



PIA

Polski Instytut Antropologii  
Polish Institute of Anthropology

# COLLOQUIA ANTHROPOLOGICA

## Prof. BRUNO LATOUR

Sciences Po Paris

'HOW TO USE OCCAM RAZOR  
TO MULTIPLY ONTOLOGICAL TEMPLATES  
– REFLEXIONS ON THE INQUIRY  
ON MODES OF EXISTENCE'

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Auditorium, Old University Library,  
University of Warsaw



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## 'HOW TO USE OCCAM RAZOR TO MULTIPLY ONTOLOGICAL TEMPLATES – REFLEXIONS ON THE INQUIRY ON MODES OF EXISTENCE'

The inquiry on modes of existence opens a different “geopolitical” scene since the “Moderns” may now offer of themselves a more reasonable picture. This new situation allows for a more open comparative basis for continuing the project of an anthropology. The lecture will review this geopolitical scene and then move on to give the prefix “geo” a meaning more in keeping with the ecological predicament in which all collectives – modern or not – find themselves in.

### **Professor Bruno Latour**

Bruno Latour, born in 1947 in Beaune, Burgundy to a wine-growing family, was trained first as a philosopher and then as an anthropologist. From 1982 to 2006, he was professor at the Centre de Sociologie de l'Innovation at the Ecole Nationale Supérieure des Mines in Paris and, for various periods, was visiting professor at UCSD, LSE, and the history of science department of Harvard University. He is now professor at Sciences Po Paris, where he was vice-president of research from 2007 to 2012.

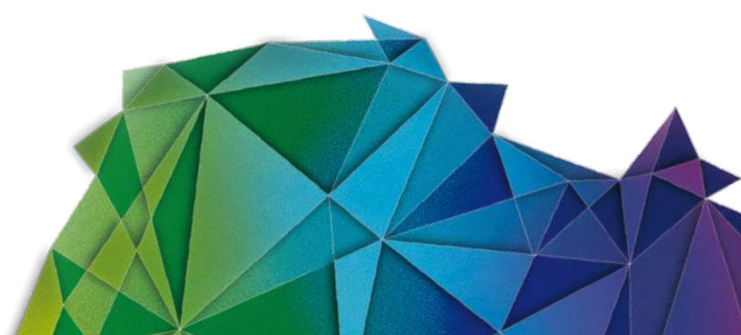
After field studies in Africa and the United States (California), Bruno Latour specialized in the analysis of scientists and engineers at work. In addition to work in philosophy, history, sociology and the anthropology of science, he has collaborated on many studies in science policy and research management. His books include *Laboratory Life*, *Science in Action*, and *The Pasteurization of France*. He also published a field study on an automatic subway system, *Aramis, or the Love of Technology*, an essay on symmetric anthropology, *We Have Never Been Modern*, and *Pandora's Hope: Essays on the Reality of Science Studies*, exploring the consequences of the “science wars”. After

directing several theses on environmental crises, he published a book on the political philosophy of the environment, *Politics of Nature* (all books available from Harvard University Press).

Bruno Latour has been exploring the consequences of science studies on different traditional topics of the social sciences: on religion in *On the Modern Cult of the Factish Gods* and *Jubiler ou les Tourments de la parole religieuse*; and on social theory in Paris: *Ville Invisible*, a photographic essay on the technical and social aspects of the city of Paris (available online in English as Paris: Invisible City). After lengthy fieldwork on one of the French supreme courts, he recently published the monograph *La Fabrique du droit-une ethnographie du Conseil d'Etat* (also now available in English). A new presentation of the social theory that he has developed with his colleagues in Paris is available in *Reassembling the Social: An Introduction to Actor Network Theory*.

Having curated a major international exhibition in Karlsruhe at the ZKM centre, “Iconoclasm: Beyond the Image Wars in Science, Religion and Art”, Bruno Latour collaborated with Peter Weibel to curate “Making Things Public: Atmospheres of Democracy”, which closed in October 2005 (both catalogues are with MIT Press).

At Sciences Po, Bruno Latour has created the médialab to seize the chance offered to social theory by the spread of digital methods and founded, together with Valrie Pihet, a new experimental programme in art and politics (SPEAP). Having been awarded an ERC grant to pursue an inquiry into modes of existence, he is now engaged in setting up this collaborative digital platform.



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The PIA is also committed to the practical use of anthropological knowledge in strengthening civil society, the development of intercultural education, the protection of cultural heritage, and the promotion of human rights, freedom and a multicultural society. As such, the Institute seeks to boost the role of anthropology in public discourse.

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