

ANTROPOLOGIE SMYSLŮ



Kultura



Biologie

habitus & smyslové vnímání

- Habitus (Pierre Bourdieu): „schémata vnímání, myšlení a jednání“, která vytvářejí kolektivní i individuální praktiky -> tímto jednáním se tato schémata znovu vytváří a udržují
- Vysoká míra **internalizace**
- Viditelnost během **krize/změny**
- **Percepce** jako **dovednost** (someliér, absolutní sluch, ornotologie)



Acoustemology

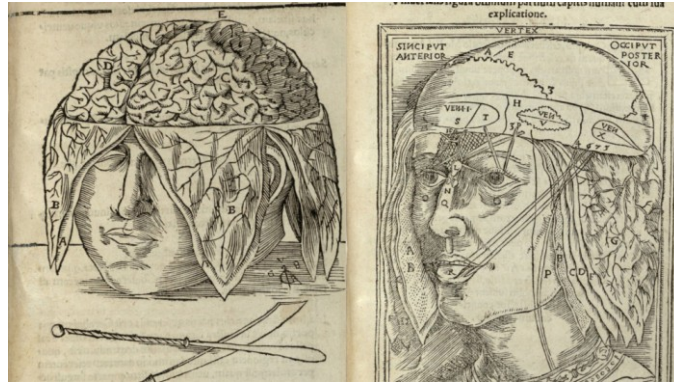
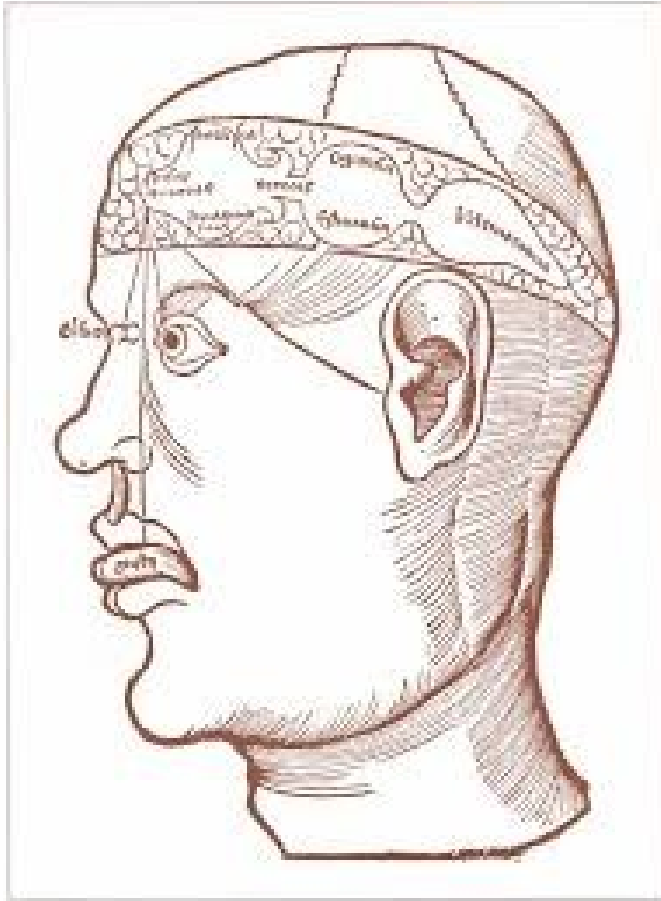
Local conditions of acoustic sensation, knowledge and imagination (*How a place sees itself*) embodied in the cultural particular sense of a place - Steven Feld

