

latour never been modern

Latour Never Been Modern: Understanding the Foundations of Bruno Latour's Thought

Bruno Latour's groundbreaking work, *Latour Never Been Modern*, challenges traditional notions of modernity and offers a fresh perspective on the interconnectedness of humans, technology, and nature. His critique dismantles the idea that modern societies have successfully separated nature from culture, arguing instead that these distinctions are constructs that obscure the complex networks that shape our world. This article explores the core concepts of Latour's philosophy, emphasizing why *Latour Never Been Modern* remains a vital text for understanding contemporary science, technology, and society.

1. The Central Thesis of Latour Never Been Modern

Latour's main argument in *Never Been Modern* is that the division between nature and society, often regarded as a hallmark of modernity, is an illusion. Instead, Latour proposes that modernity is characterized by the persistent hybridization of human and non-human entities.

1.1 Challenging the Modern Constitution

Latour introduces the concept of the modern constitution, a set of distinctions that modern societies uphold:

- Nature vs. Society
- Science vs. Religion
- Objectivity vs. Subjectivity

He argues that these distinctions serve to create a sense of control and mastery over the natural world but are ultimately flawed because they ignore the networks and actants that blur these boundaries.

1.2 The Actor-Network Theory (ANT)

One of Latour's most influential contributions is Actor-Network Theory (ANT), which posits that:

- Actors include both human and non-human entities

- Networks are composed of these actors interacting and influencing each other
- Social phenomena emerge from these interactions rather than from isolated human agencies

ANT demonstrates that the so-called “modern” separation between nature and society is a myth; instead, everything is interconnected through networks of actants.

2. The Implications of Latour’s Critique for Science and Technology

Latour’s critique profoundly impacts how we understand scientific knowledge and technological development.

2.1 Science as a Hybrid Practice

Contrary to the view of science as an objective pursuit of truth, Latour sees it as a hybrid practice involving:

- Laboratory experiments
- Technological instruments
- Social negotiations
- Political and economic interests

This view emphasizes that scientific facts are constructed through networks of human and non-human actors working together.

2.2 Technology as an Active Participant

Latour argues that technology is not a mere tool but an actant that shapes social and natural worlds:

- Technologies influence human behavior
- They mediate our interactions with the environment
- They participate in the formation of scientific knowledge

Recognizing technology as an active participant underscores the

inseparability of technical artifacts from societal processes.

3. Reimagining Modernity and Its Limits

Latour's critique invites us to reconsider the narrative of modernity as a linear progression of rationality, progress, and mastery.

3.1 Modernity as a Networked Reality

Instead of viewing modernity as a break from tradition, Latour sees it as:

- A network of ongoing negotiations and hybridizations
- A process that continuously blurs boundaries between human and non-human, natural and artificial
- Involving multiple actors working together in complex assemblages

3.2 The End of the Modernist Dream

Latour suggests that the modernist ambition to fully control and separate nature from culture is unattainable because:

- We are always enmeshed in networks of actants
- Purely objective or neutral knowledge is impossible
- Recognition of hybridity leads to a more humble and responsible approach to science and technology

4. Practical Applications and Contemporary Relevance

Latour's ideas have real-world implications across various domains, from environmental policy to science communication.

4.1 Environmental Challenges

Understanding nature as part of a network helps:

- Develop more holistic environmental policies
- Recognize the role of non-human actors like ecosystems and climate factors
- Promote sustainable practices that respect the interconnectedness of all actants

4.2 Science Communication and Public Engagement

Latour emphasizes the importance of:

- Transparency in scientific processes
- Engaging the public as active participants in scientific networks
- Recognizing the social and material aspects of scientific knowledge

This approach fosters trust and understanding between scientists and society.

4.3 Technological Innovation and Ethics

By acknowledging technology as an active agent, Latour encourages:

- Ethical considerations in the design and deployment of new technologies
- Recognizing the moral responsibilities embedded in technological networks
- Fostering responsible innovation that considers ecological and social impacts

5. Critical Reception and Influence

Latour's *Never Been Modern* has sparked extensive debate and influenced various fields such as science and technology studies (STS), anthropology, sociology, and environmental studies.

