

The crisis and belief

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Abstract | Why is it so difficult to mobilize against climate change which poses an imminent and radical danger to humanity? This article analyses the vicious circle between indifference to climate change and the search for happiness proposed by consumerism and capitalist greed. The ecological awareness that is being formed against this state of affairs. It is increasingly visible that the solution to local problems depends on the global solution. To fight the political-economic powers that are destroying the planet, it is necessary to believe that another world is possible. How to characterize this belief on Earth, which is neither religious nor scientific nor ideological? How many mutations has it gone through and will it have to go through? The other world is after all this one – Earth-, and it is right here, in the utmost urgency of life, that we will find the reasons we have to give ourselves. Believing in the world is believing in the body.

KEYWORDS:

Climate change. Belief on Earth. Extinction of life.

A crise e a crença

Resumo | Why is it so difficult to mobilize against climate change which poses an imminent and radical danger to humanity? This article analyses the vicious circle between indifference to climate change and the search for happiness proposed by consumerism and capitalist greed. The ecological awareness that is being formed against this state of affairs. It is increasingly visible that the solution to local problems depends on the global solution. To fight the political-economic powers that are destroying the planet, it is necessary to believe that another world is possible. How to characterize this belief on Earth, which is neither religious nor scientific nor ideological? How many mutations has it gone through and will it have to go through? The other world is after all this one – Earth-, and it is right here, in the utmost urgency of life, that we will find the reasons we have to give ourselves. Believing in the world is believing in the body.

PALAVRAS-CHAVE:

Alterações climáticas. Crença na terra. Extinção da vida.

La crisis y la creencia

Resumen | ¿Por qué es tan difícil movilizarse contra el cambio climático que representa un peligro inminente y radical para la humanidad? Este artículo analiza el círculo vicioso entre la indiferencia ante el cambio climático y la búsqueda de la felicidad propuesta por el consumismo y la codicia capitalista. La conciencia ecológica que se está formando frente a este estado de cosas. ¿Cada vez es más visible que la solución a los problemas locales depende de la solución global. Para luchar contra los poderes político-económicos que están destruyendo el planeta, es necesario creer que otro mundo es posible. Cómo caracterizar esta creencia en la Tierra, que no es ni religiosa ni científica ni ideológica. ¿Cuántas mutaciones ha atravesado y tendrá que atravesar? El otro mundo es después de todo éste, la Tierra, y es aquí mismo, en la máxima urgencia de la vida, donde encontraremos las razones que tenemos para darnos. Creer en el mundo es creer en el cuerpo.

PALABRAS CLAVE:

Cambio climático. Creencia en la Tierra. Extinción de la vida.

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What approach has no name. The probability of the near extinction of the human species is not called Apocalypse or Armageddon, as if we should go to the archive of the past to look for the word capable of naming such an event for future memory. But this time, there will be no words to say it or history to situate it. There will be no one to think about it. There will be no memory of the future, because it will have ceased to exist. The files will disappear. Only silence will soar over the planet, for no one.

Today, more than 8.7 million people die annually because of air pollution, which kills babies and children in all countries. Soon, there will be entire regions of the Earth where it will be impossible to breathe. A planetary suffocation will threaten humans. Hurricanes, droughts, fires and floods are no longer irregular and dispersed phenomena across the globe, they have become more intense, more frequent and more devastating, reaching countries and entire continents at the same time. The exponential acceleration of climate change, considered a feature of the Anthropocene, is unstoppable and lawless. Biodiversity declines drastically threatening human ecology, rising sea temperatures destroy animal ecology, melting poles and glaciers will radically transform the climate and way of life. Global deforestation will go beyond the limits of environmental balance: fires will produce more carbon than they absorb from the atmosphere.

