Garrard, Greg.Goodbody, Axel.Handley, George.Posthumus, Stephanie. "Notes."
Climate Change Scepticism: A Transnational Ecocritical Analysis. London,: Bloomsbury
Academic, 2019. 245–253. *Bloomsbury Collections*. Web. 25 Apr. 2023. <<http://dx.doi.org/10.5040/9781350057050.0004>>.

Downloaded from Bloomsbury Collections, www.bloomsburycollections.com, 25 April 2023,
23:12 UTC.

Copyright © Greg Garrard, George Handley, Axel Goodbody and Stephanie Posthumus 2019.
Released under a CC BY-NC-ND licence (<https://creativecommons.org/licenses/by-nc-nd/3.0/>).
You may share this work for non-commercial purposes only, provided you give attribution to the
copyright holder and the publisher, and provide a link to the Creative Commons licence.

Notes

Chapter 1

- 1 'Does Demonizing the Other Side Promote Constructive Debate Over Climate Change?' Watts Up With That? 21 April 2016, <https://wattsupwiththat.com/2016/04/21/does-demonizing-the-other-side-promote-constructive-debate-over-climate-change/>. The supposed author of the blog post, Professor G. Cornelis van Kooten, later admitted that he had only drafted the post, and 'left it to another person to rewrite in a journalistic fashion' (personal communication).
- 2 The notion of a 'national literature' is problematic in several respects. One of our aims, discussed below, is in fact to overcome the methodological nationalism of ecocriticism. Nevertheless, we use this phrase throughout the book for the sake of economy.
- 3 See this article for a visualization of party sorting, and a reasoned defence of polarization: Thomas's <https://www.nytimes.com/192017/10/12/opinion/democrats-are-playing-checkers-while-trump-is-playing-chess.html> (accessed on 29 June 2018).
- 4 Over the period during which we were writing this book, moral psychologist Jonathan Haidt set up the 'Heterodox Academy', whose members pledge: 'I believe that university life requires that people with diverse viewpoints and perspectives encounter each other in an environment where they feel free to speak up and challenge each other. I am concerned that many academic fields and universities currently lack sufficient viewpoint diversity – particularly political diversity. I will support viewpoint diversity in my academic field, my university, my department, and my classroom.' Taken from: 'FAQs'. Heterodox Academy, 26 June 2018, heterodoxacademy.org/aboutus/faqs/. <http://heterodoxacademy.org/frequently-asked-questions/>
- 5 According to Stéphane Foucart, journalist for *Le Monde*, the expression 'Flat Earth' alludes to the reliance of the solar radiance theory of global warming (a popular challenger to the greenhouse gas hypothesis, defended by Courtillot and Allègre among others) on a flat earth model. If so, what appears to be a mere slur is actually an erudite criticism.
- 6 <http://scienceblogs.com/pharyngula/files/2014/03/fpsyg-04-00073.pdf>.
For a pro-Lewandowsky account of the controversy: Tania Lombrozo, 'What Do Aliens, Climate Change and Princess Di Have in Common?' *NPR*, 10 December

- 2012, <http://www.npr.org/sections/13.7/2012/12/10/166733644/what-do-aliens-climate-change-and-princess-di-have-in-common>; for a critical perspective: ‘Stephan Lewandowsky’s Slow Motion Psychological Science Train Wreck’, <https://wattsupwiththat.com/2012/09/05/stephan-lewandowskys-slow-motion-social-science-train-wreck/>. Lewandowsky co-authored an account of the ‘War on Science’ to which he has allegedly been subjected: Stephan Lewandowsky et al., ‘The Subterranean War on Science’, Association for Psychological Science, www.psychologicalscience.org/index.php/publications/observer/2013/november-13/the-subterranean-war-on-science.html. For discussion of the third paper in the sequence: <https://www.theguardian.com/environment/climate-consensus-97-per-cent/2015/jul/08/climate-denial-linked-to-conspiratorial-thinking-in-new-study>
- 7 It is helpful to remind the reader of linguistic and cultural differences here. The term ‘réchauffiste’ does not appear in any official dictionary in France (*Le Petit Robert*, *Le Larousse* etc.). Nor is it used by Claude Allègre in his book *L’Imposture climatique* [The Climate Imposture] or by French climate sceptics on their main website *Climato-réalistes*. When the word ‘réchauffiste’ is used online, it most often appears in quotation marks as if to maintain a certain distance with respect to the English term. The extent to which French climate scepticism has or has not taken up strains of Anglophone climate scepticism will be discussed in the fifth chapter.

