

We Have Never Been Modern Latour

We Have Never Been Modern: Latour's Radical Reframing of Our World

We live in a world saturated by claims of modernity, progress, and innovation. We're told that technology drives us forward, that science unlocks the mysteries of the universe, and that our societies are evolving towards a better future. But what if this narrative is fundamentally flawed? What if, as Bruno Latour argues, we've never actually **been** modern? Latour's provocative statement, the title of his seminal work, "We Have Never Been Modern," isn't a simple rejection of modernity; it's a nuanced challenge to the very categories we use to understand the world. It's a call to reimagine our relationship with science, technology, and society, recognizing the intricate, entangled nature of our existence. This will explore Latour's core arguments, revealing the implications for our understanding of everything from climate change to political discourse.

The Problem with the Modern Divide

Latour, a sociologist and philosopher, critiques the deeply ingrained modernist worldview that separates nature from culture, science from society, and humans from the non-human world. This "modernist divide," he argues, is an illusion. It's a way of thinking that allows us to compartmentalize complexity, making it easier to manage but ultimately distorting the true nature of our reality. This separation manifests in many ways. Consider the narrative surrounding climate change. We often portray humans as separate agents acting upon a passive environment. Latour argues that this separation is misleading. Climate change is not a problem solely caused by human activity acting on a neutral background; it's a complex entanglement involving human actions, technological systems, and natural processes all interacting in a dynamic, interdependent system. This interconnectedness, Latour argues, is crucial to understanding.

The Actor-Network Theory: Weaving a New Tapestry

Latour proposes Actor-Network Theory (ANT) as a powerful tool for deconstructing the modernist divide. ANT views the world not as a collection of independent actors, but as a complex network of interactions between humans and non-humans—machines, materials, animals, even ideas. These actors form temporary alliances and collaborations, creating shifting constellations of power and influence. For example, consider the development of a new technology. ANT would look beyond the human inventors to examine the materials, the funding sources, the regulatory bodies, and even the media coverage. The network of interactions surrounding the technology reveals a far more intricate picture than a simplistic account focusing solely on human ingenuity. This network of interactions, and the power dynamics within, shape the outcome and the very meaning of the technology itself.

The Implications for Our Understanding of Power and Politics

Latour's work challenges traditional notions of power. It suggests that power isn't held solely by humans but is dispersed throughout the networks that bind us to the world around us. This means that understanding political influence requires acknowledging the roles of technologies, institutions, and even environmental factors. Imagine a new environmental regulation. ANT would examine how this regulation interacts with industry actors, scientific research, public opinion, and the government. These diverse elements all contribute to the final outcome, highlighting the multifaceted nature of political influence.

How Does Latour's Work Relate to Our Present Challenges?

The intricate connections Latour emphasizes are crucial for tackling contemporary challenges. The climate crisis, for example, demands a systemic understanding that acknowledges the entanglement of human actions, technological systems, and natural processes. The simplistic narrative of "us vs. nature" is inadequate. We need to embrace the complexities of the interconnected network to find sustainable solutions. Likewise, the growing societal complexities, globalization, and technological advancements also benefit from this approach. ANT offers a framework for understanding and addressing these issues in a more holistic manner.

Beyond the Divide: Reconciling Science and Society

Latour's work challenges the traditional dichotomy between science and society. He argues that scientific knowledge is not produced in a vacuum but emerges from complex networks of interactions between scientists, policymakers, and the public. This intricate dance shapes the very nature of scientific understanding. By acknowledging the social context of scientific discovery, we can more effectively engage in public dialogue about scientific issues. Instead of treating science as an objective authority, we can recognize its inherent subjectivity and understand how social and political factors shape scientific knowledge.

Embracing the Entanglement: A Call to Action

Latour's work offers not just a critique of modernity, but a radical invitation to reimagine our place in the world. By embracing the entangled nature of our existence, we can move beyond simplistic narratives and toward more nuanced and effective solutions to the challenges we face. This means:

- **Adopting a more holistic perspective:** Recognizing the interconnectedness of human and non-human actors.
- *Engaging in more open and participatory dialogues:* Fostering collaborations across disciplines and sectors.
- *Developing more robust and adaptable institutions:* Acknowledging the inherent dynamism of networks and systems.
- **Seeking solutions based on evidence from the whole system:** Rather than focusing on isolated parts of a problem.