They are facts announced by science, not prophesied by irrational religious beliefs. If so many (like the young people at the Paris demonstration in March 2021) are already talking about the "end of the world", it is because they are fighting so that it does not end, so that the alarm echoes in the present and does not cease. The specter of the end of the world haunts the planet. And yet, despite so many warnings and increasingly ominous signs of global catastrophes, public opinion and world political leaders have done little to change the current state of affairs. Why is it not given due attention to such an imminent and grave danger – in fact, the greatest danger to humanity –? Why are people and politicians not mobilizing against climate change?

The threat of the environmental crisis is such that it forces us to think differently about time, death, the human community and its relationship with the Earth. The traditional figures and themes of philosophical thought – being and nothingness, the subject, truth, the world, knowledge, freedom, good and evil – recently put to the test in successive attempts at deconstruction, crumble now thanks to earthquakes that do not occur inside the mind, but come from outside, as exogenous factors. And if we are led to think differently, it is also due to an extrinsic need, the biological requirement of survival. This is because the eventuality of a radical catastrophe reaching all of humanity, extinguishing it, raises the question: "how did we get here? What did we do and think - and act as we thought - that brought us to the edge of the abyss? Questions that call into question our entire history and our way of thinking and thinking about ourselves.

If these questions impose themselves today with unexpected force, it is because in our present, nothing announces a change of direction, while the threatening signs accumulate rapidly. And why is it that, despite the alarm that runs through all nations, despite the warnings of international organizations and independent scientists, no decisive action is taken by political powers around the

world? Why are people allowed to live in the faith that nothing serious will happen, and that the dangers of climate change will naturally be removed by this same march of history that carries our present? Three factors intersect here that contribute to maintaining the holy inertia of historical time: the economic interests of global techno-capitalism, the political submission, total or partial, to these interests, and the innate immobility of peoples.

A specific dynamic makes these three factors move, feeding the vicious circle that links them together. The connivance of economics and politics results, here, from the same objective: the ideal of unlimited economic growth and the political ideal of a continuous improvement of the "quality of life" are confused in the conviction that the collective ideal is already incarnated in the present and future inscribed therein. This illusion naturally overlaps and coincides with the first conviction that existing, being alive, by itself, without change or becoming, has an unquestionable absolute value. The ideal of the present, in collective discourse, is now lived as an existential value: it is better to continue and conserve than to change and transform. And, of course, the individual and social practice of maintaining the present reinforces the systemic stability of the collusion between the economy and the politics that induces it, that is, that induces the conviction that such a practice is freely chosen. (This scheme does not exclude the regular production of changes within the overall systemic stability).

Now, this very certainty that life is better than death excludes the idea of death as nothing, leading to the denial of the "end" of life and, thus, to the practice of an immortal life span. Belief in immortality is not just a psychological and individual phenomenon, it has effects on the production of reality. It founds culture and creation, because it allows for memory and rites. If, individually and collectively, behaviors are born to maintain the daily inertias that we call "small immortalities" - and only they allow to endure the evil living ensuring the continuity of time -, there is also the "great immortality" of the cycles and historical sequences that rescue from death peoples and nations. What has meaning, the event, is what escapes death, that is, absolute disappearance, through the formation of a lasting, immortal image of itself. An equivocal image that, however, is displayed as an unambiguous proof (sign) of truth. Such is the image that men make of themselves and of the world through the cultures they manufacture.

It should be noted that never, as now, has anyone wanted to erase the awareness of the death of gestures and everyday time so frantically. Not only have funeral ceremonies been reduced to a minimum, not only do people think and work seriously, that is, scientifically, on techniques to prevent aging, but they live in a permanent desire for immortality: from immediate pleasure, whether family or tribal, from the house, the car, gastronomy and tourism, the consumption of goods and images, to the simple lethargy of feeling alive (and, therefore, of surviving, that is, of being, in a way, immortal) in the midst of so many deaths, wars, disasters and scourges, one aspires to remain in a present closed in on itself, self-sufficient and self-complacent, secure, invulnerable. Open to the future only insofar as it expands and increases it. A gift that also implies health and job security: then the image of happiness is created. So are the men and women of Western societies. This is how they protect themselves, involved in small immortalities that support their ideal of happiness. That death is radically excluded.