Chapter 2

- 1 Jesse Oak Taylor states that ‘Wilde’s quip has become a byline for an entire way of thinking about aesthetic experience, and yet those discussions rarely attend to the fact that the fog in question was itself the product of human handiwork, and was acknowledged as such.’ Jesse O. Taylor, *The Sky of Our Manufacture: The London Fog in British Fiction from Dickens to Woolf*, *Under the Sign of Nature: Explorations in Ecocriticism* (Charlottesville; London: University of Virginia Press, 2016), 2.
- 2 Later notable meetings included COP 3 (Kyoto 1997), COP 15 (Copenhagen 2009) and COP 21 (Paris 2015).
- 3 The nickname given to the lower middle-class ex-Labour voter targeted by Blair’s New Labour. The Mondeo is a 1990s model of Ford car (Stone-Lee, Ollie. ‘UK | UK Politics | Who’s the New Mondeo Man?’) <http://news.bbc.co.uk/2/hi/4119695.stm>
- 4 A TV talent show.
- 5 A popular British term for the 2000s. ‘Nought’ is zero in the UK.
- 6 Cited at <http://publicinterest.org.uk/no-pressure-an-ill-advised-piece-of-climate-communication/> (accessed on 29 June 2018).

- 7 Roger Bate acknowledges support from 'the Charles G. Koch Charitable Foundation' enabled him to work as 'an Environmental Research Associate at the Competitive Enterprise Institute' (8), a prominent American CTT.
- 8 North acknowledges financial support from the chemical company ICI, and access to their archives, but emphasizes that his conclusions are unaffected by the relationship. *Life on a Modern Planet* defends the chlorine industry against the Greenpeace campaign, but is also critical of ICI's efforts to discredit scientific evidence showing that CFCs degrade stratospheric ozone.
- 9 A longer open-access version is here: http://www.jri.org.uk/resource/CritiqueOf_AppealToReason.pdf (accessed on 29 June 2018).
- 10 'Elf and safety' is 'health and safety' pronounced with a comic 'working class' accent.
- 11 There have been some *ad hominem* criticisms of Peter Taylor, which draw attention to his presentations and writings on astral travelling and shamanism. For example, his 'Shamanic view of climate change' presented to the Avalon Rising festival can be seen here: <https://www.youtube.com/watch?v=xzzwtLwIF3k> (accessed on 29 June 2018). Unlike Foster, however, Taylor's questionable views impinge very little on the position articulated in *Chill*.

Chapter 3

- 1 In the only detailed comparative study about media coverage of climate change and the formation of policy in Germany and France, (Aykut) Stefan Aykut notes that articles in the German press have tended to adopt a uniformly alarmist tone, contrasting with debate in France, where the debate has been more open to scepticism, but less emotionally loaded.
- 2 See Sloterdijk. The entire 90-minute programme can be viewed on YouTube at <https://www.youtube.com/watch?v=GBG6YCLtGvM>.
- 3 Götz Warnke had already presented a psychoanalytic study in 1998 diagnosing a depressive-hysterical basis of green ideology in Germany.
- 4 Gärtner went on to publish *Öko-Nihilismus. Eine Kritik der politischen Ökologie* (Eco-Nihilism: A Critique of Political Ecology, 2007) and *Öko-Nihilismus 2012: Selbstmord in Grün* (Eco-Nihilism 2012: Suicide in Green, 2012).
- 5 The books which Hans von Storch has published with Nico Stehr (*Climate and Society: Climate as Resource, Climate as Risk*, 2009) and Werner Krauß (*Die Klimafalle. Die gefährliche Nähe von Klimapolitik und Klimaforschung*) are further helpful sources of information. See also Bilanzic and Soentgen on a critical study of the German discourse of climate scepticism which is being conducted at the University of Augsburg's Wissenschaftszentrum Umwelt (Centre for Environmental Science).

