

La Nature, par définition, n'a rien à dire ; elle est et restera silencieuse. Pourtant, l'homme l'a toujours couverte d'intentions. Adulée ou redoutée – mais s'agit-il de la même Nature ? – cette Nature, qui nous environne et nous domine, est aussi une ressource permettant de répondre à des besoins – mais, selon les lieux et les époques, s'agit-il des mêmes besoins et mêmes populations ? Et l'idée de nature, à travers le désir de nature, rejoint-elle celle de bien-être, d'équilibre à retrouver, de qualité de vie à maintenir ou à reconquérir ?

Répondre à ces questions, c'est inviter le lecteur au voyage : voyage au cœur des lieux de nature, au cœur des cultures humaines, peut-être même voyage au cœur de l'homme lui-même ! D'un continent, d'une époque et d'une culture à l'autre, ce voyage suit les rythmes de la nature – les saisons, les cycles de vie, les bouleversements séculaires ou brutaux... – tout autant que les rythmes des hommes : celui de leurs pas quand la nature les déplace, de leurs croyances, de leur quête de subsistance pour eux-mêmes ou leurs troupeaux, celui de l'élaboration planifiée ou non de leurs cadres de vie.

Du Sahara au Japon, des parcs naturels nord-américains aux jardins monastiques français, en compagnie des marcheurs de l'Himalaya ou des pasteurs transhumants de Laponie, le lecteur plongera au cœur des polémiques entre admirateurs et ennemis de la grande faune sauvage : il méditera sur la condition humaine dans une Nature qui est, certes, la résultante de quatre milliards d'années d'histoire de la Terre, mais qui est aussi, et peut-être même avant tout, une construction aux multiples facettes, reposant sur les perceptions et représentations, sur les imaginaires et les cultures.

**Sylvie Guichard-Anguis** est géographe et japonologue, chercheur au CNRS. Elle travaille sur la culture du voyage au Japon.

**Anne-Marie Frérot** est géographe, spécialiste du Sahara et du Sahel, professeur émérite à l'Université François Rabelais de Tours. Elle travaille sur les perceptions et imaginaires de l'espace.

**Antoine Da Lage** est géographe, maître de conférences à l'Université Paris 8. Il s'intéresse aux relations entre sociétés et nature.

Tous trois appartiennent au laboratoire de recherche Espaces, Nature et Culture (ENeC), CNRS et Paris 4-Sorbonne.



# Natures Miroir Des Hommes

**Louis-Claude de Saint-Martin**



## Natures Miroir Des Hommes:

*Natures* Collectif Collectif, 2016      *Natures*, 2014-07-01 La Nature par d finition n a rien dire Elle est silencieuse Pourtant l homme l a toujours couverte d intentions Cette nature qui nous environne et nous domine r pond aussi nos besoins Mais selon les lieux les poques s agit il des m mes besoins et m mes populations Cette probl matique invite le lecteur au voyage voyage au coeur des lieux de nature au coeur des cultures humaines peut tre au coeur de l homme lui m me La condition humaine dans la Nature est une construction aux multiples facettes reposant sur les perceptions les repr sentations sur les imaginaires et les cultures      **Nature et progrès** Pierre Lagayette, 2006      **Le Miroir sans tache, enrichy des merveilles della nature dans les miroirs, rapportées aus (sic) effets de la grace... par le R. P. Ioseph Filere...(Ep. déd. à François Adhémar du Monteil de Grignan)** Joseph Filere, 1636      **Conceptions et représentations de l'extraordinaire dans le monde antique** Olivier Bianchi, Philippe Mudry, Olivier Thévenaz, 2004 Toute recherche de savoir na t d un tonnement et d une admiration insatiabes devant les miracles de la nature Que sont ces mirabilia qui occupent une telle place dans le monde antique grec et romain Que sont ces artifices naturels d clencheurs de m taphores catalyseurs d imaginaire stimulateurs de curiosit scientifique Quelle conception du monde r v lent ils En quoi sont ils repr sentatifs de cette poque imp riale qui les a tellement c l br s Quels sont leurs fonctions et leurs effets dans la rh torique litt raire Comment s int grent ils aux discours historique scientifique ou philosophique sur lesquels nous projetons si volontiers nos crit res modernes de causalit rationnelle Se pencher sur l extraordinaire aux premiers si cles de notre re ce n est pas seulement chercher d couvrir un reflet des cultures antiques C est aussi trouver un miroir de nos propres soci t s qui nous invite r fl chir sur les cat gories de notre pens e Ce volume rassemble les communications pr sent es lors du colloque organis en mars 2003 sur le th me des mirabilia par l Institut d Arch ologie et des Sciences de l Antiquit de l Universit de Lausanne dans le cadre du r seau th matique Le ph nom ne litt raire aux premiers si cles de notre re qui r unit les Universit s de Lausanne Lille 3 Perpignan Picardie Trieste et Cracovie      La Nature divine de l'homme - ,      **L'ancien monde et le christianisme** Edmond de Pressensé, 1887      Oeuvres Majeurs: De l'esprit des choses. Controverse avec Garat (2 v.) Louis-Claude de Saint-Martin, 1975      Histoire des trois premiers siècles de l'Eglise chrétienne Edmond de Pressensé, 1887      **Histoire des trois premiers siècles de l'église chrétienne: sér. L'ancien monde et le christianisme. 2.éd. 1889** Edmond de Pressensé, 1889      **Histoire des trois premiers siècles de l'Eglise chrétienne** Edmond Dehault de Pressensé, 1889      **Dieu, la nature et l'homme, ou le triomphe de la religion chrétienne** , 1823      **Dieu, la nature et l'homme, ou, Le triomphe de la religion chrétienne** Baillot de Saint-Martin, 1823      **Membralité écologique des êtres dans la théologie chrétienne et dans la pensée bantoue** Paulin Monga Wa Matanga, 2010 Annotation La probl matique cologique mondiale d fie l homme et son action La destruction de l environnement qui s accentue laisse poser une question de fond celle de savoir comment l homme peut s y prendre pour garantir sa vie pr sente et future car les cons quences n fastes qui d

coulent de cette destruction se r percutent sur l homme lui m me et hypoth quent son avenir L auteur propose ce que l homme se comprenne nouveau comme essentiellement un tre membre qui vit en interaction avec d autres tres dont il doit tenir compte Un peu la mani re du corps humain compos de plusieurs membres qui maintenus en quilibre constituent un homme en bonne sant ainsi l homme doit il soigner ses relations avec Dieu avec son semblable et avec la nature Pour bien comprendre cette triple relation des tres l auteur interroge la tradition chr tienne et la pens e bantoue pour en d celer les l ments fondateurs et justificateurs de cette membralit des tres Cela tant l homme doit quilibrer son action et mod rer ses ambitions pour bien g rer ses rapports avec son environnement humain et infrahumain Pour y parvenir l auteur propose une thique celle de la temp rance Gr ce l exercice de la temp rance l homme peut esp rer organiser sa vie de fa on durable Cela vaut pour des pays de l Afrique subsaharienne qui veulent se reconstruire aussi bien pour ceux qui sont d j avanc s et cherchent maintenir leur niveau de d veloppement

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