This reimagining necessitates a fundamental shift in our understanding of ourselves and our relationship to the world. It calls for a more nuanced, contextualized approach to policymaking, technological development, and social engagement.

Advanced FAQs:

1. How does ANT differ from other critical theories? ANT distinguishes itself by its focus on the material and relational aspects of social phenomena. While other critical theories often emphasize human agency or societal structures, ANT highlights the interplay of human and non-human actors in shaping social realities.

2. Can ANT be practically applied? Yes. ANT's emphasis on networks and collaborations allows for the development of more inclusive and participatory approaches to problem-solving, from local community initiatives to large-scale policy reform.

3. What are the potential limitations of ANT? Some critics argue that ANT's focus on networks can downplay the importance of power imbalances and social hierarchies, potentially obscuring critical issues of justice and inequality.

4. How does Latour's work relate to ecological thinking? Latour's work offers a powerful framework for understanding ecological problems by emphasizing the interconnectedness of human and non-human elements in shaping environmental outcomes.

5. What are the implications of ANT for the future of human-machine interaction? ANT suggests that future human-machine interactions will necessitate a deeper understanding of the shared spaces and relationships that will develop between humans and machine networks. This implies a move away from anthropocentric views and the acknowledgement of a multitude of actors. By embracing Latour's insights, we can move towards a more sustainable, just, and interconnected future. The journey of understanding and navigating the intricacies of our entangled world begins by acknowledging "We Have Never Been Modern."

We Have Never Been Modern: Unpacking Bruno Latour's Provocative Challenge to Our Understanding of Progress

The phrase "we have never been modern" is a potent, almost paradoxical declaration. It's the rallying cry, the thesis, the very essence of Bruno Latour's groundbreaking 1991 book, **We Have Never Been Modern** (or **Nous n'avons jamais été modernes** in its original French). This work, deeply influential in fields ranging from sociology and anthropology to science and technology studies, challenges our deeply ingrained assumptions about what it means to be "modern." Latour, a brilliant and often provocative thinker, argues that the very foundations of modernity, as we understand them – a clear separation between nature and culture, the realm of the human and the non-human – have always been a fiction.

But what does Latour actually mean by this? And why is it still so relevant today, as we grapple with issues like climate change, artificial intelligence, and the intricate web of human and non-human interactions that define our world? Let's dive deep into Latour's provocative argument and explore why, according to him, we've been living a lie, albeit a very convincing one.

The Modern Constitution: A False Dichotomy

Latour's central target is what he calls the "Modern Constitution." This isn't a formal legal document, but rather a set of interwoven beliefs and practices that have shaped our Western worldview. At its heart, the Modern Constitution is built on a radical separation: the divide between:

1. **Nature and Culture:** This is perhaps the most significant separation. Moderns, Latour argues, believe they inhabit a world where "nature" exists independently of human intervention – a realm of objective facts, laws, and processes that we can discover and exploit. "Culture," on the other hand, is seen as the domain of human societies, beliefs, politics, and consciousness. The idea is that we are masters of nature, separate from its workings.
2. **The Human and the Non-Human:** Closely linked to the nature/culture divide, modernity posits a clear boundary between human beings (with their unique consciousness, agency, and society) and everything else – animals, plants, machines, even the physical world.
3. **Science and Politics:** Science is seen as a pure, objective pursuit of truth, untainted by political or social biases. Politics, in contrast, is the messy, subjective realm of human decision-making and power struggles.

According to Latour, the Modern Constitution is characterized by the continuous work of "purification" and "translation." Purification is the act of separating these categories, ensuring that nature remains nature and culture remains culture. Translation, on the other hand, is the process of bringing new entities into existence, often by mixing previously distinct domains. Think of scientific discoveries that lead to new technologies, or political movements that reshape societies. These are all forms of translation.

The problem, Latour contends, is that while moderns actively **purify** these categories in their discourse, they are constantly engaged in **translating** them in practice. We create hybrids, we blur the lines, and yet we cling to the illusion of a clean separation. This is where the brilliance of "we have never been modern" truly shines. Latour isn't saying modernity hasn't happened; he's saying the **ideal** of modernity, the pure separation of nature and culture, has never been fully realized.

