea. But how is the deep time of this island inscribed in what one would otherwise call an impressive mountain scenery? The presentation describes various material ways in which scientific articles, museum displays, documentaries, leaflets, maps, and wanderings guided by trained geologists produce, transpose and enact paleontological habitats. In other words, I look at how the Hațeg Island is rendered visible, made sense of and available to engage with. My interest lies not in questioning the authenticity of the Island, or the validity of its theory, but rather in the very performativity of a wide range of hybrids that objectify it. The presentation explores the possibility of seeing and engaging with the Hațeg Island not as objectifying a world-for-human-consciousness, but rather as a contemporary assemblage of human/nonhuman collectives (Latour 1999).

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### **Ann Danilova**

Secret Cities' borders as non-human actor

The closed or secret cities aren't so widespread phenomenon in Europe as they are in Russia where almost each 100-th townspeople is "closed". Three generations of people, for whom living on the territory surrounded by the fence and restricted by entrance/exit control is an absolute daily norm, have already grown in existing

closed cities. Living within such a “closed” space causes the formation of special social type of the person. This article is about the consequences of the borders’ influence on peoples’ daily life: borders of social space define the mobility of people and constitute a strong barrier for it. The analysis is based on two researches. First, we use data from the project «Dynamics of practices and strategies of life-support of the population in monocities» which was made by the Russian Fundamental Research Fund, in the summer, 2011 (grant RFRF № 10-06-96021-p\_ypal\_a). Second, we use data of student’s research project «Career plans of newcomers in the closed city» March, 2011. As a result of these researches, it has become clear that a closed city is a complete self-sufficient enclave. Borders of the closed city are among factors of seclusion and creation of “we-other” sense for townsmen. Secret city gives to the person the minimum space for a choice, but it is compensated by clearness of the future and stability of a social order. People, who are not consent with such restrictions, “are pushed out” from such social space. So, secret cities’ borders organize a mobility field: material borders in the form of fence (with barbed wire and control filter post) coincide with mental borders of social space of townspeople.

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## **Benjamin Dawson**

The Age of ‘Anthropolarity’: Autopoiesis, Oikonomia, and Frankenstein

The paper will present a cross-reading of the systems-theoretical concept of societal modernity in the work of Niklas Luhmann and the theologically informed genealogy of government in the work of Giorgio Agamben. The excluded participation of human subjectivity in the autopoiesis of modern ‘society’ (understood as a functionally differentiated communication system) will be mutually respecified in relation to the oikonomic paradigm of Western governmentality over its longest durée. The purpose will be to reconstruct a ‘polarity’ of the human (potentially configurable to an unavowable distinction between ‘humanitas’ and ‘anthropos’, i.e. a secretly doubled aspect of human being in the West) as both the ‘telos’ of a specific theological programme and a structural characteristic of the society emerging at the end of the eighteenth century. Whether such an ‘anthropolarity’ constitutes a relation of unmediated exposure or of mediated antagonism will be discussed with reference to Mary Shelley’s Frankenstein (1818).

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## **Thomas Ebke**

“Bulwarks of Silence that we are”: The paradoxical expressivity of the animal in Kafka and Bresson

Deriving my examples from an aesthetic horizon, I wish to adumbrate two paradoxical epistemologies which involve animal figures as their emblems. In Franz Kafka’s mature story Investigations of a Dog (1922), the narrator, a canine, introduces himself as an “investigator” who has spent his life trying to fathom

the foundations that enable the subsistence of his species. What separates this “scholarly” dog from his conspecifics is his will to make explicit the secretive, unexpressed knowledge which, as he assumes, all dogs harbour but never confess – the knowledge that the meaning of a dog’s life is, ultimately, enshrined in a transcendence. However, the movement to communicate that transcendent ken is thwarted at the end of Kafka’s story: In the final scene, the narrator (dog) encounters a hunting dog whose enigmatic chant will constitute a boundary that eludes all transparent expression. Thus, in epistemological terms, *Investigations of a Dog* touches upon a situation in which what is known cannot be expressed. In my presentation, I will juxtapose the paradox captured in Kafka’s text with a related but markedly different phenomenon conveyed in Robert Bresson’s classic film *Au hazard Balthazar* (1966). One of the most memorable sequences of this film shows an exchange of gazes from which man is excluded. After being whisked off to a circus, Balthazar, the donkey and major protagonist of the film, is startled by the bellow of a caged tiger. What follows is an interplay of gazes that circulate among the animals and culminate in a crossover of their shrieks that articulate the opaque suffering of the animal. In an interesting reversal of Kafka, Bresson discovers the paradox that, as it defies signification, what is expressed cannot be known. These two instances of a paradoxical expressivity of the animal will be associated with Michel Foucault’s archaeology of un-reason.

