

Contents

| | |
|--|----|
| Introduction | 1 |
| First Lecture: On the instability of the (notion of) nature | 7 |
| A mutation of the relation to the world • Four ways to be driven crazy by ecology • The instability of the nature/culture relation • The invocation of human nature • The recourse to the “natural world” • On a great service rendered by the pseudo-controversy over the climate • “Go tell your masters that the scientists are on the warpath!” • In which we seek to pass from “nature” to the world • How to face up | |
| Second Lecture: How not to (de-)animate nature | 41 |
| Disturbing “truths” • Describing in order to warn • In which we concentrate on agency • On the difficulty of distinguishing between humans and nonhumans • “And yet it moves!” • A new version of natural law • On an unfortunate tendency to confuse cause and creation • Toward a nature that would no longer be a religion? | |
| Third Lecture: Gaia, a (finally secular) figure for nature | 75 |
| Galileo, Lovelock: two symmetrical discoveries • Gaia, an exceedingly treacherous mythical name for a scientific theory • A parallel with Pasteur’s microbes • Lovelock too makes micro-actors proliferate • How to avoid the idea of a system? • Organisms make their own environment, they do not adapt to it • On a slight complication of Darwinism • Space, an offspring of history | |

- Fourth Lecture: The Anthropocene and the destruction of (the image of) the Globe** 111
- The Anthropocene: an innovation • *Mente et Malleo*
 • A debatable term for an uncertain epoch • An ideal opportunity to disaggregate the figures of Man and Nature • Sloterdijk, or the theological origin of the image of the Sphere • Confusion between Science and the Globe
 • Tyrrell against Lovelock • Feedback loops do not draw a Globe • Finally, a different principle of composition
 • *Melancholia*, or the end of the Globe
- Fifth Lecture: How to convene the various peoples (of nature)?** 146
- Two Leviathans, two cosmologies • How to avoid war between the gods? • A perilous diplomatic project • The impossible convocation of a “people of nature” • How to give negotiation a chance? • On the conflict between science and religion • Uncertainty about the meaning of the word “end” • Comparing collectives in combat
 • Doing without any natural religion
- Sixth Lecture: How (not) to put an end to the end of times?** 184
- The fateful date of 1610 • Stephen Toulmin and the scientific counter-revolution • In search of the religious origin of “disinhibition” • The strange project of achieving Paradise on Earth • Eric Voegelin and the avatars of Gnosticism • On an apocalyptic origin of climate skepticism • From the religious to the terrestrial by way of the secular • A “people of Gaia”? • How to respond when accused of producing “apocalyptic discourse”
- Seventh Lecture: The States (of Nature) between war and peace** 220
- The “Great Enclosure” of Caspar David Friedrich • The end of the State of Nature • On the proper dosage of Carl Schmitt • “We seek to understand the normative order of the Earth” • On the difference between war and police work • How to turn around and face Gaia? • Human versus Earthbound • Learning to identify the struggling territories

| | |
|--|----------------|
| Eighth Lecture: How to govern struggling (natural) territories? | 255 |
| In the Theater of Negotiations, Les Amandiers, May 2015 | |
| • Learning to meet without a higher arbiter • Extension of the Conference of the Parties to Nonhumans | |
| • Multiplication of the parties involved • Mapping the critical zones • Rediscovering the meaning of the State | |
| • <i>Laudato Sí</i> • Finally, facing Gaia • “Land ho!” | |
| <i>References</i> | 293 |
| <i>Index</i> | 315 |