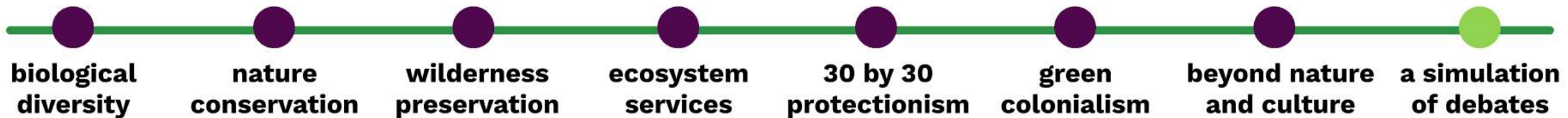




thomas tari

# biodiversity is politics

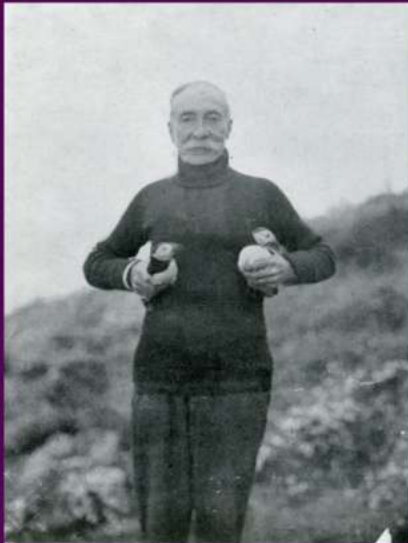
reims, 28 august 2023





# biological diversity

## scientific pioneers and citizen mobilisation



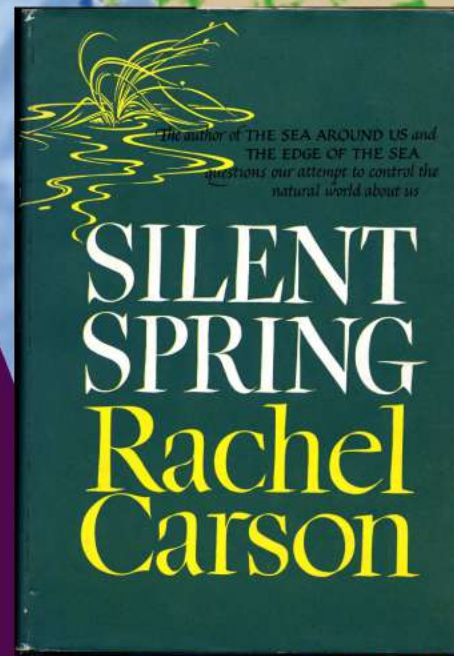
1912



AGIR pour la  
BIODIVERSITÉ

ligue pour la protection  
des oiseaux / league for  
the protection of birds

louis magaud  
d'aubusson and atlantic  
puffins in brittany



## 'Silent Spring' Is Now Noisy Summer

Pesticides Industry  
Up in Arms Over  
a New Book

By JOHN M. LEE

The \$300,000,000 pesticides industry has been highly irritated by a quiet woman author whose previous works on science have been praised for the beauty and precision of the writing.

The author is Rachel Carson, whose "The Sea Around Us" and "The Edge of the Sea" were best sellers in 1951 and



Rachel Carson Stirs  
Conflict—Producers  
Are Crying 'Foul'

fending the use of their products. Meetings have been held in Washington and New York. Statements are being drafted and counter-attacks plotted.

A drowsy midsummer has suddenly been enlivened by the greatest uproar in the pesticides industry since the cranberry scare of 1959.