- 6 See <http://www.sueddeutsche.de/wissen/alternative-fuer-deutschland-die-anti-wissenschafts-partei-1.2930329>.
- 7 The same applies to German film, if *The Day After Tomorrow* (2004) can be counted as German – while it was made in Hollywood, the director (Roland Emmerich) was German, and the story has been described as typically German in critiquing consumer society, and especially energy profligacy.
- 8 The radical ‘-gethüm’ only exists in ordinary German in the negative form, as ‘Ungethüm’, meaning ‘monster’, ‘beast’ or ‘behemoth’. However, ‘Gethüm’ is occasionally found, used humorously as a term for an attractive or benevolent monster. Here it implies positive enormity.

Chapter 4

- 1 Oreskes and Conway and Riley E. Dunlap, ‘Climate Change Skepticism and Denial: An Introduction.’ *American Behavioral Scientist* 57 (6) 2013: 691–698 and Riley E. Dunlap and Aaron M. McCright, ‘Organized Climate Change Denial’, in *The Oxford Handbook of Climate Change and Society*, ed. John S. Dryzek, Richard B. Norgaard, and David Schlosberg (Oxford: Oxford University Press, 2011), 144–160.
- 2 As Conway and Oreskes note, ‘In 1989 – the very year the Berlin Wall fell – the Marshall Institute [previously dedicated to fighting the Cold War] issued its first report attacking climate science. Within a few years, they would be attacking climate scientists as well’ (186).
- 3 See <http://www.creationcare.org/> and <http://www.republicen.org/> (accessed on 29 June 2018).
- 4 See also Katherine Hayhoe’s dissection of this research and its implications for strategies of communication about climate change (2015).
- 5 For background on the Alliance, see <http://cornwallalliance.org/2017/02/the-making-of-the-cornwall-alliance/> (accessed on 29 June 2018).
- 6 See my essay ‘Anthropocentrism and the Postsecularity of the Environmental Humanities: Aronofsky’s *Noah*’, forthcoming in *Modern Fiction Studies*.
- 7 This quote is taken verbatim from the YouTube clip, which is an edited adaptation of a passage from *Jurassic Park*, pp. 411–413.

Chapter 5

- 1 All translations are my own unless otherwise stated.
- 2 Skipping over one hundred years of French history does not mean that no ecological thinking occurred during this time. More complete histories of

French *éco-pensée* [eco-thought] can be found in Roger Cans's *Petite Histoire du mouvement écolo* (2006) [Short History of the Eco-Movement], Kerry Whiteside's *Divided Natures: French Contributions to Political Ecology* (2002), and Jean-Paul Deléage's *Une histoire de l'écologie* (1994) [A History of Ecology].

- 3 For an excellent analysis of early conservation policies in France, see Caroline Ford's work that explains: (1) the emphasis on *patrimoine culturel* [cultural heritage] in France rather than wilderness and (2) the use of the American model to create national parks in French colonies, for example, the establishment and management of *réserves naturelles* [nature reserves] in Algeria.
- 4 The rise of anti-ecological attitudes in the early 1990s in France coincides with the increasing attention given to environmentalism both nationally and internationally. It was clear that ecology was becoming a subject to be taken seriously: environmental journalism was taking up more and more space in newspapers like *Le Monde*, nature shows like Nicholas Hulot's *Ushaïa* were regularly aired on television, and intellectuals were focusing on environmentalist discourse as a serious, scholarly topic, with Pierre Lascoumes's *L'Éco-pouvoir. Environnements et politiques* (1994) [Eco-power. Environments and Politics] being one of the most notable such studies at the time.
- 5 See, for example, Denis Chartier and Estienne Rodary's assessment of Ferry's book as playing into 'a fear of globalization and cultural upheaval' and shoring up 'a certain pride in French ideas' (553–54; italics in the original).
- 6 In addition to the work of Catherine Larrère, see the recent publications of philosophers Hicham-Stéphane Afeissa (*La Fin du monde et de l'humanité. Essai de généalogie du discours écologique* (2014) [The End of the World and Humanity. Essay on the Genealogy of Ecological Discourse], *Éthique de l'environnement – Nature, valeur, respect* (2007) [The Environmental Ethic – Nature, Value, Respect], *Portraits de philosophes en écologistes* (2012) [Portraits of Philosophers as Ecologists]) and Émilie Hache (*Écologie politique, Cosmos, communautés, milieux* (2012) [Political Ecology, Cosmos, Communities, Places], *Ce à quoi nous tenons. Propositions pour une écologie pragmatique* (2011) [That to Which We Hold Dear. Proposals for a Pragmatic Ecology]).
- 7 One of the main themes of Allègre's book is his proposal to replace a 'false ecology', that only argues about climate change and CO₂ emissions, with a 'true ecology', that is concerned with 'real' environmental problems such as water and air quality in developing countries.
- 8 I prefer Aykut et al.'s carefully contextualized sociological analysis to general surveys of public attitudes towards climate change in France. But for those interested in statistics, Toussaint Nothias and James Painter's 'Country Result: France' in *Climate Change in the Media: Reporting Risk and Uncertainty* (2013) is a good place to start. They note that in 2009, 81 per cent of the French public agreed that climate change was a serious threat, and in 2012, 69 per cent agreed that climate change had been proven by science (93).

