

This lecture outlines the key concepts and theoretical practice in the context of economic and cultural globalization. At the start of our historical condition of the third millennium, in an age of global nomadism, mobility defines the location of many subjects. Mobility however does not resolve power differences and other forms of structural inequality and in some ways it even intensifies the ubiquitous nature of these notions, however does not make for consensus about the issues at stake, namely: what exactly are the political and ethical conditions that structure nomadic subjectivity and its multiple forms of mobility?

And what are their implications for critical theorisations, the power relations, and the paradoxes of the third millennium, in an age of global nomadic subject should never be taken as a new metaphor for the human condition, but rather as a cartographic tool that helps us compose materialistic mappings of situated, i.e. embedded and embodied, social positions in an age of global hybridity. A cartography is a reading of the present which fulfils the function of providing both analytic and theoretical tools for critical thought and also creative possibilities of nomadic writing as ethically accountable and empowering.

The English verb 'to err' has largely lost its positive connotations. It no longer invokes wandering, rambling, or roaming, and is now understood negatively in relation to a prescribed path or goal. To be sure, errors are acknowledged to play an important role in the pursuit of knowledge and happiness, but usually only to the extent that their recognition allows for their elimination, correction, and avoidance. Recognizing that a critique of them. How to draw ethical and political cartographies of different modes of mobility is a key issue. Following post-structuralist, post-colonial, and feminist debates on the issue of the 'non-unitary' subject, issues of fragmentation, complexity, and multiplicity have become household names in critical theory. The

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als of productivity, success, goal-orientation, and determination is necessarily paradoxical, the shifting meanings of 'erring' – connoting the violation of norms as well as the activity of

wandering – as a prompt to explore the critical potentials and risks of embracing error, randomness, failure, and non-teleological tempo-

ralities, and to do so across different disciplines and discourses.

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Thinking as a
Nomadic Subject