The Rise of Hybrids: Challenging the Purity of Categories

Latour draws heavily on the work of science and technology studies (STS) to make his case. He points to how scientific knowledge isn't simply discovered; it's actively **made**. This involves not only the painstaking work of scientists in laboratories but also the social, political, and economic forces that shape what research gets

funded, what findings are published, and how knowledge is disseminated. This process blurs the lines between science and politics.

Consider the development of a new drug. It's not just a matter of discovering a molecule. It involves extensive clinical trials (involving human subjects), regulatory approvals (political processes), marketing and pharmaceutical industry interests (economic and social forces), and the very understanding of disease itself (which can be influenced by cultural perceptions). This is a quintessential hybrid, a product of both scientific inquiry and societal engagement.

Latour also highlights the increasing recognition of the role of non-human actors. For centuries, the dominant narrative of modernity relegated non-humans to the status of passive objects. However, as we've become more aware of ecological systems, the impact of technology, and the complex relationships we have with the animal kingdom, this view becomes increasingly untenable. Climate change, for instance, is not just a scientific phenomenon; it's a profound disruption of our human-made systems, a testament to the agency of the Earth itself.

Latour coins the term "quasi-objects" and "quasi-things" to describe these entities that defy easy categorization. A quasi-object might be a concept like "public opinion," which is neither purely human nor purely a thing, but rather an emergent phenomenon shaped by both. A quasi-thing could be a virus, which, while a biological entity, profoundly affects human societies and requires human intervention to understand and control.

The Great Denunciation: Why We Resist the Hybrid

If we are constantly creating and living with these hybrids, why are we so insistent on maintaining the illusion of modernity? Latour argues that the Modern Constitution serves a crucial function: it allows us to simplify a complex world. By separating nature and culture, we can focus on one or the other, creating manageable domains for scientific inquiry or political action.

However, this simplification comes at a cost. It leads to what Latour calls the "Great Denunciation." When faced with the unsettling reality of hybrids – when a scientific discovery has unforeseen social consequences, or when a political decision impacts the environment in unexpected ways – moderns tend to deny the hybrid nature of the situation. They resort to purification, insisting that the problem lies either solely in the scientific domain or solely in the political one, refusing to acknowledge the intricate entanglement.

This denial is what prevents us from effectively addressing many of the complex challenges we face. Climate change, for example, is often framed as a purely scientific problem or a purely economic one, when in reality, it's a deep entanglement of scientific, political, economic, and social factors. By refusing to acknowledge the hybridity, we are disarmed, unable to grasp the full complexity of the issues and develop effective solutions.

Latour's Call to Action: Embracing Non-Modernity

So, what is Latour suggesting we do? The answer isn't to abandon scientific inquiry or political engagement. Instead, he calls for a recognition and embrace of our "non-modern" condition. This means:

1. **Acknowledging the Hybrids:** We need to stop trying to purify our world into neat categories and start recognizing and understanding the complex networks of relationships between humans and non-humans.
2. **Rethinking Knowledge Production:** We should move beyond the idea of objective scientific truth and embrace a more sociologically informed understanding of how knowledge is produced, distributed, and contested.
3. **Developing New Ontologies:** Latour urges us to develop new ways of thinking about the world that don't rely on the artificial separations of modernity. This involves paying attention to the agency of non-human entities and the interconnectedness of all things.
4. **Moving Beyond Progress Narratives:** The idea of linear progress, a hallmark of modernity, is questioned.

Latour suggests that our understanding of progress needs to be more nuanced and aware of the unintended consequences of our actions.

In **We Have Never Been Modern**, Latour offers a powerful critique of the Enlightenment project and its enduring legacy. He compels us to question our assumptions about progress, rationality, and the very nature of reality. His work is not about rejecting modernity but about understanding its limitations and embracing a more complex, interconnected, and ultimately, more truthful understanding of our world.

The Enduring Relevance of Latour's Ideas

Latour's ideas are arguably more relevant today than ever before. In an era of rapid technological advancement, globalized communication, and ecological crisis, the lines between nature and culture, human and non-human, are increasingly blurred. Concepts like "artificial intelligence," "synthetic biology," and "climate engineering" are prime examples of the hybrids Latour warned us about.

His framework provides us with the tools to analyze these complex phenomena without falling into the trap of modern purification. By understanding that we have "never been modern," we can begin to build a more robust, nuanced, and ultimately more effective approach to navigating the challenges and opportunities of the 21st century. It's a call to see the world not as a collection of separate parts but as an intricate tapestry of interwoven relationships, where every thread, human or otherwise, plays a vital role.

