

Sentinel Landscapes and the Arts of Refuge

International conference

Call for papers
> April 15, 2026 : abstract
submission deadline

The interdisciplinary research field emerging from ecological humanities depicts a situation in which the ontology of our relationship with nature is being disrupted, *altered* by the intrusion of new entities and phenomena, and by the resulting change in human modes of perception and action. In particular, the distortions of scale and temporality implied by the notion of the Anthropocene – which are taking shape in the territories of the critical zone –, are eroding our entire relationship with the world. Numerous investigations have thus focused on the now inextricable intertwining of the geological and the historical, the non-human and the human.

With regard to the abundant literature on the Anthropocene, this conference aims to bring together studies, creations, and perspectives around the concept of the “sentinel landscape,” instructing a semiotics of low-noise catastrophe. According to the organizers, this framework would allow us to take a fresh look at feral ecologies, pursue a critical environmental history of the present, map controversies over development and transition, analyze the crisis of habitability in territories exposed to hazards, and open up practical perspectives on the restoration of environments and on forms of landscape and architecture that are attentive to the dynamics of living beings



New Orleans, Lower 9th Ward, Hurricane Katrina Tenth
Anniversary, the 29th of august 2015 ©Matthieu Duperrex

December 10-12, 2026, IMVT, Marseille

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IMVT
Institut
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amU
Aix Marseille Université

IUAR
Institut d'Urbanisme et
d'Aménagement Régional
Aix - Marseille

INAMA
laboratoire de recherche
architecturale et urbaine

larep
laboratoire
de recherche en
projet de paysage

Context

The concept of the **Anthropocene** has been hugely successful in academic circles for the past fifteen years or so, although it remains controversial. It has established itself as a “bridging concept” (Brondizio *et al.* 2016) that creates interdisciplinary links beyond the geological and, above all, stratigraphic perspective (Zalasiewicz *et al.* 2011), beyond the documentation of major biogeochemical cycles by Earth System sciences, or changes in environmental ecology by biodiversity, soil, and geography sciences... The humanities, in particular, saw the emergence of the Anthropocene concept as an opportunity to “reframe Modernity,” its dualisms, its artificial oppositions, and its deadly effects on the contemporary ecological condition. Thus, according to most authors, the upheaval caused by the notion of the Anthropocene should be seen as a questioning of the bifurcation between the natural sciences and the human sciences, and an opening up to more hybrid approaches: the emergence of environmental humanities (Larrère 2015), the re-inscription of geography and history within a geohistory (Cronon 1991), the mapping of the plurality of ontologies or “cosmophanies” within the framework of an anthropology of nature (Viveiros de Castro 2009), the redefinition of “collectives” at work in social action (Latour 2008), the historical and sociological analysis of the genealogy of capitalism (Sloterdijk 2011) or the attempt to provide an anthropological and philosophical explanation of the conflict between “*humans*”, who remain attached to the dualistic paradigm, and “*earthlings*”, who assume, along with other beings, a shared membership of the Earth (Berque 2018)...

The art scene has contributed to this paradigm shift by promoting arts-science-society inquiries, conducting **hybrid creative processes**, and highlighting environmental aesthetics and an anthropology of the senses (Delacourt 2019).

Discussion

However, the notion of **landscape** has been both overused and underused in this theoretical effervescence. Because landscape involves both nature and society, both as a scientific concept and as a category of action in the transformation of the territory, it has often been considered that the conceptualisation of the Anthropocene, as an age of general artificialisation of the environment, was simply a rehash of perspectives long since opened up by geographers and mesologists, even since the very birth of these disciplines. In art history, too, the notion of the “altered landscape” has a long history, dating back well beyond the famous *New Topographics* exhibition (New York, 1975) or *Earth art* (Smithson, 1960), leading to a re-examination of the very origins of the feeling of the sublime (Wat 2017). From this point of view, the emergence of the concept of the Anthropocene is therefore less of a breakthrough than one might think.

On the other hand, the vagueness that surrounds the concept of **landscape** in various languages (English, German, French, Italian, to mention only the European languages in which a theory of landscape has found a historical basis) makes it an awkward or overly generic tool to be of any real analytical interest.