- 9 It might be more accurate to say that the National Front has no consistent position on environmental issues. Its leader, Marie le Pen, has strongly opposed fracking while also describing those who resist this kind of economic development as having “une vision d’âge de pierre” [‘a view from the Stone Ages’] (Chapelle, “Municipales”). French climatologist Valérie Masson-Delmotte maintains that the National Front is simply “climatosceptique non-revendiqué” [‘covertly climate sceptic’] (Chapelle, “Les Nouvelles Figures”).
- 10 In their study of climate scepticism in Sweden, Jonas Anshelm and Martin Hultman speculate on the prevalence of male voices in this debate: ‘Understanding Climate Sceptics in terms of a threat to their masculinity may therefore broaden the debate regarding environmental politics and gender policies’ (116). Whether older French scientists defend climate scepticism as a way of bolstering their masculinity is beyond the scope of my study. It can however be noted that climate scepticism in general is dominated by male voices.
- 11 Although Ewald’s climate scepticism is an interesting case, I will not discuss it elsewhere in the chapter. As Michel Foucault’s former assistant in the 1970s and currently the overseer of his literary estate, Ewald is deeply immersed in post-structuralist thought and extremely critical of science as an apparatus of power. He defends Allègre on these grounds: climate change has been raised ‘au rang d’un dogme incontestable, plaçant tout sceptique en situation d’excommunication’ (‘Apologie de Claude Allègre’ n.p.) [‘to the level of uncontested dogma, placing sceptics under the ban of excommunication’].
- 12 Painter and Ashe (2012) show peaks in the French media’s coverage of climate scepticism first in 2007 and then again in 2010.
- 13 Foucart’s analysis of climate scepticism in France has been the more popular of the two rebuttals. It has since been republished in Folio version as *L’Avenir du climat. Enquête sur les climato-sceptiques* (2015) [The Future of Climate. An Inquiry into Climate Scepticism].
- 14 According to Foucart, the internet has served as both ‘importateur’ [‘importer’] and ‘incubateur’ [‘incubator’] for climate scepticism in France (‘La Blogosphère’).
- 15 See Emily Eakin’s article, ‘The Gallic Gadfly’, that includes an excellent critique of the English translation of Bruckner’s book, *The Fanaticism of the Apocalypse*. Eakin nicely highlights Bruckner’s ‘aphoristic eloquence and affinity for paradox’ and clearly explains his position as a ‘conservative liberal’ (n.p.).
- 16 In *Au temps des catastrophes. Résister à la barbarie qui vient* (2009) [translated into English as *In Catastrophic Times: Resisting the Coming Barbarism*], Isabelle Stengers predicts exactly the kind of traditional humanist politics that Bruckner embraces in his 2011 book: ‘Those who have set up camp in the position of the guardians of reason and progress will certainly scream about irrationality. They will denounce a panicky regression that would make us forget the “heritage of the Enlightenment,” the grand narrative of human emancipation shaking off the yoke of transcendences.