5.1 Impact on Science and Technology Studies

Latour's ANT shifted focus from individual scientists or institutions to the networks of actants involved in producing knowledge. This shift:

- Encouraged more nuanced analyses of scientific practices
- Highlighted the materiality of scientific and technological artifacts

5.2 Influence on Environmental Thought

His emphasis on networks and hybridity informed new approaches to environmental ethics, emphasizing:

- Interconnectedness of ecological systems
- Shared responsibilities across human and non-human actors

6. Conclusion: Embracing a Non-Modern Perspective

In summary, Latour *Never Been Modern* challenges us to rethink the foundational assumptions of modernity. By revealing the intertwined networks that bind humans, technologies, and nature, Latour advocates for a more humble, responsible, and interconnected approach to understanding our world. Recognizing that modernity has never been about mastering and separating but about negotiating and hybridizing offers a transformative perspective—one that is increasingly relevant in addressing today's complex global challenges.

Understanding Latour's critique encourages scholars, policymakers, technologists, and citizens alike to embrace the hybrid realities we inhabit. Moving beyond the illusions of pure objectivity and control, we can foster more sustainable and inclusive ways of engaging with the natural and social worlds. Ultimately, Latour *Never Been Modern* invites us to accept the complexity and hybridity of modern life, guiding us towards a more responsible and interconnected future.

Frequently Asked Questions

What is the central thesis of Latour's 'Never Been Modern'?

Latour argues that the traditional division between nature and society is a modern illusion, and that in reality, humans and non-humans are intertwined through networks of associations, challenging the notion of a clear-cut

modernity.

How does Latour critique the concept of modernization in 'Never Been Modern'?

Latour contends that modernization falsely claims a separation between nature and culture, whereas in practice, these are co-constructed through ongoing hybrid networks, making the idea of a fully modern, separate nature and society misleading.

What role do 'hybrids' play in Latour's analysis in 'Never Been Modern'?

Hybrids are the inseparable combinations of human and non-human elements that exemplify Latour's argument that modernity is a myth; they demonstrate how nature and society are continually intertwined.

How does Latour's 'Never Been Modern' influence current debates on science and technology?

The book promotes a view that scientific facts are socially constructed through networks, emphasizing the importance of understanding the performative and negotiated nature of scientific knowledge rather than seeing it as purely objective.

In what way does Latour challenge traditional views of objectivity and truth in 'Never Been Modern'?

Latour suggests that scientific truths are the result of collective negotiations within networks, challenging the idea of objective, absolute truths and highlighting their contingent, constructed nature.

How does Latour's concept of 'modernity' differ from conventional understandings?

Rather than viewing modernity as a period of progress and separation, Latour sees it as an ongoing process of myth-making that falsely separates nature and society, which are actually entangled in complex networks.

What implications does 'Never Been Modern' have for environmental policy and science communication?

It encourages recognizing the interconnectedness of humans and non-humans, advocating for more integrated and network-aware approaches to environmental issues and emphasizing transparency and negotiation in science communication.

How has 'Never Been Modern' influenced the development of Actor-Network Theory (ANT)?

The book lays foundational ideas for ANT by emphasizing the importance of networks of both human and non-human actors in shaping social and scientific phenomena, moving away from human-centered perspectives.

Additional Resources

Latour Never Been Modern: An In-Depth Analysis of Bruno Latour's Critical Perspective on Modernity

Introduction

Bruno Latour's *We Have Never Been Modern* (1991) stands as a pivotal text in contemporary philosophy, science studies, and sociology. Challenging traditional notions of modernity, Latour unpacks the complex relationships between science, technology, society, and nature, proposing a rethinking of the very foundations upon which modern thought rests. This review aims to explore the core ideas of Latour's work, its implications, and its influence across disciplines.

The Central Thesis: Challenging the Modernist Paradigm

At the heart of *We Have Never Been Modern* is a provocative claim: modernity, as traditionally conceived, is a myth. Latour argues that the distinctions we often make—such as nature versus society, human versus non-human, science versus religion—are false dichotomies that have been sustained by a misguided narrative of progress and enlightenment.

Key points include:

- Modernity presumes a clear separation between the natural world and the social or cultural realms.
- This separation facilitates a view where science is seen as a neutral, objective pursuit, distinct from human interests.
- Latour contends that such distinctions are constructed and untenable in practice, as science and society are intertwined.