Miss Carson's new book is entitled "Silent Spring." The

1962

1988



edward o. wilson (1929-2021)





# nature conservation

the international union for conservation of nature (iucn)



protected areas (& other effective area-based conservation measures)



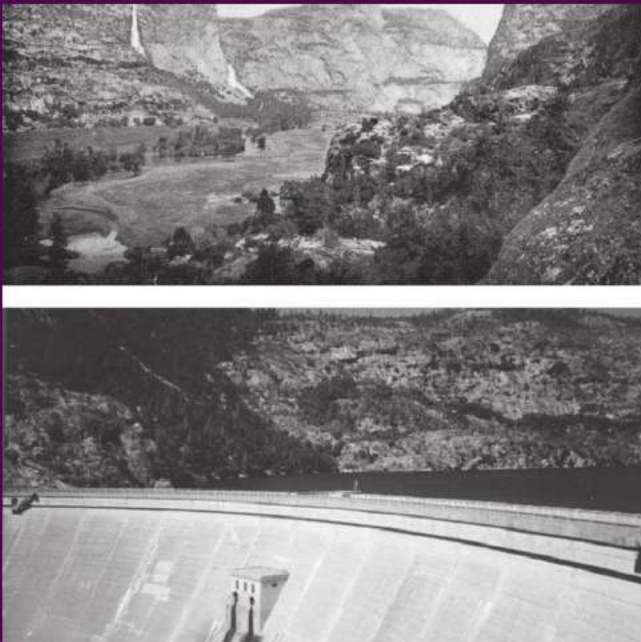
THE CONSERVATION REVOLUTION  
RADICAL IDEAS FOR SAVING NATURE BEYOND THE ANTHROPOCENE  
BRAM BÜSCHER AND ROBERT FLETCHER



# wilderness preservation

cronon, 1995

henry david thoreau:  
"in wildness is the  
preservation of the world"



mainstream  
or 'fortress'  
conservation



## THE TROUBLE WITH WILDERNESS

PRESERVING WILDERNESS HAS FOR DECADES BEEN A FUNDAMENTAL tenet — indeed, a passion — of the environmental movement, especially in the United States. For many Americans, wilderness stands as the last place where civilization, that all-too-human disease, has not fully infected the earth. It is an island in the polluted sea of urban-industrial modernity, a refuge we must somehow recover to save the planet. As Henry David Thoreau famously declared, "In Wilderness is the preservation of the World."

But is it? The more one knows of its peculiar history, the more one realizes that wilderness is not quite what it seems. Far from being the one place on earth that stands apart from humanity, it is quite profoundly a human creation — indeed, the creation of very particular human cultures at very particular moments in human history. It is not a pristine sanctuary where the last remnants of an endangered but still magnificent nature can be encountered without the contaminating taint of civilization. Instead, it is a product of that civilization. As we gaze into the mirror it holds up for us, we may easily recognize that what we behold is nature when in fact we see the reflection of our own longings and desires. Wilderness can hardly be the refuge in our culture's problematic relationship with the nonhuman world. For wilderness is itself a part of the problem.

To assert the uncontestedness of so narrow a place may seem perverse; we tend to conjure up images and emotions that were of the more hauntingly real by having engrained themselves so indelibly in our memories. Remember that the universe of man shrinking out from the base of a great waterfall in the depths of a Swiss, French, or German valley, the dragon coiled upon his perch in the cave of the wizard and the giant toward the sky through a narrow that leaves out of reach. On this, looking out across a desert canyon in the evening, the only sound a lone vulture calling to the darkness, the rock walls dropping away into a chasm as deep that its bottom all but vanishes as you gaze into the under light of the setting sun. Remember the feelings of such moments, and you will know as well as I do that you were in the presence of something irreducibly nonhuman, something profoundly Other than yourself. Wilderness is made of that too.

And yet, what brought each of us to the places where such moments became possible is entirely a cultural invention. For the Americans who first colonized it, wilderness was tied to the myth of the frontier. The historian Frederick Jackson Turner wrote the classic academic statement of this myth in 1893, but it had been part of American thought for well over a century. As Turner described the process, European and European immigrants, in moving to the wild lands of the frontier, shed the trappings of civilization and thereby gained as strongly, an independence and a self-reliance that were the essence of the American character. This may be adapted from "The American Frontier: Toward Reconstructing History," as published by W. W. Norton in 1995.

property that was the essence of American democracy and national character. From this way, wilderness became a place of religious redemption and national renewal, the geographical location for experiencing what it meant to be an American.