Their role has already been assigned. After having contributed to skepticism with regard to climate change (think of Claude Allègre), they will devote all their energy to reminding an always credulous public opinion that it must not be diverted, that it must believe in the destiny of Man and in his capacity to triumph in the face of every challenge. Concretely, this signifies the duty to believe in science, the brains of humanity, and in technology, in the service of progress' (48; qtd. from the 2015 English translation).

- 17 Research director at the CNRS and professor at Paris's *École Polytechnique*, Godard has been particularly harsh in his critique of climate scepticism in France.
- 18 Hulot founded the Ushaia Foundation in 1990, convinced five of twelve presidential candidates to sign his *Pacte écologique* [Ecological pact] in 2007, and was appointed minister of Ecological and Solidary Transition in 2017. But his detractors call him the *éco-Tartuffe*, a derogatory term I will explain later in the chapter.
- 19 See my earlier point about *faucheurs volontaires d'OGM* [volunteer GMO reapers] who destroy swaths of GMO plants and are often fined and even imprisoned for their actions. I had the pleasure of meeting Jean-Pierre Lebrun, a *fauteur volontaire* and member of *Semences paysannes*, at *La Haute herberie*, an activist theater-farm, in Pouancé, France in May 2015. He spoke at length about successful local resistance to multinationals like Monsanto.
- 20 See *Génération Cobaye*'s collection of humorous YouTube videos such as 'Comment le pétrole a niqué notre libido' ('How oil screwed up our libido') that aim to raise awareness about environmental issues without playing on fears of future apocalypse. In comparison, websites like climate sceptic Duran's *La Pensée unique* are content heavy with unreadably long chunks of text broken up by dated gif animations.
- 21 This tactic is also used by writers whose main objective is to denounce the falsified science behind climate scepticism. Environmental journalist Stéphane Foucart begins his book *Le Populisme climatique* [Climate Populism]: 'Cette histoire est celle d'intérêts industriels et contrariés et des efforts faits par plusieurs entreprises pour discréditer la science [...] C'est aussi une histoire qui s'écrit principalement sur les nouveaux médias, et Internet joue un rôle crucial' (Kindle, loc. 4 per cent) ['This is a story about frustrated industrial interests and efforts made by such companies to discredit science [...] It's also a story written largely by new media and in which the Internet plays a key role.']
- 22 An obvious counter-example is Allègre's book that reads like the transcript of an interview and feels at times quite hastily put together.
- 23 This trope is overused by climate sceptics and environmentalists alike. For a sample of titles, see Claude Allègre's *L'Imposture climatique* (2010), Jean-Louis Butré's *L'Imposture. Pourquoi l'éolien est un danger pour la France* (2008) [The Imposture. Why Wind Turbines Are a Danger for France], Pierre Kohler's *L'Imposture verte* (2002) [The Green Imposture], Christian Laurut's *L'Imposture écologiste* (2011) [The Imposture of Ecologists], Gil Rivière-Wekstein's *Abeilles: l'imposture écologique*