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## **Pilvi Hämeenaho**

Urban dwelling among pastoral scenery? New residential rural as rural-urban landscape hybrids

The socio-cultural and geographical boundaries between rural and urban are blurring, and this is clearly visible in the new rural housing areas of Finland, situated close to cities. Growth of the population in these areas have been fast, and sometimes it is difficult to make a distinction whether they represent suburbia created by sprawl, or rural villages expanding towards the urban centres. To develop these areas to serve both the local residents and the officials planning the development calls for dialogue between laymen’s perceptions about rurality and the visions of municipality leaders and rural policy makers. What is rural or urban is under negotiation, and one of the main questions lies in the usage of land and its impacts to rural landscape. On the level of cultural ideas, rural landscape of production is changing to landscape of consuming: housing and leisure. In reality, most of the Finnish rural land is still heavily used by agriculture and forestry. Also the new, dense housing areas themselves produce a new kind of visual spaces to rural areas, which often differ from the ideal of pastoral sceneries. In this presentation the new rural residential areas are studied as rural–urban landscape hybrids. They are spaces, which are hoped to offer their residents high quality of life by bringing the urban ways of living to rural natural surroundings. On what kind of perceptions about rural landscape the current development of countryside as a living environment is based on? As the main sources I have used the development plan of ‘Residential Rural Areas’ by Finnish Ministry of Agriculture and Forestry, and the nationwide surveys (2009, 2011) about the visions Finnish people have about the future of rural areas and rurality.

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## **Mark Haywood**

A brief history of elephant houses - from the imperial stables of Regent's Park Zoo to Copenhagen's post-modern glass house

I have previously examined the semiotic relationships and differences between the architecture of imperial and colonial zoos. (Stellenbosch, 2008; Carlisle, 2009) and most recently made a vertical study of the shifting social and cultural values reflected in the architectural rhetoric of a century of South African zoo lion enclosures (Tartu, 2011). The proposed paper would apply a similar approach to the contentious issue of a century and a half of European elephant houses designed by leading architects. The earliest study is Decimus Burton's Elephant Stables at London Zoo (1831) which was a hybridised fusion of African lapa thatch and Indian tented pavilion. The second concerns the world's first modernist elephant house, a 'rationalist' design by Berthold Lubetkin at Whipsnade Zoo (1935) whose dimensions were based on the discovery that captive elephants tended to walk in small circles. This is followed by Hugh Casson's 'Brutalist' building at London Zoo (1962-5) which is supposed to resemble a herd of elephants at a waterhole and whose roughly textured outer walls were intended to be evocative of elephant hide. The account concludes with Norman Foster's much praised hi-tech structure at Copenhagen Zoo (2008) whose glass roof has a photo-etched pattern of leaves, which it is claimed simulate the light conditions of an African forest. Throughout this time the animal framed within these structures has remained physically unchanged, in contrast to what has been projected on to it. Whilst each building embodies the attitudes of its particular era, there appears to have been both a consistent concern for the animal, and an equally consistent failure to question the purpose, or indeed desirability of keeping elephants in highly artificial situations at high latitudes.

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## **Sonja Haywood-Britz**

Re-wilding and restoring: a comparative study of two apposite heterotopias of wild cattle in the United Kingdom