Those who celebrate the frontier almost always look backward, envisioning an ideal, simpler world that has disappeared forever. That world and all its structures, Turner said, depended on the land — on wilderness. It is an illusion that the wilderness is an ancient natural park and wilderness areas gained and maintained just as humans shape the landscape through their paths. To protect wilderness was to protect the nation's most sacred myth of origin.

THE DECADES FOLLOWING THE CIVIL WAR SAW more and more of the nation's wilderness areas set aside as wilderness for themselves. The passion for wild land took many forms: numerous camps in the Adirondacks and elsewhere (falsely and erroneously called "sanctuaries" for many years) and the Great Plains, guided by game hunting trips in the Rockies. Wilderness suddenly emerged as the landscape of choice for elite visitors. For them, it was a place of recreation.

In just this way, wilderness came to embody the frontier myth, standing for the wild freedom of America's past and offering to represent a highly attractive natural alternative to the ugly reality of modern civilization. The myth, of course, was that in the process wilderness came to reflect the very civilization it was meant to escape. Even since the 19th century, wilderness has been an activity mostly for well-to-do city folk. Country people generally have been too busy working the land to regard unworked land as their ideal.

There were other issues as well. The movement to set aside national parks and wilderness was followed hard on the heels of the final Indian wars in which the prior human inhabitants of these regions were rounded up and moved into reservations so that nature could truly enjoy the nation that they were seeing their nation in its pristine, original state — in the very morning of God's own creation. Meanwhile, as original inhabitants were kept out by force, their earlier use of the land redefined as inappropriate or even illegal. To this day, for instance, the Blackfoot continue to be accused of "poaching" on the lands of Glacier National Park, in Montana, that originally belonged to them and that were called by treaty only with the proviso that they be preserved to have deer.

The removal of Indians to create an "uninhabited wilderness" remains an unresolved issue and has compromised the American wilderness myth. One of the most striking proofs of the cultural invention of wilderness is in the ongoing process of the history from which it springs. In virtually all its manifestations, wilderness represents a flight from history. Seen as the original garden, it is a place outside time, from which human beings had to be saved before the fallen world of history could properly begin. Seen as the frontier, it is a savage world as the dawn of civilization, whose transformation represents the very beginning of the national historical myth. Seen as sacred space, it is the

BOOK: ROBERT GLENN BELLINGER, OVERLOOKING AMERICA: ADVENTURE, RISKY. WILLIAM ECKSTROM/ROBERT MILLER GALLERY.

if wildness can stop being (just) out there and start being (also) in here, if it can start being as humane as it is natural, then perhaps we can get on with the unending task of struggling to live rightly in the world-not just in the garden, not just in the wilderness, but in the home that encompasses them both.



# ecosystem services

## millennium ecosystem assessment [2001-05]



## a fictitious conservation?

In Kern, Tulare, Fresno, and Madera counties in the San Joaquin Valley of California, citrus growers have planted about 40,000 acres of easy-to-peel seedless varieties of tangerines, clementines, and mandarin oranges. Like many crops—rice, wheat, and maize, for example—these oranges are self or wind-pollinated. If bees cross-pollinate the crop with the pollen of other citrus trees, however, the fruit will develop seeds among other economically undesirable properties. Seeded mandarins fetch only a quarter of the price of unseeded ones.