- (2006) [Bees: The Ecological Imposture]; on the environmentalist side, see Sylvestre Huet's *L'Imposteur, c'est lui* (2010) [The Imposter, It's Him] and Corinne Lepage's *De l'écologie. Hors de l'imposture et de l'opportunisme* (2003) [Ecology. Away From Imposture and Opportunism].
- 24 Unsurprisingly, Galileo's name often comes up in climate sceptic texts (see Chapter 7). Allègre refers to him on multiple occasions, but denies the interviewer's direct comparison, while Rittaud concludes his book by describing the 'sceptics pantheon' in which scientists like Galileo can be found, then adding that he will probably never rise to such heights.
 - 25 I'm following a different line of argumentation here than the one adopted by environmental journalist Sylvestre Huet, who counters Allègre's attack by calling him out as the duper in *L'Imposteur, c'est lui* (2010) [The Imposter, It's Him]. Even though Huet corrects many of Allègre's false affirmations, he does not address the pitfalls of this recursive practice of calling out the duper; there is always someone else to assert that his truth claims are more accurate, more authoritative, more true.
 - 26 There have been a handful of popular *romans d'anticipation* [speculative novels] in which climate change serves as a background to the main action of the plot: Michel Houellebecq's *La Possibilité d'une île* (2005) [translated into English as *The Possibility of an Island*], Éric Chevillard's *Sans l'orang-outan* (2007) [Without the Orangutan], and Jean-Christophe Rufin's *Globalia* (2004). Less widely read novels that tackle the problem of climate change directly include Julien Blanc-Gras's *Paradis (avant liquidation)* (2014) [Paradise (Before Liquidation)] and Jean-Marc Ligny's eco-thriller *Aqua*TM (2004).
 - 27 These short pieces have been published in the collection *Du souffle dans les mots: Trente écrivains s'engagent pour le climat* (Paris, Éditions Arthaud, 2015) [Breath/Inspiration in Words: Thirty Writers Commit to Climate].
 - 28 Even if global warming has not given rise to a new literary genre in France, examples of pro-ecological sentiment can be found in French literature dating back to Rousseau and Montaigne. For an overview, see my co-edited collection with Daniel Finch-Race, *French Ecocriticism: From the Early Modern Period to the Twenty-First Century* (2017).
 - 29 See for example Dominique Noguez's book *L'Arc-en-ciel des humours* (2000) [The Humour Rainbow] that describes black humour as scandalous, macabre, and unfettered by social convention. According to Walter Redfern, "black humour can house both arrogance and a strong sense of the futility of your endeavours" (119); it is meant to provoke and retaliate.
 - 30 In a 2011 interview about the Fukushima disaster, *Le Monde*'s journalist Raphaëlle Rérolle asks Gran how literature can respond to catastrophe. Gran answers: 'Si elle peut donner du goût à la vie, ce serait déjà pas mal. Il ne faut pas lui demander davantage' (n.p.) ['If it adds flavour to life, that already would be not too bad. One shouldn't ask for more.']

- 31 Some of the short pieces in the collection *Du souffle dans les mots* experiment with non-human perspectives such as Éric Chevillard's 'Rapport parlementaire' [Parliamentary Report] that is spoken by a group of imaginary *animot* to a committee of humans (*à la Kafka*) and Frédéric Boyer's verse poem that adopts the voice of planet earth to say goodbye to the human species. But no book-length fictional work in French about climate change has adopted a non-human perspective (that I know of).
- 32 Painter, Kristiansen, and Schäfer explain that *Huffington Post* was the one exception. Its sites in English, French, German and Spanish reported on multiple environmentally related issues during the Paris climate change summit.

Chapter 6

- 1 In France, climate scepticism emerged within the halls of the *Académie des sciences*, ushered in by esteemed geologist and politician Claude Allègre and volcanologist Vincent Courtillot.
- 2 STS scholars typically distinguish between the *practice* of the sciences (or 'science in-the-making'), which they study with great interest and respect, and the *use* of an idealized version of 'Science' (Latour capitalizes it in this form) to circumvent debate. The latter has also been called 'scientism' (Brian Wynne, 'When Doubt Becomes a Weapon', *Nature* 466.7305 (2010)) and 'scientization' (Myanna Lahsen, 'Climategate: The Role of the Social Sciences', *Climatic Change* 119.3–4 (2013)). We use Steven Yearley's term 'scientification' (Steven Yearley, *Sociology, Environmentalism, Globalization: Reinventing the Globe* (Thousand Oaks, CA; London: SAGE Publications, 1996)).

Chapter 7

- 1 See 'Genetic Engineering', *GREENPEACE New Zealand*, <https://www.greenpeace.org/archive-international/en/campaigns/agriculture/problem/genetic-engineering/>; and National Academies of Sciences. 'Genetically Engineered Crops: Experiences and Prospects'. *National Academies Press: OpenBook*, 17 May 2016, <https://www.nap.edu/resourceresourcecatalogresource/23395/GEGEgenetically-engineeredGE-crops-experiences-and-prospects.report-brief.pdf>
- 2 <https://www.theguardian.com/environment/climate-consensus-97-per-cent>
- 3 Fans of comic science fiction writer Douglas Adams will enjoy John Adams's dismissal of IAMs as 'Vogon economics' (173).