In History of Quadrupeds, (1790: 25) Thomas Bewick wrote: 'There was formerly a very singular species of wild cattle in this country, which is now nearly extinct. Numerous herds of them were kept in several parks in England and Scotland, but have been destroyed by various means; and the only breed now remaining in the kingdom, is in the park at Chillingham Castle, in Northumberland'. Fortunately, Bewick's prediction, though environmentally advanced for the time, was not fully realised: In this paper I wish to consider the still extant Chillingham cattle and the recent introduction of Galloway cattle as part of the Lake District re-wilding project known as Wild Ennerdale. Both breeds are native species and have medieval ancestries. In both instances they can be seen as co-workers within a larger system. Not bred for meat, instead they help maintain the spaces they inhabit and with as little human intervention as possible. They are also representatives of an almost mythical past in which aurochs (*Bos primigenius*) roamed freely in the forests, in stark contrast to contemporary industrialised farming. These contemporary manifestations of animal agency differ in spatial representation and status. The Chillingham cattle are historical, exclusive, ordered and part of Establishment, whereas the Ennerdale cattle can be described as co-workers in an experiment whose outcome is unclear and in which human intervention is less visible. According to Foucault (1967) the medieval space of 'emplacement'

was replaced by 'extension ' from Galileo onwards, yet there remain some spaces in contemporary society that are still inviolable; these he described '..... still nurtured by the hidden presence of the sacred'.

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### **Alina Maria Hrisca**

#### **The Body as Upgradable Possession**

This article discusses the problem of the body, in the new context of technological and bio-chemical developments. If, to a point, the body has been analyzed from the perspective of embodiment, in the last decades we have experienced a lot of changes, especially in the medical area, where new developments put a question mark above the wide accepted embodiment. At what extent can I be still considered my body, if my body appears like a complex system, one in which any part can be substituted, replaced (transplants, prostheses) or improved (surgeries)? In a world where the boundaries between human and technological become more and more blurred, what does that imply for the phenomenological thesis that says "I am my body?" Am I my body? Which body, if "my body" can be replaced, changed, altered as to become a different one? Where resides "the human"? The body becomes a possession, a changeable and upgradable one, dissociated from the person it embodies. But how does this affect the human being? And how is possible for this dissociation to re-emerge, as in the old Cartesian thesis? In this paper I will argue that this takes place only when the symbolic dimension withdraws from the body and the social place it inhabits. As the body loses its symbolical value, its technical and commercial value grows. I will also try to sustain that the body cannot be suppressed, and that it still is (with all the technological innovations and substitutions) not only the way through which I perceive the world, but also the only form a subject can have. Although the body is something that can be objectified, from the inside and from the outside, it is also something that incorporates all the symbolic fields of culture.

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### **Melinda Kovai**

"Being aware of my criminal responsibility I declare that I've been part of the happenings since 1956" – The revolution of 1956 in a psychiatric record from 1960's

The paper is based on my PhD dissertation, where I have examined diagnoses with political content written in the 50's and the 60's in form of case-studies. Following Michel Foucault's insights about power-knowledge, my focus was placed on how this political content (1956, show-trials, secret agents, loyalty and/or resistance toward the Party etc.) became the stake of compliance and agreement over "normality" in interactions between doctor and patient. In these "political cases", those in the position of the patient express some personal quality, and, for some reason, it is the given political ideology, or the given politician(s)

personality that are required to exhibit this. Deriving from its position of defining the boundaries of normality/pathology, psychiatry cannot but either “realize” these personal political qualities (“sine morbo”) or virtualize (“psychosis”) them. Yet, the encounter of the personal, the political and the psychiatric, documented in the psychiatric records, may reveal exactly the reason which caused the personal to take a political form, as well as the process whereby psychiatry – the “professional normal one of the age” – classified political qualities of a person as either permissible or beyond the limit. It is politics itself that is revealed here in reverse: the quality that is possible to be such personalized. The medical record, that I present, is in a sense a special, unique case of the encounter of the personal and political. The contradictions in connection with the official judgment of the revolution in 1956 are insoluble within the person/self, to such a degree, that the existence of the person, and human identity itself has become questionable.