The Myth of Modernity and Its Roots

Latour traces the origins of the modern myth to the Enlightenment and the Scientific Revolution, which fostered the idea that:

- Humanity could dominate and objectively understand nature.

- Scientific facts are independent of human influence.
- Society is separate from the natural world, with its own rules and logic.

However, Latour challenges these assumptions by pointing out:

- Scientific facts are constructed through networks of humans and non-humans (e.g., instruments, texts).
- Nature is performed through scientific practices, not simply discovered.
- The supposed dichotomies are products of rhetorical and political strategies rather than empirical realities.

The Actor-Network Theory (ANT): A Methodological Shift

One of Latour's most influential contributions is the development of Actor-Network Theory (ANT), which offers a way to analyze the complex networks that produce scientific knowledge and social facts.

Core principles of ANT include:

1. Symmetry: Treat humans and non-humans (machines, texts, natural phenomena) equally as actors within networks.
2. Translation: Scientific facts emerge through processes of negotiation and inscription within these networks.
3. Network stability: Facts are stabilized through ongoing processes, not simply discovered as pre-existing truths.

Implications of ANT:

- It dissolves the conventional divide between the social and the natural.
- Scientific facts are the outcomes of collective, distributed efforts involving multiple actors.
- The social is embedded within the material and the scientific, blurring the boundaries traditionally drawn.

The Concept of Modernity as a "Moment" or "Myth"

Latour emphasizes that modernity is not a static condition but a constructed narrative, a "myth" that:

- Provides a sense of mastery over nature.
- Justifies technological and scientific advances.
- Serves political and ideological purposes.

He suggests that modernity never truly existed as a clean break from the past but is an ongoing process of reconciliation—a continual effort to maintain the illusion of separation while in practice blurring boundaries.

In this view:

- The modern constitution involves purifying nature of human influence and contaminating society with natural facts.
- This process is perpetual and self-reinforcing, making the myth resilient despite evidence to the contrary.

The "Never Been Modern" Thesis: Implications and Critiques

Latour's provocative phrase, "We Have Never Been Modern," suggests that:

- The supposed modern separation between nature and society has never been fully realized.
- Instead, we live in a world where these domains are perpetually intertwined through scientific practices, technological networks, and ecological systems.

Implications include:

- Rethinking environmental policy: recognizing that ecological issues are inherently linked to social and technological factors.
- Challenging epistemological assumptions: science is not a mirror of nature but an active participant in constructing reality.
- Rethinking political strategies: acknowledging the hybrid nature of human and non-human actants in governance.

Critical Analysis of Latour's Approach

Strengths:

- Provides a robust framework to analyze scientific practices beyond simplistic dichotomies.
- Emphasizes materiality and networked agency, enriching understanding of how knowledge is produced.
- Offers a politically and ethically aware critique of modern institutions and narratives.

Criticisms:

- Some argue that ANT undermines the possibility of objective truth, leading to relativism.
- Others believe Latour's deconstruction of boundaries risks diluting moral and political responsibilities.
- The work can be technically complex, making it less accessible to broader audiences.

Impact and Legacy

Latour's *We Have Never Been Modern* has profoundly influenced fields such as:

- Science and Technology Studies (STS)
- Environmental Studies
- Philosophy of Science
- Sociology and Anthropology

It has inspired a paradigm shift towards understanding science and society as entwined networks, fostering approaches that prioritize hybridity, actants, and performativity.

Practical Applications and Contemporary Relevance

In the context of pressing global challenges like climate change, biodiversity loss, and technological upheavals, Latour's insights are highly relevant:

- Environmental activism can benefit from recognizing the entangled networks of social, political, and natural factors.
- Science communication can adopt ANT's perspective to better illustrate the constructed nature of scientific facts.
- Policy-making can move towards network-aware strategies that address the hybrid actor of ecological and technological systems.

Conclusion: Embracing a Pluralistic, Networked View

Bruno Latour's *Never Been Modern* invites us to reject simplistic dichotomies and embrace a more nuanced, interconnected view of the world. Recognizing that modernity is a myth does not diminish our agency or responsibility; rather, it empowers us to engage more critically and ethically with the networks that define our reality.

By understanding that we have never truly been modern, we open possibilities for more inclusive, responsible, and sustainable ways of living within the complex webs of humans and non-humans that constitute our shared world.