Finally, “landscape” or “paysage” may be widely used in current environmental humanities literature without any attempt to (re)define them; this is particularly the case in Anna Tsing’s articles and books. Philippe Descola, for his part, adopts “landscape” as a naturalistic representation tool – through the window onto the world represented by Renaissance painting, in line with *De Pictura* (Alberti 1435) –, as a prerequisite for his analyses of various ethnographic societies. And in this he follows the theses of Alain Roger and Augustin Berque on the discriminating criteria of the presence or absence of a “civilization of the landscape,” without discussing their limitations.

What’s more, when we turn our attention not to literature but to planning approaches, landscape seems to suffer from a persistent assumption that it is a “unifying” concept, conveying a recognizable identity, capable of interfacing professional, sectoral, and political cultures... As a blunt instrument, landscape is therefore much more often invoked in conservative heritage disputes than in environmental issues. For example, the debates surrounding megabasin projects in France have not taken the landscape dimension into account (Pernet 2024). Some authors even diagnose the ineffectiveness of heritage tools in grasping the ecological changes of the Anthropocene, inviting us instead to turn to the inventory of “**heritage**” that the landscape carries (Tornatore 2024).

Parti-pris

This conference, on the contrary, trusts in the virtues of the concept of landscape to shed light on the current crisis. It proposes to focus primarily on **inquiries** that deal with the inextricable intertwining of the geological and the historical, the non-human and the human, which characterize *altered* landscapes, *ruined* landscapes, *haunted* landscapes, *borderline* landscapes, *multi-species* landscapes, and so on.

The tracking of the ghosts and monsters of the Anthropocene, or feral ecologies, requires admiration and constant care for the **habitability of the soil**, or rather for the traces it contains of past inter-species entanglements with which to connect. This focus on the past or the memory of the territory certainly stems negatively from a mistrust of the Modern futures that created the Anthropocene, but it also relates to the anthropological primacy of **territorialized narratives** over the “grand narratives” of the Anthropocene.

The Anthropocene theory implies that a radical change in perspective is underway, in the sense that Modernity dreamed of future(s), whereas with the Anthropocene, we would be examining the present from the future, which implies a **necropolitics**, that is, dealing with the suspended fossils that we are and dealing with the ghosts that haunt our landscapes, learning to reconcile the living and the dead, and learning to live with **resurgences**.

We live in a “world that contains many worlds,” but also, in the words of Anna Tsing, a world that is “less than one but more than many” (Tsing 2016). Because despite a technosphere that weighs more than the biosphere (Elhacham *et al.* 2020) and extends beyond the Earth’s atmosphere (Zalasiewicz *et al.* 2017), humans do not reign over a “spaceship Earth” (Grevsmühl, 2015).

And yet, across the planet, numerous forces proliferate from feral biology and uncontrollable chemistry around Holocene patches, altered Arcadia (Duperrex 2018), with their tangles of life. Defending these **patches** is now the goal of many “Earth uprisings,” of the overflowing plurality of worlds onto the univocity of the imperialist and colonial One.

The approach here will be to give the concept of **landscape** a prominent place in the analysis of these themes addressed by the ecological humanities, in order to redraw their lines of force. The notion of “**sentinel landscape**” borrows from the meaning given to the sentinel by anthropologist Frédéric Keck in the context of the prevention of zoonoses through specific interactions between humans and non-humans, thanks to a monitoring and alert system, as in the case of avian influenza and the Hong Kong Bird Observers Association (Keck 2010). Like the canary in the coal mine, a sentinel sounds the alarm, sending a signal of recognition when there is danger. Today, as we experience various advanced stages of ecological disaster, but still find it very difficult to provide tangible evidence of this, there are certain territories that are “better equipped” than others to become “sentinels,” alerting us and offering a **semiotics of low-noise disaster**. Coastal areas and mountain landscapes, for example, are on the front lines of what is happening to us, bearing the impact of a number of climatic and geophysical shocks more than others.

