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Aramis, or the Love of Technology, was written by French sociologist / anthropologist Bruno Latour. Aramis was originally published in French in 1993; the English translation by Catherine Porter, copyrighted in 1996, ISBN 978-0-674-04323-7, is now in its fourth printing (2002). Latour describes his text as "scientifiction," which he describes as "a hybrid genre... for a

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hybrid task" (p. ix).

[Aramis, or the Love of Technology - Wikipedia](#)

Aramis, or the Love of Technology:

Amazon.co.uk: Latour, Bruno: 9780674043237:

Books. Buy Used. £17.99. + £2.80 delivery.

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[Aramis, or the Love of Technology:](#)

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Innovations create common sense, building it along the way. An innovation that doesn't invent common sense is an oxymoron. All in all, Aramis or the love of technology is a very valuable read for anyone who builds technological objects, even though it's a bit difficult to follow and 'novelistic' for its own good.

Aramis, or the Love of Technology by Bruno Latour

Aramis, or the Love of Technology, in this translation by Catherine Porter, comes out the way a game bird should, au point, juicy

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and delicious. ” –M.R. Montgomery, The New York Times Book Review “ Aramis shows with wonderful clarity the many different stories which were told about all aspects of Aramis.

Aramis, or the Love of Technology – Bruno Latour | Harvard ...

The story of the birth and death of Aramis -- the guided-transportation system intended for Paris -- is told in this thought-provoking and fictional account by several different parties: an engineer and his professor; company executives and elected officials; a sociologist; and finally Aramis itself, who

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delivers a passionate plea on behalf of technological innovations that risk being ...

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Works that have been translated to English include *The Pasteurization of France*; *Laboratory Life*; *Science in Action: How to Follow Scientists and Engineers through Society*; *We Have Never Been Modern*; and *Aramis, or the Love of Technology*.

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Aramis, or the Love of Technology. Bruno Latour. Bruno Latour has written a unique and wonderful tale of a technological dream gone wrong. As the young engineer and professor follow Aramis' trail--conducting interviews, analyzing documents, assessing the evidence--perspectives keep shifting: the truth is revealed as multilayered, unascertainable, comprising an array of possibilities worthy of Rashomon .

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...

Aramis loves and courts women, which fits well with the opinions of the time regarding Jesuits and abbots. He is portrayed as

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constantly ambitious and unsatisfied; as a musketeer, he yearns to become an abbé ; but as an abbé, he wishes for the life of the soldier.

[Aramis - Wikipedia](#)

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Aramis is one of the few contemporary fragrances in which the well-known intensive

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leather note can easily be recognized. Aramis is one of the brands belonging to Estee Lauder. It is very popular in America, where fragrances with a stronger character are preferred. The opening notes are grassy green and fresh, spiced with cinnamon.

Aramis Aramis cologne - a fragrance for men 1966

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bruno latour has written a unique and
wonderful tale of a technological dream gone
wrong as the young engineer and professor
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DOI: 10.2307/2076625 Corpus ID: 162350666.

Aramis, or the Love of Technology

@inproceedings{Latour1993AramisOT,

title={Aramis, or the Love of Technology},

author={B. Latour}, year={1993} }

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0 674 04323 7 is now in its fourth

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truth is revealed as multilayered, unascertainable, comprising an array of possibilities worthy of Rashomon. The reader is eventually led to see the project from the point of view of Aramis, and along the way gains insight into the relationship between human beings and their technological creations. This charming and profound book, part novel and part sociological study, is Latour at his thought-provoking best.

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wonderful tale of a technological dream gone wrong. As the young engineer and professor follow Aramis' trail--conducting interviews, analyzing documents, assessing the evidence--perspectives keep shifting: the truth is revealed as multilayered, unascertainable, comprising an array of possibilities worthy of Rashomon. The reader is eventually led to see the project from the point of view of Aramis, and along the way gains insight into the relationship between human beings and their technological creations. This charming and profound book, part novel and part sociological study, is

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Latour at his thought-provoking best.

A major work by one of the more innovative thinkers of our time, *Politics of Nature* does nothing less than establish the conceptual context for political ecology--transplanting the terms of ecology into more fertile philosophical soil than its proponents have thus far envisioned. Bruno Latour announces his project dramatically: "Political ecology has nothing whatsoever to do with nature, this jumble of Greek philosophy, French Cartesianism and American parks." Nature, he asserts, far from being an obvious domain of

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reality, is a way of assembling political order without due process. Thus, his book proposes an end to the old dichotomy between nature and society--and the constitution, in its place, of a collective, a community incorporating humans and nonhumans and building on the experiences of the sciences as they are actually practiced. In a critique of the distinction between fact and value, Latour suggests a redescription of the type of political philosophy implicated in such a "commonsense" division--which here reveals itself as distinctly uncommonsensical and in fact fatal to democracy and to a healthy

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development of the sciences. Moving beyond the modernist institutions of "mononaturalism" and "multiculturalism," Latour develops the idea of "multinaturalism," a complex collectivity determined not by outside experts claiming absolute reason but by "diplomats" who are flexible and open to experimentation. Table of Contents: Introduction: What Is to Be Done with Political Ecology? 1. Why Political Ecology Has to Let Go of Nature First, Get Out of the Cave Ecological Crisis or Crisis of Objectivity? The End of Nature The Pitfall of "Social Representations" of Nature The