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### **Agnieszka Kowalczyk**

Mapping resistance – beyond the human-animal dichotomy in Marx

By acknowledging the importance of the non-human in the circulation process of capital I argue that for addressing the issue of struggle in the contemporary global capitalism it is necessary to transgress the modern dichotomies such as subject-object, active-passive or human-animal. This paper examines theoretical as well as practical dimension of Marx writings in order to explore possibility of “radical left posthumanism” (Papadopoulos 2010). My particular aim is to analyze the viability of the notion of labor through the careful reading of the work of Karl Marx in the non-anthropocentric perspective. Development of the concept of labor, as many other terms in his writings, is characterized by deployment of the human-animal distinction. This paper traces the ways of transgressing “species imperialism” (Wilde 2000: 38) of Marx by considering shifts both within social sciences and among various scientific disciplines. Although we observe attempts at “greening” Marx, still using the working class concept in case of animals (Dickens 2003, Hribal 2003) is perceived as unfounded. I will claim that altering Marxist explanatory concepts in regard to human-animal relations can inform our struggle against capitalism. With this end in view I will point out essential features of the Nature in the Marxist frame of reference. Then, dialectical relation between human and non-human will be shown by drawing upon recent investigations on environmental issues in “The Capital”. In doing so, I will try to contest assumptions of exceptionalism of figure of wage-laborer in Marx thought. The paper concludes with a brief discussion of “the species of biocapital” (Helmreich 2008) and ecofeminist theories of exploitation as interesting approaches “bridging the gap” between social and natural sciences.

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## **Sophia Maalsen**

Life History of Sound- Yaraandoo, biography, music and landscape in Australia

Yaraandoo, an Australian prog psych jazz album produced in 1974, has, like the creation myth of its namesake, achieved mythical status among record collectors and beat makers. Musician, Rob Thomsett, was inspired to create a song cycle after reading the myth, and as such, the album represents an aural representation of the formation of the Southern Cross and the Australian Dreamtime landscape. This paper, adopts a biographical approach, as outlined by Kopytoff (1986) to follow the life history of Yaraandoo and its unique position between place, space and material culture. Middleton (1990, 83) claims that “in an important sense a record is finished – finite, objectified – in a way that oral performance is not’, which fetishizes the recorded product, reinforcing the distinction between object and subject, and renders it complete and static. In contrast, this paper takes a biographical approach understanding the record not as finite or a finished product, but as having infinite potential to increase its biographical possibilities. Tracing the trajectory of Yaraandoo through different fields of exchange and variations in value enables us to understand its changing meaning and signification, and the development from commodity to reified and sacred through certain cultural criteria. Through Yaraandoo’s eventful biography, this research aims to show that like subjects, music too has lives, and this has broader implications for understandings of ownership and identity.

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## **Nelly Mäekivi**

Who lives in the zoo?

Zoological garden is a hybrid environment – it is a place where a city-man can meet wild nature – or can he? Zoo used to be a quite unproblematic place with recreational aims, but in the era, where nature protection and conservation are the driving forces behind keeping animals in captivity; subjects pertaining to the animals in zoos and people’s perception of them have become significantly more complicated. The dichotomy of culture-nature has been considered, reconsidered and pondered on in every branch of anthropology, and there is a pressing issue of same sort present when turning to zoos – namely the dichotomy of wild-domesticated. This issue, however, is not only a matter of interpretation or of philosophical discussions – for biologists and conservationists it is also and primarily of a practical concern. The status of animals in zoos – whether they are wild or not – is thus no longer evidently dependant on cultural perception of the character of the animal or on the idea of its habitat; defining animals’ status is directly concerned with their genetic similarity to their in situ conspecifics and moreover, being wild is dependant on animals’ behavioral competence, because those traits that make it likely that the animal will thrive in captivity are usually precisely the opposite of the traits needed to make it in the wild. This paper tries to tackle the problem of animals being wild or domesticated and hopes to show how this practical concern is nevertheless permeated by cultural perceptions.

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## **Jakub Mareš**

You were made as well as we could make you Oscar Pistorius: Negotiating the Human – Hybrid relationship

In September 2011, Oscar Pistorius – also known as "Blade Runner" and "the fastest man on no legs" – won silver medal at the World Championships in Athletics in Daegu for being a part of the South African 4 x 400m relay team. Participation of an athlete with prosthetic limbs at a "non-handicapped" championship however has over years caused a heated controversy in the International Association of Athletics Federations. In this paper the author maps this controversy as well as its media representations and the relevant studies in the social sciences. He explores how the participating actors are dealing with this unusual situation in negotiating the nature of hybridity and its relationship to human. Based on this case, the author attempts to reflect on the theoretical concept of hybridity and its enactments.

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## **Emilia Nercissians**

Symbolic interaction in technology utilization

In addition to cognitive abilities, it is important to endow socio-technical systems with communicative and cultural competences first and foremost. The paper argues that the vision of ambient intelligence, especially smart environments and ambient assisted living, entails not only technical innovations, but also paradigmatic shifts in conceptualization of artificially intelligent systems, necessitating ethnographic analysis and sociopsychologically inspired designs. Contextualization is shown to be a key factor in adoption of identity and solidarity oriented strategies. Concepts of domestication and intimacy are elaborated and their importance in technology utilization, empowerment, and participation is investigated.