So, the next time you hear someone talk about "modern solutions" or "progress," remember Bruno Latour. Remember that the world is far more complicated, far more entangled, and far more fascinating than the neat categories of modernity would have us believe. We have never been modern, and perhaps that's the most modern realization of all.

At first glance, the phrase "we have never been modern in the sense of Bruno Latour" might provoke curiosity—especially given Latour's profound influence on how we understand modernity, technology, and human relationships with the world. Rather than marking a departure from modernity, however, the idea of "we have never been modern in the Latour sense" invites a deeper reflection: that contemporary life, shaped by digital networks, scientific rationalism, and global interconnectedness, is in fact a continuous evolution of modern thought—one that Latour himself meticulously dissected and redefined.

Understanding Latour's Vision of Modernity

Bruno Latour, a leading theorist in science and technology studies, challenged conventional narratives about modernity by arguing that it is not a fixed historical era but a complex, ongoing process deeply intertwined with human agency, technological mediation, and socio-scientific systems. His work reveals modernity as a dynamic interplay between nature and culture, where innovation—from the printing press to artificial intelligence—has continually reshaped how societies organize, communicate, and assign meaning. Far from a linear progression, Latour's perspective emphasizes that modernity is a hybrid, incomplete project, shaped as much by collaboration and contingency as by control and mastery.

Bridging Tradition and Innovation: Rethinking Progress

When we say "we have never been modern," it isn't a rejection of progress but an acknowledgment that modernity is not monolithic. Latour's insights remind us that today's technological landscape—from social media ecosystems to climate science models—builds upon centuries of knowledge, experimentation, and cultural negotiation. For instance, the digital revolution didn't emerge in a vacuum; it evolved through decades of scientific inquiry, engineering breakthroughs, and societal adaptation. Understanding this continuity allows us to see innovation not as a radical break, but as an extension of human ingenuity—a modern chapter in an age-old story of discovery and transformation.

Real-World Applications: From Governance to Sustainable Futures

The relevance of Latour's framework extends beyond theory into practical domains. In public policy, recognizing the "modern" as a layered, co-constructed reality helps design inclusive governance models that integrate diverse stakeholder perspectives, from local communities to global scientific networks. In environmental management, Latour's emphasis on relational agency underscores that ecological challenges demand collaborative solutions—bridging science, indigenous knowledge, and community action. These applications illustrate how viewing modernity through a Latourian lens enables more nuanced, adaptive responses to complex societal problems.

The Benefits of Embracing a Continuous Modernity

Embracing the idea that we are perpetually "modern" fosters greater openness to change, resilience in the face of uncertainty, and humility about technological power. It encourages organizations and individuals to see themselves not as masters of nature, but as active participants within interconnected systems. This mindset nurtures innovation rooted in responsibility, enabling sustainable development, ethical AI, and equitable digital transformation. By rejecting rigid definitions of progress, we empower more diverse voices and creative pathways forward.

Looking Ahead: The Future of Modernity in a Post-Latour Era

As we move deeper into the 21st century, the notion that we have never been modern gains even greater significance. Emerging technologies like quantum computing, synthetic biology, and advanced AI are redefining human capabilities and societal structures. Rather than fearing disruption, a Latour-inspired approach invites us to navigate this evolution with awareness and care—recognizing that each innovation carries cultural, ethical, and ecological weight. The future of modernity lies not in rejecting the past, but in weaving its lessons into a more responsive, inclusive, and sustainable global narrative. In this light, "we have never been modern"—but we are continuously becoming, in ways shaped by our choices, connections, and commitments to a shared world.

We Have Never Been Modern: Unpacking Bruno Latour's Revolutionary Critique

Bruno Latour's seminal work, *We Have Never Been Modern* (1991), stands as a cornerstone of contemporary critical thought, challenging deeply ingrained assumptions about modernity, nature, culture, and the very fabric of our reality. More than just a philosophical treatise, it's a call to re-examine our understanding of how we perceive and interact with the world, arguing that the "modern" era, with its supposed separation of the human and non-human, has always been a fiction. This article delves into Latour's provocative thesis, exploring its core arguments, its enduring impact, and its relevance in our increasingly complex contemporary landscape.