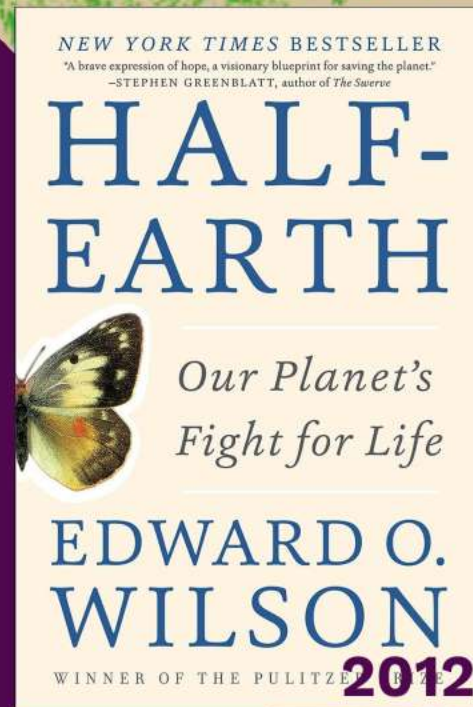
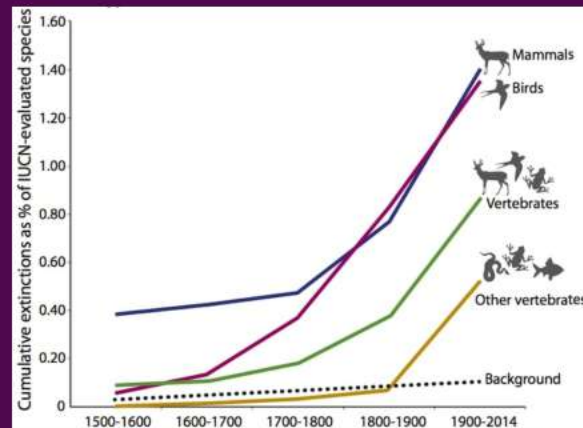
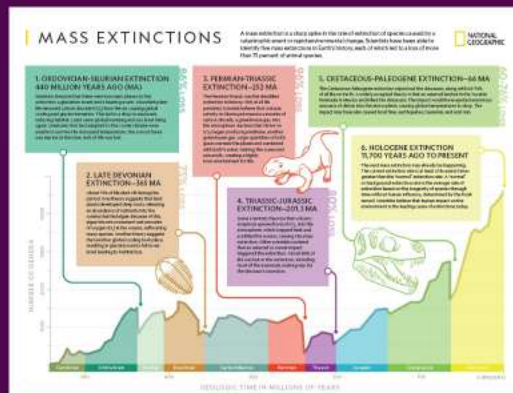
Chris Lange, a mandarin orange grower, lamented that honey bees by pollinating his crop ruin it for anything but juice. "You can't grow the crop for the juice market," he said. "You have to grow for the premium crop or you won't recover your costs." Growers have threatened to take legal action to force bee keepers to remove their hives. "We've coexisted with them, but we don't need them," said Joel Nelson, executive director of Citrus Mutual, a trade association. "Now we're trying to adapt to changing consumer demands, and we're hamstrung"

Mark Sagoff, "The quantification and valuation of ecosystem services", Ecological Economics, 2011



# 30x30, a neo-protectionist perspective?

are we living the 6th mass holocene / anthropocene extinction?



SCIENCE ADVANCES | REVIEW

2019

## SCIENCE POLICY

### A Global Deal For Nature: Guiding principles, milestones, and targets

E. Dinerstein<sup>1\*</sup>, C. Vynne<sup>1</sup>, E. Sala<sup>2</sup>, A. R. Joshi<sup>3</sup>, S. Fernando<sup>1</sup>, T. E. Lovejoy<sup>4</sup>, J. Mayorga<sup>2,5</sup>, D. Olson<sup>6</sup>, G. P. Asner<sup>7</sup>, J. E. M. Baillie<sup>8</sup>, N. D. Burgess<sup>8</sup>, K. Burkart<sup>9</sup>, R. F. Noss<sup>10</sup>, Y. P. Zhang<sup>11</sup>, A. Baccini<sup>12</sup>, T. Birch<sup>13</sup>, N. Hahn<sup>1,14</sup>, L. N. Joppa<sup>15</sup>, E. Wikramanayake<sup>16</sup>

The Global Deal for Nature (GDN) is a time-bound, science-driven plan to save the diversity and abundance of life on Earth. Pairing the GDN and the Paris Climate Agreement would avoid catastrophic climate change, conserve species, and secure essential ecosystem services. New findings give urgency to this union: Less than half of the terrestrial realm is intact, yet conserving all native ecosystems—coupled with energy transition measures—will be required to remain below a 1.5°C rise in average global temperature. The GDN targets 30% of Earth to be formally protected and an additional 20% designated as climate stabilization areas, by 2030, to stay below 1.5°C. We highlight the 67% of terrestrial ecoregions that can meet 30% protection, thereby reducing extinction threats and carbon emissions from natural reservoirs. Freshwater and marine targets included here extend the GDN to all realms and provide a pathway to ensuring a more livable biosphere.