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## **Dorina Nyari**

The anthropology of objects

Social scientists nowadays tend to widen their interest and make new interdisciplinary fields. My research combines approaches primarily from anthropology, philosophy (phenomenology) and cognitive psychology. More precisely I examine the peculiar relationship between human and objects which tend to serve human needs. Things just like people have their own complicated way of being and functioning. In my research I try to gain better understanding how we relate to their logic of build up: how we try to understand, control, depend on, cooperate with, feel about and experience them. Theoretically I base my research principally on the works of

Michael D. Jackson anthropologist on the human-technology interface, the writings of Don Ihde on philosophy of technology and his postphenomenological approach, researches of Sherry Turkle on the psychology of people's relationship with technology. My research methods are participant observation, experiments and interviews.

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### **Blanka Nyklová**

Blurring the boundaries or widening the gap? Academic feminism and/versus activism in the Czech context

The academic/activist divide is a topic relevant to all leanings of feminism. The debate has been going on in all branches of Western feminism at least since the foundation of women's and gender as well as feminist studies at universities and colleges. It is still very vivid as is manifested by the plethora of articles dedicated to the subject, usually pointing to the claims of mainstream (social) science to at least implicit objectivism predicated on freedom from ideology. This is juxtaposed with activist roots of feminism and feminist theories of subjectivity and identity. The debate has also been reflected in the Czech feminist discourse – a round table was held in 2007 and the issue has been both explicitly and implicitly treated by feminist scholars as well as activists. The proposed paper offers an analysis of this discourse based on a selection of writings produced over the course of the past 20 years by Czech feminists across the spectrum. Its aim is to reveal the stances of both feminist activists and scholars and their possible change over time regarding affinities of and differences between the two camps. It seems that the two spheres tend to intermingle in the Czech context, partly due to the limited number of both feminist activists and academics. The analysis should shed some light on whether the blurring of boundaries between the two types of agency is rather interpreted as positive or negative by those concerned. Comparison with international debate of the issue will also be supplemented.

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### **Denisa Paunescu**

At breakfast with my phone

This article documents an exploration of the following question: do the technologies start to become intimate with us or not? Nowadays, people and machines seem unseparable. Technologies, in most of the countries of the world become omnipresent in people's life. In this context we can see how some of these machines start to be intimate with us (babies that sleep watching TV, people that say that they love their devices, relationships that are breaking by sending an email, pockets with cell phones) and how human and technology have a symbiotic and dynamic relationship. We use machines but they also use us, our time, they keep us busy. Some of these innovations of technologies transform communication through the world (cell phone, for ex). Humans develop technologies to help them to improve the quality of life, but, lately (few decades) a

lot of machine became intimate with people, penetrate human natural realms. We are vulnerable to the consist feeling of connection, some people check their phone every five minutes to see if they receive a new message, some of us check our emails many times of day even if we don't receive any important message. Our life turned into a noisy nightmare where we are surrounded by devices human addiction to machines is increasingly becoming overwhelming we cannot sleep, eat or have a shower without our cell phone, laptop or headphones. Look at the modern 21st century parents they read Snow White to their children using the I-Phone. This control freak humanity, does not seem to realize what is most important that we speak a lot but we do not communicate effectively, we do not remember how to speak to each other face to face.

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### **Elena Pryamikova & Mikhail Vandyshev & Natalia Veselkova**

#### **Les Lieux De Mémoire and Symbolic Capital of Territories in Mental Maps of Town-Dwellers**

Russian population (especially inhabitants of small towns) is characterized by high extent of sedentarity. Risks of losing customary space and so on are reinforced by symbolic value of habitual locality. Both positive identity of the place and people's own attachment to this territory are constructed simultaneously. Local *les lieux de mémoire* (such as boat station, ski base, beautiful building facades – for one of our informants) operate like the symbols of attractiveness of the territory as well as of embeddedness of town experience in this environment. Meaningful places come to light by means of mental map research methodology. We use the strict treatment of mental map as a locality drawing performed by informant at researcher's request. It seems to be heuristic to consider marked places and objects as accumulation of symbolic capital, keeping in mind possibilities of symbolic and social capitals convertation. As a rule, such marked places are socially approved and have some kind of personal / collective significance. The research question is – how these place / objects are determined and how town space is configured in according with them.