Final Reflection

Latour's work remains a cornerstone for those seeking to deconstruct modern narratives and reimagine the relationships between science, society, and nature. His insights challenge us to think differently, fostering a paradigm where hybridity, networked agency, and co-constitution are central to understanding our world and shaping its future.

[Latour Never Been Modern](#)

latour never been modern: We Have Never Been Modern Bruno Latour, 2012-10-01 With the rise of science, we moderns believe, the world changed irrevocably, separating us forever from our primitive, premodern ancestors. But if we were to let go of this fond conviction, Bruno Latour asks, what would the world look like? His book, an anthropology of science, shows us how much of modernity is actually a matter of faith.

latour never been modern: *We Have Never Been Modern* Bruno Latour, 1993 What makes us modern? This is a classic question in philosophy as well as in political science. However it is often raised without including science and technology in its definition.

latour never been modern: We Have Never Been Modern Bruno Latour, 1993-11-01 With the rise of science, we moderns believe, the world changed irrevocably, separating us forever from our primitive, premodern ancestors. But if we were to let go of this fond conviction, Bruno Latour asks, what would the world look like? His book, an anthropology of science, shows us how much of modernity is actually a matter of faith.

latour never been modern: Against New Materialisms Benjamin Boysen, Jesper Lundsfrøyd Rasmussen, 2023-06-15 The first comprehensive scrutiny of the theories associated with new materialisms including speculative realism, new materialism, Object-oriented ontology and actor-network theory. One of the most influential trends in the humanities and social sciences in the last decades, new materialisms embody a critique of modernity and a pledge to regain immediate reality by focusing on the materiality of the world – human and nonhuman – rather than a post-structuralist focus upon texts. *Against New Materialisms* examines the theoretical and practical problems connected with discarding modernity and the human subject from a number of interdisciplinary angles: ontology and phenomenology to political theory, mythology and ecology. With contributions from international scholars, including Markus Gabriel, Andrew Cole, and Dipesh Chakrabarty, the essays here challenge the capacity of new materialisms to provide solutions to current international crises, whilst also calling into question what the desire for such theories can tell us about the global situation today.

latour never been modern: *The Speculative Turn* Levi Bryant, Levi R. Bryant, Nick Srnicek, Graham Harman, 2011 Continental philosophy has entered a new period of ferment. The long deconstructionist era was followed with a period dominated by Deleuze, which has in turn evolved into a new situation still difficult to define. However, one common thread running through the new brand of continental positions is a renewed attention to materialist and realist options in philosophy. Among the current giants of this generation, this new focus takes numerous different and opposed forms. It might be hard to find many shared positions in the writings of Badiou, DeLanda, Laruelle, Latour, Stengers, and Žižek, but what is missing from their positions is an obsession with the critique of written texts. All of them elaborate a positive ontology, despite the incompatibility of their results. Meanwhile, the new generation of continental thinkers is pushing these trends still further, as seen in currents ranging from transcendental materialism to the London-based speculative realism movement to new revivals of Derrida. As indicated by the title *The Speculative Turn*, the new currents of continental philosophy depart from the text-centered hermeneutic models of the past and engage in daring speculations about the nature of reality itself. This anthology assembles authors, of several generations and numerous nationalities, who will be at the center of debate in continental philosophy for decades to come.

latour never been modern: Critique of Information Scott Lash, 2002-01-21 This penetrating book raises questions about how power operates in contemporary society. It explains how the speed of information flows has eroded the separate space needed for critical reflection. It argues that there is no longer an 'outside' to the global flows of communication and that the critique of information must take place within the information itself. The operative unit of the information society is the idea. With the demise of depth reflection, reflexivity through the idea now operates external to the

subject in its circulation through networks of humans and intelligent machines. It is these ideas that make the critique of information possible. This book is a major testament to the prospects of culture, politics and theory in the global information society.