## INTRODUCTION

Nature conservation efforts, like climate change policies, are being reassessed in the midst of a planetary emergency (1). Climate concerns rightly prompted the 2015 Paris Agreement, which has facilitated coordinated global action not only among governments but also among companies, cities, and citizens. Research since then suggests that efforts to stabilize the climate and avoid the undesirable outcomes of >1.5°C warming will require a rapid reduction in land conversion and a moratorium by about 2035 (2). The most logical path to avoid the approaching crisis is maintaining and restoring at least 50% of the Earth's land area as intact natural ecosystems, in combination with energy transition measures (2, 3). Those measures by themselves will likely be

tends to the freshwater and marine realms, with studies pointing to least disturbed wetlands and coastal habitats being superior in their ability to store carbon when compared with more disturbed sites (10, 11).

Opportunities to address both climate change and the extinction crisis are time bound. Climate models show that we are approaching a tipping point: If current trends in habitat conversion and emissions do not peak by 2030, then it will become impossible to remain below 1.5°C (2, 12, 13). Similarly, if current land conversion rates, poaching of large animals, and other threats are not markedly slowed or halted in the next 10 years, "points of no return" will be reached for multiple ecosystems and species (13). It has become clear that be-

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# 30x30

commit to protecting at least  
30% of the planet by 2030

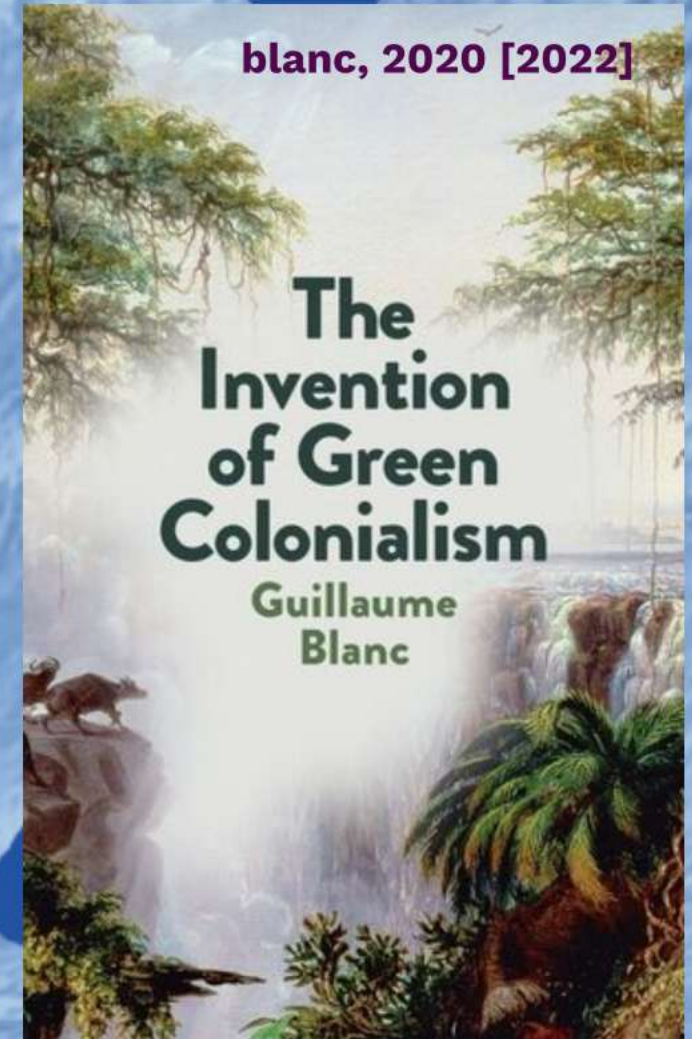
LEARN MORE



# green colonialism

A double process of “dehumanisation” and “naturalisation” of Africa pursued by Unesco, the WWF and the IUCN. It is a “process which involves turning territories into national parks, banning agriculture in these areas, evicting people from their homes and getting rid of their fields and grazing land in order to create a supposedly natural world, in which people are absent”.