The Myth of Modernity: Nature and Culture as a False Dichotomy

At the heart of Latour's argument is the assertion that the defining characteristic of modernity – its supposed bifurcation of reality into two distinct realms, nature and culture – is a fabricated distinction. He argues that modern thinkers, from Descartes onwards, sought to purify our understanding of the world by separating what is objective and universal (nature) from what is subjective and constructed (culture). This separation, Latour contends, has led us down a path of conceptual confusion and ultimately, a misunderstanding of how knowledge and reality are actually produced.

The Work of Purification and the Role of the Modern Constitution

Latour introduces the concept of the "modern constitution," a set of implicit rules and beliefs that govern our understanding of the world. This constitution, he argues, is built on two fundamental operations: purification and translation. Purification, as mentioned, is the act of separating nature from culture, or the non-human from the human. This allows for the creation of objective scientific facts, free from the messy influences of human beliefs and social structures. However, Latour posits that this purification is never truly complete. Instead, it creates a constant tension, a "pre-modern" residue that can never be fully eradicated.

Translation, on the other hand, is the process by which different entities, both human and non-human, are brought into relation with each other. This involves the creation of networks, where ideas, technologies, and social practices are intertwined. Latour uses the term "actants" to refer to any entity, human or non-human, that can effect change in the world. For Latour, the supposed separation of nature and culture prevents us from seeing the intricate web of relations that actually constitute our reality. This perspective challenges the anthropocentric view that dominates modern thought, placing humans at the apex of creation and reducing everything else to mere resources or objects of study.

The Parliament of Things: Reconsidering Non-Human Agency

A key implication of Latour's critique is the need to recognize the agency of non-human entities. In the modern worldview, rivers, mountains, animals, and even technologies are seen as passive elements of nature, devoid of any intention or influence. Latour, however, argues that these entities are active participants in shaping our world and our knowledge of it. They are not simply inert objects to be studied, but rather "partners" in our collective existence. This concept, often referred to as the "parliament of things," suggests that we should listen to and account for the contributions of these non-human actants in our understanding of society and science.

This idea has significant implications for fields like environmentalism and animal rights. If we recognize the agency of nature, our relationship with it shifts from one of dominion to one of co-existence and negotiation. Latour's work, therefore, encourages a more humble and interconnected approach to our planet, moving beyond simplistic binaries of human versus nature.

Critiquing the Modern Condition: The Consequences of False Dichotomies

Latour argues that the modernist project, despite its claims of progress and enlightenment, has led to a series of paradoxes and crises. By attempting to create a world of pure nature and pure culture, we have instead created a messy, hybrid reality that we are ill-equipped to understand or manage.

The Flatness of Being and the Multiplicity of Worlds

Instead of a hierarchical order where humans are at the top, Latour suggests a "flat ontology" where all actants exist on a more equal footing. This doesn't mean that all actants are identical, but rather that their influence and agency are not predetermined by their category (human or non-human). This multiplicity of worlds, where different entities contribute to the making of reality, is a stark contrast to the singular, universal narrative often promoted by modernist science. Understanding this multiplicity is crucial for navigating complex issues like climate change, where the interactions between human actions and environmental systems are paramount.

The Collapse of Distinction: Hybrids and the Post-Modern Condition

Latour provocatively claims that the "modern" era is a misnomer because its supposed distinctions have always been blurred. What we perceive as natural phenomena are often deeply intertwined with human beliefs, technologies, and social structures. Conversely, what we consider cultural constructs are often shaped by the material realities of the world. This leads to the proliferation of "hybrids" – entities that defy easy categorization, such as genetically modified organisms, artificial intelligence, or even the very concept of a virus, which blurs the lines between living and non-living. These hybrids, Latour argues, are not a sign of the failure of modernity, but rather evidence that we have **never** been modern in the way we have understood ourselves to be.

Latour's Legacy and Relevance in the 21st Century

Despite being published decades ago, *We Have Never Been Modern* continues to resonate deeply, offering a powerful lens through which to understand contemporary challenges.

Science and Technology Studies (STS) and Actor-Network Theory (ANT)

Latour's work has profoundly influenced the field of Science and Technology Studies (STS). His development of Actor-Network Theory (ANT) provides a framework for analyzing how scientific knowledge and technological innovations are produced through the complex interplay of human and non-human actors. ANT emphasizes the relational nature of reality and challenges the idea of a purely objective, decontextualized scientific truth. This has led to a deeper understanding of the social and political dimensions of science and technology, moving beyond the traditional view of science as a neutral pursuit of facts.

