

The moderns have invented a 'nature' and made it one of their most important political institutions. This talk will revisit this very singular adventure through which a number of local inventions, gestures, and operations, namely within experimental systems, have given birth to a new political force. Disconnecting this nature from the very conditions of its emergence and existence, the moderns have instantiated it as an essential actor within processes of normalization of practices and as a crucial instrument justifying the extension of their impact on all other territories. Today the question then has become the following: How to resist the hegemonic tendencies of this modern version of nature in order to restore space and give back legitimacy to other ways of inhabiting the earth.

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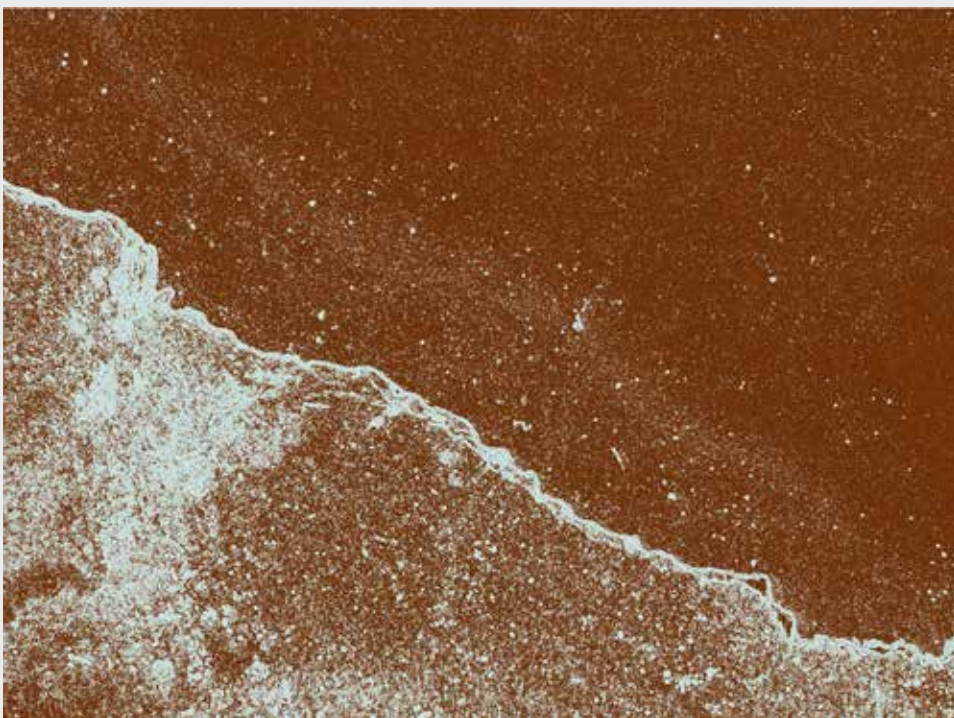
ICI Lecture Series **ERRANS environ/s**

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, decentering the subject, folding nature and culture, and producing complex political ecologies attuned to far-reaching entanglements.

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Nature and Its Others. The Invention of a Political Force