The conviction behind this conference is that the landscape, far from being a purely aesthetic object, has become a key operator for a problematized understanding of contemporary space and the crises it is experiencing (Besse 2018). As this conference is taking place forty years after Ulrich Beck’s insightful analysis in the *Risk Society*, we would like to point out that hazards and disasters are more than ever at the center of social issues, while “reflexive modernity” or “technical democracy” is exhausted and inefficient, both as a framework for understanding events and as a mechanism for political and regulatory translation. Therefore, rather than dwelling on this widely shared observation, we propose a **new general framework** for interpreting the crisis of terrestrial habitability from an anthropological perspective that draws on critical zone science (Gaillardet 2022), STS, environmental history, pragmatic philosophy, landscape science and aesthetics, and contemporary art.

Goals

Through the notion of the **sentinel landscape**, which is based on the question of the intensification of regimes of sensitivity (Debaise 2015), the aim is to do justice, on the chorographic side, to the “incommensurable” (Houdart 2015) whose solutions of continuity mark the modern ecumene, and, on the political and existential side, to **alterlives** (Murphy 2017) and inhabitant strategies or “ethnomethods” that choreograph the habitability of altered territories (Gramaglia 2023). But what **refuges** can we imagine when the conditions of land occupation have become the very thing that encourages the emergence of new hazards, amplified all the more because they originate, at the same time as they undermine them, within our infrastructures and artifactual living environments?

Architecture and landscape, in the sense that they are disciplines of planning, cannot avoid an honest and frank description of the tensions between protection and exposure to risk, between retreating into the present of individual consumption and opening up to the potential of collective time (Daniel-Lacombe 2023).

As for landscape sciences, a place of **inquiry and experimentation** on the artifacts that interface between human societies and the dynamics of situated living beings (Brinckerhoff Jackson 1984), they provide a necessary enrichment to the ethics of the connection to the earth and to the interactions between species in their strategies of alliances with the environment. Landscape studies occupy a central place in the framework we propose to articulate, due to their profoundly relational nature and their relationship to the field. The temporal notion they imply takes us back to archaeological landscapes (Rostain 2024), whose remains are clues for projecting the potential of a world in balance with its environment. These legacies are carriers of agency (Hutton 2020), including in terms of foresight and projection, where a poetics of territorialized gesture (Denarnaud 2018) articulates **materialities and environments**.

Suggested topics

- 1. Epistemology of the sentinel landscape as an operational and integrative concept**
- 2. Renewed approach to hazards and risks through the prism of landscape**
- 3. Practices of repair, resilience, and refuge policies**
- 4. Uses of transdisciplinary arts-science-society research, descriptive arts, and contributions of the arts to ecological humanities**

Organization and participation guidelines

The conference will take place at the Institut Méditerranéen de la Ville et des Territoires (IMVT, Marseille) on December 10, 11, and 12, 2026. Most presentations will be in French. The conference will be combined with a film program offered by the Image de Ville festival and a site visit to the industrial port area of Fos-sur-Mer.

Those wishing to participate in the conference must submit, before April 15, 2026, a **summary in French or English of 2,000 to 3,000 characters** (including spaces) of their proposed paper, which must fall within one of the four themes mentioned above. A short bio-bibliography should accompany the submission. The final selection from among the proposals submitted will be made by the members of the scientific committee and the organizing committee by **June 30, 2026**.

Authors whose proposals are selected for the conference must submit an **article of 30,000 characters** (i.e., 5,000 words, or 12 pages) in French or English by **October 15, 2026** (a framework will be provided). This will serve as a basis for a 30-minute presentation, followed by 20 minutes of discussion.

Authors whose proposals are selected for the round tables must submit a **10,000-character article** (i.e., 1,200 words or 6 pages) in French or English before **October 15, 2026** (a framework will be provided).

The journal *La Pensée écologique*, a partner of this conference, will publish an issue featuring some of the conference contributions, following peer review. Other forms of dissemination are being considered.

Practical details

Abstracts should be sent jointly to the conference directors:
e.denarnaud@ecole-paysage.fr &
matthieu.duperrex@marseille.archi.fr

Key dates

- **January 15, 2026:** call for papers
- **April 15, 2026:** receipt of abstracts
- **June 30, 2026:** selection of participants
- **October 15, 2026:** submission of full papers
- **October-November:** distribution of texts and preparation of sessions

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Nota bene

Abstracts are due by April 15, 2026.

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