Birds, Weeping, Poetics, and Song in Kaluli Expression

THIRD EDITION

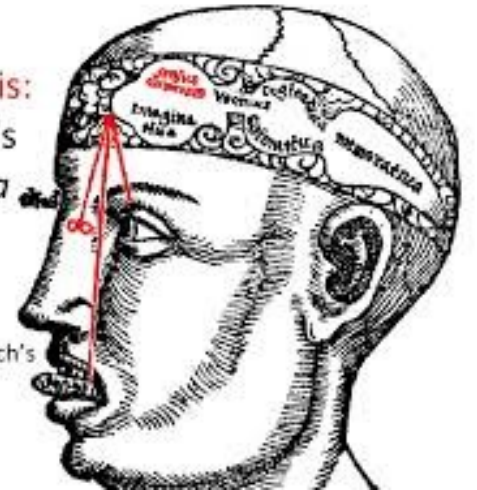


“When we examine the meanings associated with various sensory faculties and sensations in different cultures we find a **cornucopia of potent sensory symbolism**. Sight may be linked to reason or to witchcraft, taste may be used as a metaphor for aesthetic discrimination or for sexual experience, an odour may signify sanctity or sin, political power or social exclusion. Together, these sensory meanings and values form the sensory model espoused by a society, according to which the members of that society 'make sense' of the world, or **translate sensory perceptions and concepts into a particular 'worldview.'** There will likely be challenges to this model from within the society, persons and groups who differ on certain sensory values, yet this model will provide the basic perceptual paradigm to be followed or resisted.” (Classen 1997: 402, *Foundations for an Anthropology of the Senses*)