latour never been modern: Writing History in the Age of Biomedicine Roger Cooter, Claudia Stein, 2013-06-18 DIV A noted medical historian explores the roles played by various intellectual frameworks and trends in the writing of history /div

latour never been modern: Communication and Power in the Global Era Marwan M. Kraidy, 2012-11-27 This book re-visits how we think about communication and power in the global era. It takes stock of the last fifty years of scholarship, maps key patterns and concepts and sets an agenda for theory and research. The book addresses such questions as: How are national and cultural identities re-fashioned and expressed in the global era? How can we best understand the emergence of multiple and sometimes antagonistic modernities worldwide? How are political struggles fought and communicated on the local-national-global nexus? How do we integrate emerging media environments in global communication studies? Bringing together essays from a range of internationally renowned scholars, this book will be useful to undergraduate and postgraduate students on Media and Communication Studies courses, particularly those studying globalisation and global media. Contributors: Hector Amaya Paula Chakravartty Andrew Crocco Myria Georgiou Le Han Anikó Imre Koichi Iwabuchi Marwan M. Kraidy Sara Mourad Patrick D. Murphy Tarik Sabry Paddy Scannell Piotr M. Szpunar Guobin Yang Barbie Zelizer

latour never been modern: We Have Never Been Postmodern Steve Redhead, 2011-06-29 Is it possible that various disciplines, theorists and cultural commentators have been hurtling down a blind alley in the last thirty years, searching for the holy grail of the postmodern? What if, after all, we have never have been postmodern? Or what if we are, instead, now living 'after postmodernity'? As global culture rushes off the cliff of catastrophe with its neo-liberal, neo-conservative ideologies mangled in the process, this book provides theory at the speed of light designed to capture the fast flickering images of the real, gone before you can blink in today's accelerated culture.

latour never been modern: The Fate of Anatomical Collections Dr Rina Knoeff, Prof Dr Robert Zwijnenberg, 2015-03-28 This volume explores the changing status of anatomical collections from the early modern period to date. It is argued that anatomical and pathological collections are medically relevant for future research, and are important in the history of medicine, the cultural history of the body, and the history of the institutions to which they belong. In considering the fate of anatomical collections - and the importance of keeper's decisions with respect to collections - this volume will make an important methodological contribution to the study of collections and to discussions on how to preserve universities' academic heritage.

latour never been modern: From Force to Persuasion Andrew M. Davis, 2024-08-01 At the heart of process-relational theology in the tradition of Alfred North Whitehead (1861-1947) and Charles Hartshorne (1897-2000) is the rejection of coercive omnipotence and the embrace of divine persuasion as the patient and uncontrolling means by which God works with a truly self-creative world. According to Whitehead, Plato's conviction that God is a persuasive agency and not a coercive agency constitutes one of the greatest intellectual discoveries in the history of religion. According to Hartshorne, omnipotence is a theological mistake. What is behind these claims? Why do process-relational philosophers and theologians reject divine omnipotence? How have they justified a commitment to divine persuasion, and what kind of theoretical and practical implications are involved? Featuring contributions from key process-relational thinkers, this book situates a shift from force to persuasion across multiple thresholds of discourse, from philosophy and theology to spirituality and politics to pluralism, axiology, and apocalypse. It aims to reawaken attention to the operations of divine persuasion as ever-loving and inherently noncoercive, but always at risk in an open and relational universe.

latour never been modern: Torah William M. Schniedewind, Jason M. Zurawski, Gabriele Boccaccini, 2022-03-11 The present volume explores the ever-evolving understandings and diverse manifestations of the Hebrew notion of torah in early Jewish and Christian literature and the

different roles torah played within those communities, whether in Judea or in the Hellenistic and early Roman diaspora. This collection of essays is purposefully wide-ranging, with contributors exploring and rethinking some of the most basic scholarly assumptions and preconceptions about the nature of torah in light of new critical approaches and methodologies. Contributors include Gabriele Boccaccini, Francis Borchart, Calum Carmichael, Federico Dal Bo, Lutz Doering, Oliver Dyma, Paula Fredriksen, Robert G. Hall, Magnar Kartveit, Anne Kreps, David Lambert, Michael Legaspi, Jason A. Myers, Juan Carlos Ossandón Widow, Anders Klostergaard Petersen, Patrick Pouchelle, Jeremy Punt, Michael L. Satlow, Joachim Schaper, William Schniedewind, Elisa Uusimäki, Jacqueline Vayntrub, Jonathan Vroom, James W. Watts, Benjamin G. Wright III, and Jason M. Zurawski.