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### **Andreea Racles**

#### **Painting the house interior walls - reaffirming womanhood and renewing the inhabited space**

Building upon Daniel Miller's idea according to which the house is not just space, but is rather a process, the attempt of this paper is to reveal the role of the domestic practice of painting the house interior walls, having in mind key concepts as home making, renewing home, ideal home. The analysis is based on a fieldwork initiated in February 2011 and conducted in a rural Romanian community from Ploiești County, where approximately 34% of the inhabitants is represented by Roma people. During the period 2009 – 2011 a non-governmental organization has been developed an intervention project aiming to build and renovate houses for the

extended families that occupy a scanty and inappropriate spaces. Painting the interior walls will be considered a practice through which women affirm their status and their authority in the household where most of the times they cohabit with other members of the husbands extended families. This context provides means of understanding and interpreting this domestic activity as part of the following processes: renewing home through space purification; reaffirming the womanhood through the successful performances of the domestic responsibilities; and controlling the space by obtaining the expected final result of the painting activities. Starting from these three connotations the objective of the analysis is to investigate whether the practice of painting the dwelling interior walls can be considered a ritual practice through which the house is passing from a dirty, used, messy house to a purified, ordered, new house; and also to look at the way how the domestic investment mediates between the inhabitants perception of their house and the imagination of the ideal home.

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### **Silver Rattasepp**

#### **The Anthropological Machine and the Absence of Animals**

There are no animals present in philosophical discourse, not as concrete individual species nor as particular subjects representing life-worlds different from that of human beings. There is, rather, merely the singular, general abstract category “animals”, used only in two different ways: either as a category covering all the myriad species in existence, serving the purpose of a background from which human distinctness stands out; or as something that is represented in human arts and myths. There are no animals in philosophical thought that would function as a gaze back to the human from an alien life-world from which theoretical conclusions could be drawn about philosophical or conceptual thought. Animals are, as Derrida has put it, “a theorem, something seen and not seeing”; they are to be assessed and classified by human theorizers, whereas no animal gaze can turn upon ourselves and tell us something about that very theorizing. Underlying this limited view is what Giorgio Agamben has called the anthropological machine, a method for constructing human identity through the exclusion of its assumed “animal” side, of the bestial: “it functions by excluding as not (yet) human an already human being from itself, that is, by animalizing the human, by isolating the nonhuman within the human”. Once “humanity” becomes a goal to be achieved instead of being characteristic of the activity of human animals, once it becomes a moral prescription rather than a scientific description, it will be accompanied by a systematic expulsion of purported animality from human affairs. The result is depreciation in animals of that which humans would rather have as their own uniqueness: intelligence, sensitivity, sociability, etc. The presentation will explicate the functioning of the anthropological machine and its concomitant exclusion of nonhumans from philosophical thought.

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## **Adam Rothstein, Rosalynn Rothstein**

### **Junk Mail Cyborgs**

"Media cyborgs" are intentional, offshoot, media aspects of the self, existing through both image and material extensions of a person or entity in meaningful culture. But what about the parts of that self or institution that are unintended? There is a entire realm of personal "waste" that is divorced from the identity and disavowed. Outside of burying this realm of "waste" objects categorically, as an expelled byproduct of one's personal ecology, how can we consider unwanted, un-thought objects as part of the identities which create them? What do our unconsidered, and yet no less cyborg objects say about a self or an institution? In this paper, we trace the disavowed praxis in a loop from media, to newspapers, to ads, to junk mail, to dead media, to begin to discover a methodology of how our productions identify us, even when we wish they wouldn't.