Sensus
communis:
Aristotle's
De Anima

Based on Reisch's
*Margarita
Philosophica,*
1503



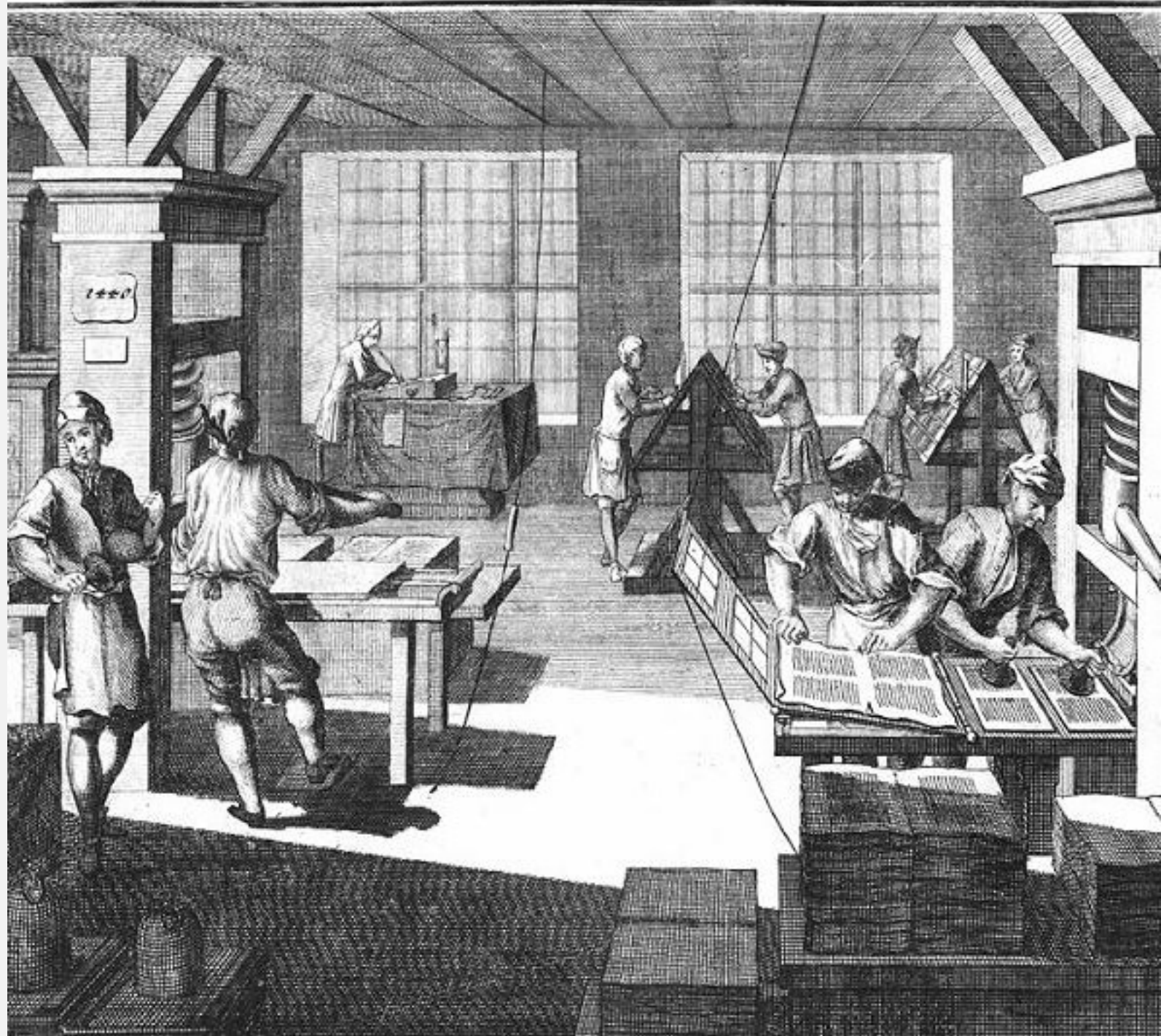






M. MCLUHAN

- *The Gutenberg Galaxy*
 - oral
 - chirographic
 - typographic
 - electronic





HISTORIE OF PLANTS.

6 *Rosa Hollandica sine Baraua.*

The great Holland Rose, commonly called the great Province Rose.



be gathered: by the relation of a curious gentleman there dwelling, so often remem-
 storic.

✽ *The time.*

These flower from the end of May to the ende of August, and diuers times at
 tops and superfluous branches are cut away in the end of their flowering; and the
 times flower euen vntill October, and after.

✽ *The names.*

The Rose is called in Latine *Rosa*: in Greeke *ῥόδον*: and the plant it selfe *ῥοδόφυτον*
 keepeth the same name that the flower hath, and it is called *Rodon*, as *Plutarch* sa-
 deth fourth plentie of finell.

The middle part of the Roses, that is, the yellow chiuers, or feedes, and tips, is c

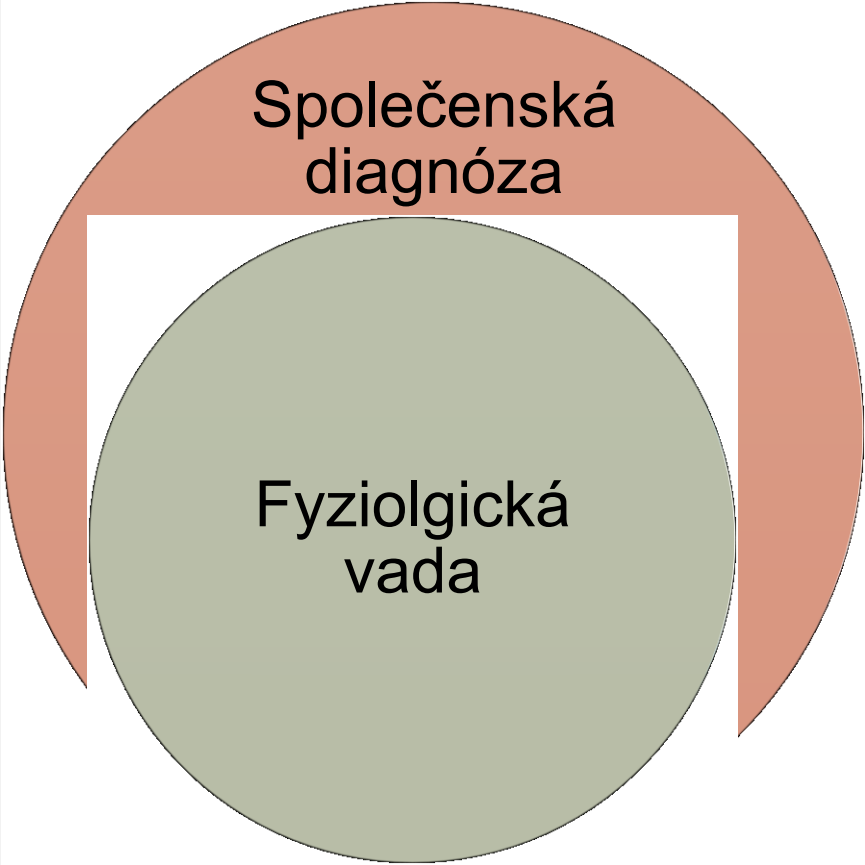
„in the historical writing of the nineteenth century when the notion that "high" culture requires the **suppression of the "lower" senses** was formalized. **Touch** was typed by the scholars of the day as a **crude and uncivilized mode of perception**. In the sensory scale of "races" created by the natural historian Lorenz Oken, the "civilized" European "**eye-man**," who focussed on the visual world, was positioned at the top and the African "**skin-man**," who used touch as his primary sensory modality, at the bottom. **Societies which touched much, it was said, did not think much** and did not bear thinking much about - except perhaps by anthropologists. To achieve respectability, societies needed to be seen to have risen above the "animal" life of the body. To achieve respectability, historians had to show that in their work they had done the same (Classen 2012: 3, *The Book of Touch*).“