latour never been modern: Existential Theology Hue Woodson, 2020-09-29 *Existential Theology: An Introduction* offers a formalized and comprehensive examination of the field of existential theology, in order to distinguish it as a unique field of study and view it as a measured synthesis of the concerns of Christian existentialism, Christian humanism, and Christian philosophy with the preoccupations of proper existentialism and a series of unfolding themes from Augustine to Kierkegaard. To do this, *Existential Theology* attends to the field through the exploration of genres: the European traditions in French, Russian, and German schools of thought, counter-traditions in liberation, feminist, and womanist approaches, and postmodern traditions located in anthropological, political, and ethical approaches. While the cultural contexts inform how each of the selected philosopher-theologians present genres of existential theology, other unique genres are examined in theoretical and philosophical contexts, particularly through a selected set of theologians, philosophers, thinkers, and theorists that are not generally categorized theologically. By assessing existential theology through how it manifests itself in genres, this book brings together lesser-known figures, well-known thinkers, and figures that are not generally viewed as existential theologians to form a focused understanding of the question of the meaning of existential theology and what existential theology looks like in its varying forms.

latour never been modern: *A Political Theology of Climate Change* Michael S. Northcott, 2013-11-30 Much current commentary on climate change, both secular and theological, focuses on the duties of individual citizens to reduce their consumption of fossil fuels. In *A Political Theology of Climate Change*, however, Michael Northcott discusses nations as key agents in the climate crisis. Against the anti-national trend of contemporary political theology, Northcott renarrates the origins of the nations in the divine ordering of history. In dialogue with Giambattista Vico, Carl Schmitt, Alasdair MacIntyre, and other writers, he argues that nations have legal and moral responsibilities to rule over limited terrains and to guard a just and fair distribution of the fruits of the earth within the ecological limits of those terrains. As part of his study, Northcott brilliantly reveals how the prevalent nature-culture divide in Western culture, including its notion of nature as private property, has contributed to the global ecological crisis. While addressing real difficulties and global controversies surrounding climate change, Northcott presents substantial and persuasive fare in his *Political Theology of Climate Change*.

latour never been modern: *Educational Leadership, Management, and Administration through Actor-Network Theory* Paolo Landri, 2020-11-05 *Educational Leadership, Management, and Administration through Actor-Network Theory* presents how actor-network theory (ANT) and the related vocabularies have much to offer to a critical re-imagination of the dynamics of management in education and educational leadership. It extends the growing contemporary perspective of ANT into the study of educational administration and management. This book draws on case studies focusing on new configurations of educational management and leadership. It presents new developments of ANT (After ANT and Near ANT) and clarifies how these sensibilities can contribute to thinking critically and intervening in the current dynamics of education. The book proposes that ANT can offer an ecological understanding of educational leadership which is helpful in abandoning the narrow humanistic world of managerialism, considering a post-anthropocentric scenario where it is necessary to compose together new liveable assemblages of humans and nonhumans. This book

will be of great interest to academics, scholars and post-graduate students in the fields of educational management, leadership and administration, as well as education policy. It will also be highly relevant to policy makers and experts of education policy at the national, European and international levels.

latour never been modern: *The Climate of History in a Planetary Age* Dipesh Chakrabarty, 2024-05-31 For the past decade, historian Dipesh Chakrabarty has been one of the most influential scholars addressing the meaning of climate change. Climate change, he argues, upends long-standing ideas of history, modernity, and globalization. The burden of *The Climate of History in a Planetary Age* is to grapple with what this means and to confront humanities scholars with ideas they have been reluctant to reconsider—from the changed nature of human agency to a new acceptance of universals. Chakrabarty argues that we must see ourselves from two perspectives at once: the planetary and the global. This distinction is central to Chakrabarty's work—the globe is a human-centric construction, while a planetary perspective intentionally decenters the human. Featuring wide-ranging excursions into historical and philosophical literatures, *The Climate of History in a Planetary Age* boldly considers how to frame the human condition in troubled times. As we open ourselves to the implications of the Anthropocene, few writers are as likely as Chakrabarty to shape our understanding of the best way forward.

latour never been modern: *A History of the Modern Fact* Mary Poovey, 2009-11-30 How did the fact become modernity's most favored unit of knowledge? How did description come to seem separable from theory in the precursors of economics and the social sciences? Mary Poovey explores these questions in *A History of the Modern Fact*, ranging across an astonishing array of texts and ideas from the publication of the first British manual on double-entry bookkeeping in 1588 to the institutionalization of statistics in the 1830s. She shows how the production of systematic knowledge from descriptions of observed particulars influenced government, how numerical representation became the privileged vehicle for generating useful facts, and how belief—whether figured as credit, credibility, or credulity—remained essential to the production of knowledge. Illuminating the epistemological conditions that have made modern social and economic knowledge possible, *A History of the Modern Fact* provides important contributions to the history of political thought, economics, science, and philosophy, as well as to literary and cultural criticism.