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## **Ceren Aksoy Sugiyama**

### **For Whom The Bell Tolls In Rokudo Chinno-ji**

This article is an attempt to understand the nature of the relationship between the living and the dead in Japan with a specific focus on the event so called Rokudo Mairi, a yearly visit made to Rokudo Chinno-ji temple in Kyoto. Rokudo Mairi is a cyclical ritual held between 7th and 10th of August. The people of every age visiting the temple strike the 'magic' bell whose sound is believed to be heard from the other realms too. This ritual is a repetitive one making it a yearly summer gathering for the city folk to enjoy. Although there is a known relationship between the Japan's Obon festival-during which people pay visit to their hometowns, clean the graves of their ancestors- and Rokudo Mairi, neither their origins nor a theologic understanding of these events are the scope of this article. The main concern of this paper is however to go beyond the western analytical tools in order to grasp a better understanding about the ritual procedure that might give us a clue about the nature of the continuous relationship between living and the dead and the overall cosmological world view of the Japanese. The ritual taking place during Rokudo Mairi is a loosely defined performance given by the visitors with a common hope to keep in touch with the spirits of the loved ones. However not only the permanent residents are the participants on the contrary every Japanese, passing along the street crossing the temple is welcome to stop by and participate in the ritual whether they have done it before or it is their first time. This hospitable attitude can easily be assumed from the detailed instruction written on the big board explaining the stages of the ritual step by step in front of the main entrance of the temple.

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Amerindian Perspectivism and the Life of Plants in the Amazon

Perspectivism of the Lowland South America has been a very dynamic field in recent years. Nonetheless, the anthropological works dealing with this topic focus primarily on animals, supernatural beings, objects and landscape, much less on plants. Plants together with other subjects are souls which act as social agents not just in the amazonian traditional healing and magics, but also in everyday life. Souls of plants called „madres“ (mothers) or „dueños“ (owners) have anthropomorphic traits, are holders of certain characteristics, qualities and powers. They are respected and feared, intervene in people's lives, whether as means of cure and prosperity, or as teachers, guardians, evil-doers, and they occupy a solid place in the Amazonian mythology and cosmology. The closest contact with the owners of plants maintain the shamans, who are in very vivid interaction with them and more importantly their work and success depend on them. The shamans are in constant negotiation with the plants' souls – they enter into contracts with them, call them to assist them and learn from them. The question regarding the Amazonian perspective imagery is not whether all beings including plants have a soul, but rather how the soul is embodied, materialized, how does it make itself present and how it interacts with the others. Simply – what is its perspective. By exploring the relationship of people with specific plants in everyday life, rituals and healing, the rules and restrictions that accompany their use, we also explore the plants' (better say spirits' or souls') point of view; what world is expressed through them. In my contribution I would like to present the preliminary results of Ph.D. research among the Shipibo and Ocaina ethnic groups as well as the Mestizo population in Peruvian Amazon. Keywords: Amazonia, cosmology, Ocaina, perspectivism, Shipibo, traditional healing

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**Jessica Ullrich**

Close the Gap. On Feral children and humanzees in contemporary art

Starting from a multimedia installation by German artist Reiner Maria Matysik, I want to discuss different forms of becoming animal and becoming human in contemporary art. Matysik invokes three different ways of crossing the border between ape and man: With his video „Feral child“ he interprets mythical tales of children surviving alone in the wild, sometimes with the help of animals. His other film “Boy and Ape” uses footage of the famous comparative survey on the early development of primates by the Kellog family who raised a young chimpanzee together with their own toddler son. The last part of the installation is a poster calling for women to let themselves inseminate with ape sperm for an alleged scientific study. In the first video the artist takes as his subject people that are regarded less human because they are savage. The common approach towards feral children is to try to civilize them, to make them less animal. The second video introduces the opposite phenomenon: Here Matysik refers to attempts to make an animal almost human by treating him like a human being and “helping” him to transcend his animal state. The poster then refers to the popular hoax that science has already secretly produced “humanzees”. Despite the genetic closeness of primates, this crossing of the human-animal-divide is probably the most disturbing. In this paper, I will explore the ethical and aesthetic implications of all three challenges to human and animal identity in contemporary art as well as the role of science and folklore in artistic practice.

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### **Tereza Vandrovcová**

Activism and science - contradictory worlds?

The aim of the introduced project is to analyze the biomedical discourse related to using animal models in research and the discourse of animal rights advocates which criticizes the current situation from an ethical point of view and tries to change it. We conducted semi-structured interviews with ten workers using animals in laboratories and with ten animal rights activists. Analysis of interviews should help to map the argumentation field, motivations, personal experiences, legitimization of their actions and uncover thoughts and feelings about the other side (if their picture of the other side is close to reality or is distorted). One of the aims is to find out if it is possible to find a common language, a way of meaningful exchange of information and opinions. The project also wants to answer questions about the different levels of power of each discourse, its impact on standard practice (the status quo) and the probability of change.