REFORMACE JAKO KULTURA TĚLA

- Opakování, přezkušování
- Pozorné naslouchání
- Poznámky
- Zasedací pořádek
- Výuka
- Akustika (prostor, kázání)
- Manipulace pozorností, „čištění prostoru“
- Tištěné knihy v liturgii



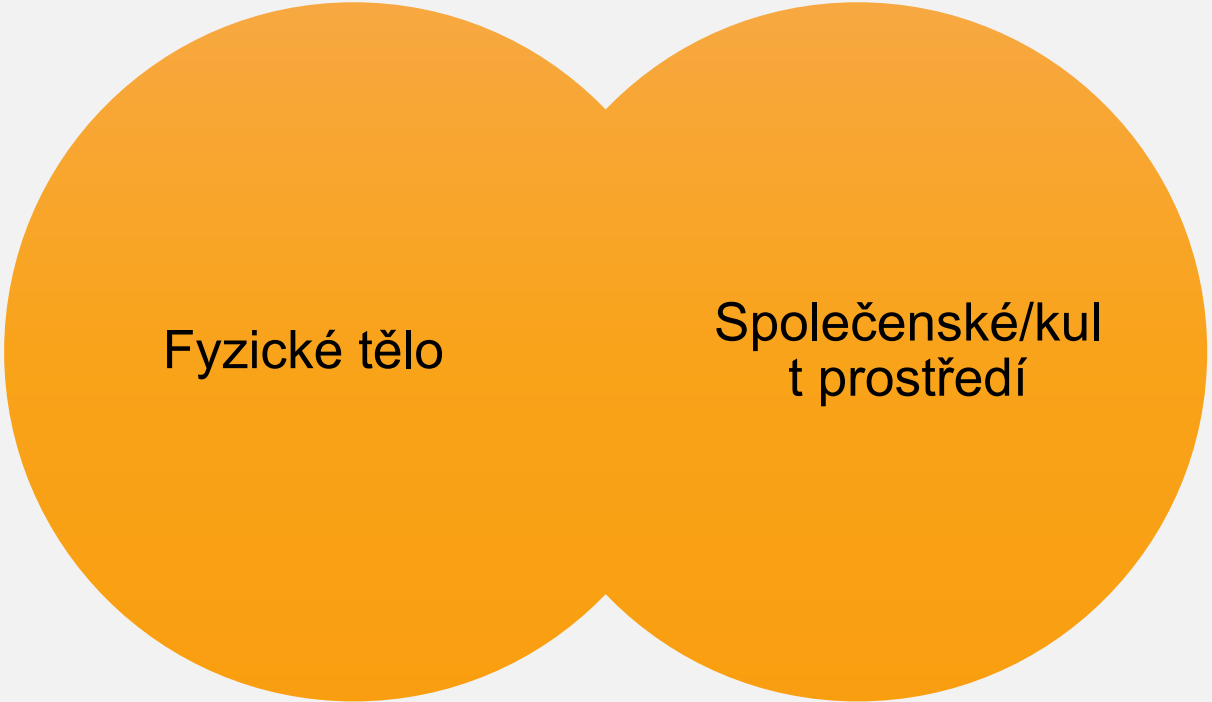


Společenská
diagnóza

Fyziologická
vada

DOBŘÝ VS. ŠPATNÝ SLUCH





Fyzické tělo

Společenské/kul
turní prostředí