latour never been modern: *Cultures of Obsolescence* B. Tischleder, S. Wasserman, 2015-06-03 Obsolescence is fundamental to the experience of modernity, not simply one dimension of an economic system. The contributors to this book investigate obsolescence as a historical phenomenon, an aesthetic practice, and an affective mode.

latour never been modern: *The Return of Theory in Early Modern English Studies, Volume II* P. Cefalu, G. Kuchar, B. Reynolds, 2014-10-14 This companion volume to *The Return of Theory in Early Modern English Studies: Tarrying with the Subjunctive* exemplifies the new directions in which the field is going as well as the value of crossing disciplinary boundaries within and beyond the humanities. Topics studied include posthumanism, ecological studies, and historical phenomenology.

latour never been modern: *Intellectual Property and Genetically Modified Organisms* Charles Lawson, Berris Charnley, 2016-03-09 Taking a global viewpoint, this volume addresses issues arising from recent developments in the enduring and topical debates over Genetically Modified Organisms (GMOs) and their relationship to Intellectual Property (IP). The work examines changing responses to the growing acceptance and prevalence of GMOs. Drawing together perspectives from several of the leading international scholars in this area, the contributions seek to break away from analysis of safety and regulation and examine the diversity of ways the law and GMOs have become entangled. This collection presents the start of a much broader engagement with GMOs and law. As GMO technology becomes increasingly more complex and embedded in our lives, this volume will be a useful resource in leading further discussion and debate about GMOs in academia, in government and among those working on future policy.

Related to latour never been modern

LaTour Golf Club | The Bayou Region's Premiere Golfing Community Featuring an 18-hole golf course designed by PGA tour champion David Toms, the 72-par course sits on 597 acres of beautiful rolling grasslands and lakes that add to the beauty and splendor

Bruno Latour - Wikipedia Latour was related to a well-known family of winemakers from Burgundy known as Maison Louis Latour, but was not associated with the similarly named Château Latour estate in Bordeaux

Bruno Latour | Biography & Facts | Britannica Bruno Latour, French sociologist and anthropologist known for his innovative and iconoclastic work in the study of science and technology in society. He often likened the scientific

Q&A: Maude Latour on performing for a hometown crowd at All 1 day ago On stage, rising pop star Maude Latour is a force to be reckoned with. While performing, she's jumping up and down and belting pop-rock tracks, dressed in a sparkling two

LaTour Golf Club | Explore Louisiana Nestled along the banks of beautiful Bayou Lafourche, LaTour features an 18-hole golf course designed by PGA tour champion David Toms. The 72-par course sits on 597 acres of beautiful

LaTour Golf Club | LA Cajun Bayou LaTour Golf Course is a public course that stands as the region's premiere residential golfing community. Nestled amid beautifully landscaped greens, spacious home sites, boulevards, and

Maude Latour is stronger, sweeter on 'Sugar Water (Deluxe)' 4 days ago We live in a time of time-warped generations: Teens grow up too quickly and twenty-somethings work to turn back the clock. Maude Latour, a 25-year-old musician from New York,

Bruno Latour (1947-2022) - Nature The philosopher, anthropologist and sociologist has died aged 75. Latour received the social sciences' equivalents of the Nobel Prize: the Holberg Prize (in 2013) and the Kyoto

Remembering Bruno Latour and His Contributions to Philosophy With the death of Bruno Latour from cancer on October 9, the world lost a prominent and paradoxical figure whose deepest contributions are not yet well understood

On Bruno Latour (1947-2022) | Online Only | n+1 | Ava Kofman Latour emerges in the essay as the kind of regretful character to whom Kazuo Ishiguro might be drawn—a man who, late in life, comes to realize that he has unwittingly

LaTour Golf Club | The Bayou Region's Premiere Golfing Community Featuring an 18-hole golf course designed by PGA tour champion David Toms, the 72-par course sits on 597 acres of beautiful rolling grasslands and lakes that add to the beauty and splendor