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### **Asli Yazici Yakin**

Wings of Passion: Repetition, Recollection and Pigeon Handling in Turkey

Human to human and human to animal relations reveal and conceal each other concurrently in various contexts and this study, which takes its source from a heuristic anxiety, explores the passion of domestic pigeon handlers in terms of Kierkegaardian concepts such as “repetition” and “recollection”. The research is based on a field study which carried out in selected cities, Ankara, Urfa, Adana, Çanakkale, İzmir, Tekirdağ, Bursa, Van and Elazığ, of Turkey. It lasted from August -2010 till August- 2011 and took place in and around the pigeon auctions, special competitions, coffee houses that pigeon handlers hang out, private poultry houses and homes of handlers. What differentiate the pigeon handlers in these cities were the various flying performances of domesticated pigeons and the relationship patterns as well as the special language which pigeon handlers build up with each other. This study is intended to understand the construction and the dynamics of passion via following the personal narrations of pigeon handlers and the way they portray the performances of their pigeons. Almost all pigeon handlers contracted during the field study presented similar narrations decorated with passion, memories of personal histories, reflections and highlights. They all mentioned the impossibility of giving up their pigeons in their lifetimes although their families were usually against their passion and even in some areas accepted pigeons as jinx on the grounds that pigeons weaken the family ties and bring illness. All handlers were male and the rivalry and fame were dominant within their special “lifeworld”. They all portrayed the performances of their pigeons by

referring to football matches, cars and women although the technical terms were different. And all of them “confessed” that it was almost impossible to find the “perfect” pigeon of their dreams at the end of the day.

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## POSTER ABSTRACTS

**Jan Beseda**

On the Edge of Life: Hybrids, Viruses and Cyborgs, AI

In my presentation, I briefly introduce the history of the agents (entities) that move on the edge of life and are mainly in primary interest of natural sciences and technology. However, social sciences should not ignore them either. I start from a virus, a small infectious agent that can replicate only inside the living cells of organisms. I unfold McLuhan's thesis that all technologies are extensions and at the same time autoamputations of our bodies. The extensions require adjustment of other organs. In order to use an extension, we need to accept it first. By accepting it, we become “a sexual organ” of the world of machines (like a bee in the world of plants.) one sense, the use of any tool that functions as an extension of one's abilities qualifies one as a cyborg, but cyborgs are more narrowly understood to have actual, physical technological extensions/prostheses. It is important to mention non-physical entities like, computer viruses and artificial intelligence. We interact with artificial systems more and more every day. Artificial systems have become an extension of human identity. The boundaries between the artificial and the natural are blurring. Cyborgs are not the only examples; look at results of bioengineering – IVF children, genetic mutants and clones. I discuss how these entities are reshaping the social and cultural reality and changing social-economic systems. I propose it is time that social sciences start studying society and culture as big cybernetic systems. Finally, I outline possible new research fields of social sciences in the future.

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**Man and Machine: Considering Human variation in designing Machines**

Man stands conspicuously apart from other animals by virtue of having culture and the ability to design machines, equipments and facilities as per his needs and requirements. With technological development, the importance of designing is increasing and greater emphasis is being laid on maximizing efficiency, safety and comfort in designing. However, variation in body dimension among people, between the sexes, and among different ethnic groups, can make it problematic. While it is impossible to design systems to suite the people of different body types and sizes, considering hundreds of measurements, it is prudent to deal at least with the important key dimensions. It is well known that the physical size of a person is related to his/ her ability to function in the man-made environment. The comfort, physical health, well-being, and performance of people can be increased by designing equipment, goods, furniture, and other devices according to the requirements of the human body. Anthropometry, the science of measurements on human body has developed to a great extent, and its applications are also well recognized. One of its applications is in designing of machines where human operators while interacting with his/ her environment need to have the details of the dimensions of the appropriate body parts. Appropriate use of anthropometry in design may improve the well-being, health, comfort, and safety of a product's users. As everyday new researches are coming up to help to improve designing, it can therefore be This project was financially supported by Charles University in Prague / Specificky vysokoskolsky vyzkum expected that designing of products will continue to improve. An attempt has been made to highlight the importance of considering human variability to provide an appropriate man-machine relationship through this study conducted on two caste groups of Indian population.

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