“The more Europeans cultivated, exploited and damaged the soil and the wildlife of the tropics, the more determined they were to protect the environment from this destruction... in order to do so, they restricted the rights of ‘local indigenous people’, accused of destroying nature and therefore needing to be removed. And since that time, this dual concept of predation/ protection has continued to shape the global policies of Africa in nature.”

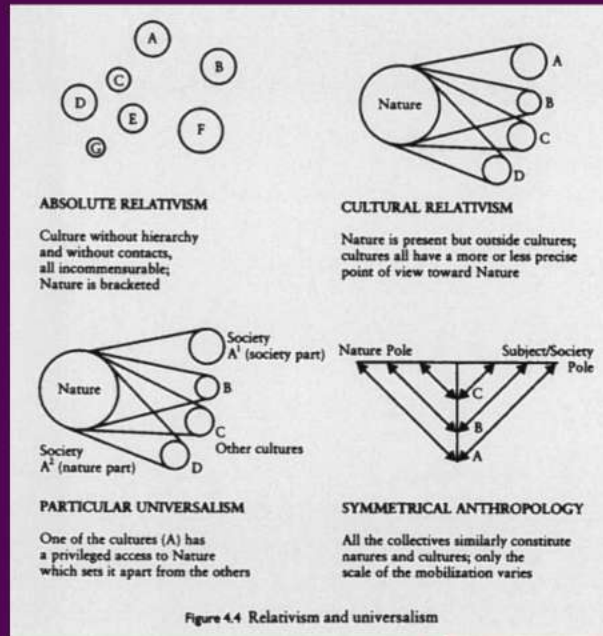
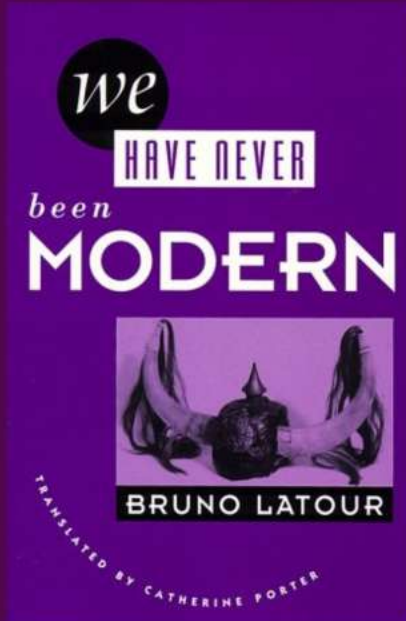




# beyond nature and culture

## perspectives in anthropology

latour, 1991 [1993]



martin, 2016



descola, 2005 [2013]

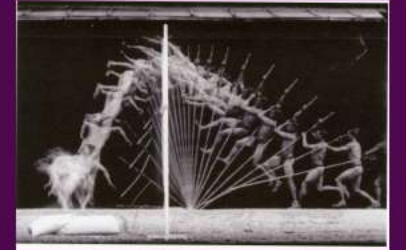
## BEYOND NATURE AND CULTURE

### ontologies of the world

animism: an animated world



naturalism: an objective world



totemism: a divided world



analogism: an entangled world





# a simulation of debates

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[https://controverses.github.io/  
biodiversityispolitics/](https://controverses.github.io/biodiversityispolitics/)

## pedagogical team:

alexis aulagnier  
luigi cerri  
estelle chauvard  
marianne dos reis (le ba)  
isaora rivierez  
clémence seurat  
thomas tari

a pedagogical experience from the  
**centre for the exploration of  
controversies of sciences po**

