

Enquête sur les modes d'existence

Une anthropologie

des Modernes,

de Bruno Latour

PRÉSENTATION CRITIQUE PAR FRANÇOIS THOREAU

Avec son *Enquête sur les modes d'existence*¹, Bruno Latour pose un geste monumental.

Il ne s'agit pourtant pas d'un « monument », au sens d'une œuvre déjà achevée et close sur elle-même. Ce n'est pas comme si l'ouvrage s'imposait, fort de ses près de cinq-cents pages, au pauvre lecteur qui se trouverait tétanisé par le savoir du Maître. À ce compte-là, ce serait même plutôt le contraire : dans l'ensemble, l'ouvrage se lit de manière fluide et rythmée, et la méticulosité avec laquelle Latour invite sa lectrice² à le suivre contribue

grandement à la lisibilité et à l'accessibilité de son *Enquête*. S'il y a bien quelques passages plus escarpés, où il faut s'accrocher pour suivre, c'est toujours en sachant que Latour reprendra son propos plus loin, le remâchera, le remettra sur la table, encore et encore, c'est donc en sachant qu'on ne sera jamais laissé pour compte.

Tout au contraire d'un monument qui serait déjà construit, c'est bien à un geste que la lectrice a affaire (ou plutôt « à faire »), et ce geste est celui de l'instauration. En effet, l'*Enquête sur les modes d'existence* (EME) prend la forme d'une œuvre à faire qu'il va s'agir d'instaurer, et d'instaurer collectivement. Latour emprunte cette jolie expression d'« instauration » au philosophe Étienne Souriau³ pour montrer toute l'indétermination dont est porteuse son projet : nul ne sait s'il peut aboutir et, surtout, par quelles formes il en passera.

1 Br. Latour, *Enquête sur les modes d'existence. Une anthropologie des Modernes*, La Découverte, 2012.

2 Parler de « la lectrice », c'est faire un clin d'œil à l'excellente qualité du langage et du style employés par Latour, qui fait usage par exemple de ce délicieux artifice qui consiste non pas à faire parler « Bruno Latour » lui-même, mais plutôt une jeune anthropologue qui devrait repartir à zéro et réapprendre, les unes après les autres, toutes les ficelles du métier. Cette figure permet à Latour d'introduire, sous forme de rappel constant, une distanciation humoristique avec la « procession des grands hommes cultivés », comme les ont appelés Isabelle Stengers et Vinciane Despret (après Virginia Woolf), dans V. Despret et I. Stengers, *Les faiseuses d'histoires. Ce que les femmes font à la pensée*, La Découverte / Les Empêcheurs de penser en rond.

3 Dont l'ouvrage *Les différents modes d'existence* a été récemment réédité, avec une longue, dense et belle préface de I. Stengers et Br. Latour, « Le sphinx de l'œuvre », cf. É. Souriau, *Les différents modes d'existence*, PUF, coll. « Métaphysique », 2009.

Leacutevybruhl Une Anthropologie Des Mentaliteacute

Yi-Tong Ma



Leacutevybruhl Une Anthropologie Des Mentaliteacute:

Decoding **Leacutevybruhl Une Anthropologie Des Mentaliteacutes**: Revealing the Captivating Potential of Verbal Expression

In an era characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its ability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**Leacutevybruhl Une Anthropologie Des Mentaliteacutes**," a mesmerizing literary creation penned with a celebrated wordsmith, readers set about an enlightening odyssey, unraveling the intricate significance of language and its enduring affect our lives. In this appraisal, we shall explore the book is central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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