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Fragile Aid of Comparative Anthropology What
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How to Bring the Collective Together
Difficulties in Convoking the Collective
First Division: Learning to Be Circumspect
with Spokespersons Second Division:
Associations of Humans and Nonhumans Third
Division between Humans and Nonhumans:
Reality and Recalcitrance A More or Less
Articulated Collective The Return to Civil
Peace 3. A New Separation of Powers Some
Disadvantages of the Concepts of Fact and
Value The Power to Take into Account and the
Power to Put in Order The Collective's Two

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Powers of Representation Verifying That the Essential Guarantees Have Been Maintained A New Exteriority 4. Skills for the Collective The Third Nature and the Quarrel between the Two "Eco" Sciences Contribution of the Professions to the Procedures of the Houses The Work of the Houses The Common Dwelling, the Oikos 5. Exploring Common Worlds Time's Two Arrows The Learning Curve The Third Power and the Question of the State The Exercise of Diplomacy War and Peace for the Sciences Conclusion: What Is to Be Done? Political Ecology! Summary of the Argument (for Readers in a Hurry...) Glossary Notes Bibliography

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Index From the book: What is to be done with political ecology? Nothing. What is to be done? Political ecology! All those who have hoped that the politics of nature would bring about a renewal of public life have asked the first question, while noting the stagnation of the so-called "green" movements. They would like very much to know why so promising an endeavor has so often come to naught. Appearances notwithstanding, everyone is bound to answer the second question the same way. We have no choice: politics does not fall neatly on one side of a divide and nature on the other. From the time the term

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"politics" was invented, every type of politics has been defined by its relation to nature, whose every feature, property, and function depends on the polemical will to limit, reform, establish, short-circuit, or enlighten public life. As a result, we cannot choose whether to engage in it surreptitiously, by distinguishing between questions of nature and questions of politics, or explicitly, by treating those two sets of questions as a single issue that arises for all collectives. While the ecology movements tell us that nature is rapidly invading politics, we shall have to imagine -

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most often aligning ourselves with these movements but sometimes against them - what a politics finally freed from the sword of Damocles we call nature might be like.

A gripping story that teaches through Jesus' dad, Joseph. See Joseph's mistakes and flaws. Experience his awe of God. Gain new perspectives of one man's impact and influence on our Savior.

This highly original work presents laboratory science in a deliberately skeptical way: as an anthropological approach to the culture of

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the scientist. Drawing on recent work in literary criticism, the authors study how the social world of the laboratory produces papers and other "texts," and how the scientific vision of reality becomes that set of statements considered, for the time being, too expensive to change. The book is based on field work done by Bruno Latour in Roger Guillemin's laboratory at the Salk Institute and provides an important link between the sociology of modern sciences and laboratory studies in the history of science.

From weaker to stronger rhetoric : literature

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- Laboratories - From weak points to strongholds : machines - Insiders out - From short to longer networks : tribunals of reason - Centres of calculation.

Neocybernetics and Narrative opens a new chapter in Bruce Clarke's project of rethinking narrative and media through systems theory. Reconceiving interrelations among subjects, media, significations, and the social, this study demonstrates second-order systems theory's potential to provide fresh insights into the familiar topics of media studies and narrative theory. A pioneer

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of systems narratology, Clarke offers readers a synthesis of the neocybernetic theories of cognition formulated by biologists Humberto Maturana and Francisco Varela, incubated by cyberneticist Heinz von Foerster, and cultivated in Niklas Luhmann's social systems theory. From this foundation, he interrogates media theory and narrative theory through a critique of information theory in favor of autopoietic conceptions of cognition.

Clarke's purview includes examinations of novels (Mrs. Dalloway and Mind of My Mind), movies (Avatar, Memento, and Eternal Sunshine of the Spotless Mind), and even Aramis, Bruno

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Latour's idiosyncratic meditation on a failed plan for an automated subway. Clarke declares the era of the cyborg to have ended, laid to rest as the ontology of technical objects is brought into differential coordination with operations of living, psychic, and social systems. The second-order discourse of cognition destabilizes the usual sense of cognition as conscious awareness, revealing the possibility of nonconscious and nonhuman forms of sentience.

Two decades have passed since the musketeers triumphed over Cardinal Richelieu and Milady.

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Time has weakened their resolve, and dispersed their loyalties. But treasons and strategems still cry out for justice: civil war endangers the throne of France, and in England, Cromwell threatens to send Charles I to the scaffold. The quartet of musketeers come out of retirement to cross swords with time, the malevolence of men, and the forces of history. But their greatest test is the titanic struggle with the son of Milady who wears the face of evil.

In this thought-provoking and engaging book, Mike Michael brings us a powerful overview of

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Actor-Network Theory. Covering a breadth of topics, Michael demonstrates how ANT has become a major theoretical framework, influencing scholarly work across a range of fields. Critical and playful, this book fills a notable gap in the literature as Michael expertly explicates the theory and demonstrates how its key concepts can be applied. Comparing and contrasting ANT with other social scientific perspectives, Michael provides a robust and reflexive account of its analytic and empirical promise. A perfect companion for any student of Science and Technology Studies, Sociology, Geography,

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Management & Organisation Studies, Media &
Communication, and Cultural Studies.

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