Environmental Crises and Climate Change

In the face of escalating environmental crises, Latour's critique of the nature-culture divide is more relevant than ever. His emphasis on the agency of non-human entities offers a crucial perspective for understanding the interconnectedness of human societies and the natural world. The concept of the "parliament of things" encourages us to consider the impacts of our actions on ecosystems and to move towards a more collaborative and responsible relationship with the planet. His later work, particularly on the Anthropocene, further develops these ideas, urging us to confront our collective responsibility for shaping the Earth's geological future.

Social and Political Realignments

Latour's challenge to modernist thinking also has implications for our social and political structures. By deconstructing the sharp divide between the human and the non-human, he opens up possibilities for new forms of political organization and ethical consideration. If we recognize the agency of the non-human, our political systems may need to expand to include their interests and perspectives. This could lead to more inclusive and sustainable forms of governance, moving beyond the anthropocentric biases that have often characterized modern political thought.

Conclusion: Embracing the Hybrid and the Non-Modern

Bruno Latour's *We Have Never Been Modern* is not simply an academic exercise; it's a radical reorientation of our understanding of the world. By dismantling the myth of modernity and its rigid distinctions, Latour invites us to embrace the messy, hybrid, and interconnected reality that has always been present. His work encourages us to move beyond simplistic dualisms, to recognize the agency of all actants, and to forge new ways of relating to each other and to the planet. In a world grappling with complex challenges, from ecological collapse to the rapid evolution of artificial intelligence, Latour's insights offer a vital roadmap for navigating the intricate tapestry of existence, reminding us that a truly modern understanding requires us to acknowledge that we have, in fact, never been truly modern.

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Questions & Answers About we have never been modern latour

No	Question	Answer
1	What is Bruno Latour's core argument in 'We Have Never Been Modern'?	Latour argues that the modern separation of nature and society, subject and object, is a myth. He contends that we have always been 'parliamentary beings,' mixing these categories, and that the very idea of a distinct 'modern' epoch is flawed.
2	What does Latour mean by the 'Great Divide'?	The 'Great Divide' refers to the supposed epistemological split in Western thought between the natural world (studied by science) and the social world (studied by humanities and social sciences). Latour believes this divide never truly existed in practice.
3	How does Latour's critique of modernity challenge traditional scientific practice?	Latour suggests that scientific facts are not discovered in pristine nature but are actively constructed through social processes, networks, and technologies. Science is always entangled with human activities and the 'non-human' actors it studies.
4	What are 'hybrids' in Latour's terminology?	Hybrids are the combinations of nature and society that Latour argues are central to our reality but are often ignored or suppressed by modernist thinking. Examples include the mixing of scientific knowledge with political agendas, or technological innovations with social change.
5	Why does Latour believe we need to move beyond 'modernity'?	He argues that clinging to the 'modern' illusion prevents us from understanding the complex, entangled reality we inhabit and makes it difficult to address contemporary crises, which are often a result of these very mixings.
6	What is the role of 'non-humans' in Latour's philosophy?	Non-humans (objects, technologies, animals, natural forces) are not passive background elements but active participants in shaping our reality. Latour emphasizes their agency and their role in forming social and political associations.
7	How does 'We Have Never Been Modern' relate to actor-network theory (ANT)?	The book is a foundational text for ANT, which focuses on how actors (both human and non-human) form networks and collectively shape reality. ANT seeks to trace these associations without privileging human intentionality.
8	What are the implications of Latour's argument for our understanding of climate change?	Latour suggests that climate change is a prime example of a 'hybrid' phenomenon, blurring the lines between natural processes and human actions. Understanding it requires acknowledging the entanglement of scientific data, political decisions, and technological infrastructures.

9	Is Latour saying that science is wrong or biased?	Not necessarily. He's saying that scientific knowledge is always produced within social and material contexts, making it inextricably linked to other human and non-human activities. It's about understanding the 'how' of scientific production, not denying its validity.
10	What is the 'parliament of things' Latour proposes?	It's a metaphorical concept for a political assembly where both human and non-human entities have a voice and influence. It challenges traditional democratic models that typically exclude non-human actors from decision-making processes.

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