Bruno Latour - Wikipedia Latour was related to a well-known family of winemakers from Burgundy known as Maison Louis Latour, but was not associated with the similarly named Château Latour estate in Bordeaux

Bruno Latour | Biography & Facts | Britannica Bruno Latour, French sociologist and anthropologist known for his innovative and iconoclastic work in the study of science and technology in society. He often likened the scientific

Q&A: Maude Latour on performing for a hometown crowd at All 1 day ago On stage, rising pop star Maude Latour is a force to be reckoned with. While performing, she's jumping up and down and belting pop-rock tracks, dressed in a sparkling two

LaTour Golf Club | Explore Louisiana Nestled along the banks of beautiful Bayou Lafourche, LaTour features an 18-hole golf course designed by PGA tour champion David Toms. The 72-par course sits on 597 acres of beautiful

LaTour Golf Club | LA Cajun Bayou LaTour Golf Course is a public course that stands as the region's premiere residential golfing community. Nestled amid beautifully landscaped greens, spacious home sites, boulevards,

Maude Latour is stronger, sweeter on 'Sugar Water (Deluxe)' 4 days ago We live in a time of

time-warped generations: Teens grow up too quickly and twenty-somethings work to turn back the clock. Maude Latour, a 25-year-old musician from New York,

Bruno Latour (1947-2022) - Nature The philosopher, anthropologist and sociologist has died aged 75. Latour received the social sciences' equivalents of the Nobel Prize: the Holberg Prize (in 2013) and the Kyoto

Remembering Bruno Latour and His Contributions to Philosophy With the death of Bruno Latour from cancer on October 9, the world lost a prominent and paradoxical figure whose deepest contributions are not yet well understood

On Bruno Latour (1947-2022) | Online Only | n+1 | Ava Kofman Latour emerges in the essay as the kind of regretful character to whom Kazuo Ishiguro might be drawn—a man who, late in life, comes to realize that he has unwittingly

LaTour Golf Club | The Bayou Region's Premiere Golfing Community Featuring an 18-hole golf course designed by PGA tour champion David Toms, the 72-par course sits on 597 acres of beautiful rolling grasslands and lakes that add to the beauty and splendor

Bruno Latour - Wikipedia Latour was related to a well-known family of winemakers from Burgundy known as Maison Louis Latour, but was not associated with the similarly named Château Latour estate in Bordeaux

Bruno Latour | Biography & Facts | Britannica Bruno Latour, French sociologist and anthropologist known for his innovative and iconoclastic work in the study of science and technology in society. He often likened the scientific

Q&A: Maude Latour on performing for a hometown crowd at All 1 day ago On stage, rising pop star Maude Latour is a force to be reckoned with. While performing, she's jumping up and down and belting pop-rock tracks, dressed in a sparkling two

LaTour Golf Club | Explore Louisiana Nestled along the banks of beautiful Bayou Lafourche, LaTour features an 18-hole golf course designed by PGA tour champion David Toms. The 72-par course sits on 597 acres of beautiful

LaTour Golf Club | LA Cajun Bayou LaTour Golf Course is a public course that stands as the region's premiere residential golfing community. Nestled amid beautifully landscaped greens, spacious home sites, boulevards,

Maude Latour is stronger, sweeter on 'Sugar Water (Deluxe)' 4 days ago We live in a time of time-warped generations: Teens grow up too quickly and twenty-somethings work to turn back the clock. Maude Latour, a 25-year-old musician from New York,

Bruno Latour (1947-2022) - Nature The philosopher, anthropologist and sociologist has died aged 75. Latour received the social sciences' equivalents of the Nobel Prize: the Holberg Prize (in 2013) and the Kyoto

Remembering Bruno Latour and His Contributions to Philosophy With the death of Bruno Latour from cancer on October 9, the world lost a prominent and paradoxical figure whose deepest contributions are not yet well understood

On Bruno Latour (1947-2022) | Online Only | n+1 | Ava Kofman Latour emerges in the essay as the kind of regretful character to whom Kazuo Ishiguro might be drawn—a man who, late in life, comes to realize that he has unwittingly

Related Articles

- [grit by angela duckworth](#)
- [gunther von hagens body worlds](#)
- [rcog green top guidelines](#)

[Back to Home](#)