

The 'event' has been marked as exceptional and momentous in postwar philosophy and theory. The recent spate of commemorations of May '68 has reiterated that exceptionalism; as period nostalgia, political flashpoint, revolutionary reboot... 'Eventalness' – distinguished by singularity, rupture, the break, the interval, the void, the moment (Patrice Maniglier's identification of '68 with 'le moment philosophique') – coalesces into a grand aporia of the Political. What does it mean to take exception to this exceptionalism of the Political? Félix Guattari's writings on micropolitics and ecosophy answer this by scoring sensate environments: intensities of power and desire; the viscosity of social atmospherics, psychic pulsations, and drives. These sensible materialities blur the sharp outlines of epic turning points that structure theories of the Political, opening up other ways of naming the 'matter' of politics.

Whether it is in small group associations that reorganize socioeconomic relations in the context of labour, education, and care, or the practice of listening, questioning, and struggling to find a voice, (a crucial narrative of feminist consciousness-raising), or in political technologies of destratification that are deployed both right and left, energies are recovered. They emanate from practical, ordinary acts as well as the stuff of decomposition, impasse, obstacle courses of junk and detritus (the ZAD, la zone à défendre at Notre-Dame des Landes). The rich poesis of ecosophy, offering up a micropolitics of densified milieu, environmental déclenchements, and resistant jardinage, lies in the fallows of post-'68; becoming perceptible in the blurred retrospect on 'the event' of '68.

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There is hardly a discipline, field, or discourse within the natural and social sciences nor the humanities that hasn't long been touched and transformed by the notions of milieu, environment, or Umwelt. The recent revival and proliferation of ecological discourses can be understood, at least in part, as a response to the increasingly complete immersion in technologically in-formed environments.

The transdisciplinary impact of these new concepts has not yet been captured, nor is it clear that it can be captured, but while the life sciences play a prominent role in them (having adopted, in the 19th century, concepts from physics and transgressed into the social sciences, for example, as racist discourses and social Darwinism), they don't operate as the leading science in this transformation. Instead, this process appears to be a multidirectional, non-hierarchizable, and errant movement, itself constituting a complex ecology of knowledge.

ERRANS environ/s contemplates aspects of this frequently divergent, potentially errant, and certainly ongoing transformation of not only the sciences or cultures of knowledge, but also cultural and artistic production at large. It will investigate the ways in which an attention to environments can have the effect of dissolving boundaries or making them permeable, questioning clear-cut distinctions, undermining naive ontologies, decentring the subject, folding nature and culture, and producing complex political ecologies attuned to far-reaching entanglements.

An ICI Berlin event in cooperation with  
The American Academy in Berlin

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## Blurring the Event: Micropolitics and Ecosophy, May '68 to the ZAD



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