It is the belief in immortality - in its different manifestations -, essentially, that prevents us from responding to the urgency of the danger of climate change. And yet, these confront us today with an absolute non-event, or rather with a kind of event - the extinction of humanity - which, even anticipating it, it is no longer possible to circumvent, cover or mask it with belief. In immortality. In this sense, it is thought itself that threatens to explode before its time.

It is the death of humanity that looms on the horizon of climate catastrophe. The economic powers have the greatest interest in maintaining, constantly reinforcing and renewing it, the spell that numbs consumers into small immortality, entertained who are hoping to be happy. To this end, they continue to drill the earth, deforest it, pollute the air and water, produce goods that attract and bewitch, creating increasingly seductive and essential images and gestures. A circle that progressively narrows captures people, who become part of its involvement: the land is devastated, but to manufacture goods and objects necessary for the well-being of each one, in such a way that work and leisure, effort and pleasure, are increasingly linked to climate change. Jobs depend on activities that, from afar, but increasingly closer, contribute to the greenhouse effect or the increase in carbon and methane in the atmosphere. Mass tourism, travel, major cultural and sporting events automatically imply more pollution and further degradation of the environment. In order to enjoy our due and deserved share of well-being, we must, without realizing it, participate in the great civilizational enterprise of destruction of the planet. Living has become a murderous and, at the same time, suicidal task.

This leads, of course, to great difficulty in recognizing the imminent danger of climate change. We belong to the system that leads to this danger, we work within and for the system, we enjoy and want more of what it offers us. Multiple vicious circles are chained in a spiral, starting from just one, which involves the others: the more one wants to live well, the more the added effort accelerates the movement of the system and the more our desire gets caught in the meshes of what is proposed to us. There is no alternative to the idea of happiness, of another "better life", of other stimuli and pleasures. It is, therefore, a different idea of well-being and happiness - another mentality - that it became urgent to forge.

It is already forming all over the place. Whenever a catastrophe strikes a country, a region, whenever the tragic images of the effects of a hurricane or floods or fires cover the television screens with wounds, countless desires are born to change everything. The ecological conscience that demands radical transformations of the world economy and politics, and of the corresponding way of life of the people, contaminates and spreads through the planet. The ghost of another possible world haunts men and women on every continent.

The way in which environmental changes manifest themselves conditions the transformation of mentalities. The current situation is one of change: on the one hand, climate change still has visible, irregular effects, with no connection between them and without a cause: the terrible fires that devastate California every year do not reveal any thread that links them to the fires of Australia, nor the floods that devastated southern Mozambique in March 2019 seem to be related to the melting of glaciers in America and Europe. High temperatures, droughts, pandemics are considered normal irregularities that punctuate the usual meteorological regularity. The links between the effects are not yet clearly seen, nor the connections with the

phenomenon called "climate change". The cause-and-effect relationships identified by scientists are barely visible to common men. These, even when they are victims, do not have the perception of unnatural causes behind concrete catastrophes.

But, on the other hand, the particularity of the environmental chaos that is being installed is pointing to a certain type of solution. In the general reckoning of the scourges that ravage the earth, chaos grows exponentially and its immediate consequences will soon become more alarming than the feeling of stable and lasting order. Any destruction has a greater echo than the ramble of everyday gestures. The anxiety and suffering caused by climate change will quickly outweigh the pleasures of small, routine immortalities. Paradoxically, precisely for these reasons, people will begin (if they haven't already) to attribute ecological ills to a single, invisible but insistent cause that affects the whole of individuals' lives. Just as the existential dimension comprises all the others, the chaos that affects it unifies all the others: the environmental effects, the social ruptures, the psychic pathologies come from a general evil that has affected the entire planet and our relationship with it. We will magically project, in a single instance, the cause of the plurality of symptoms that disturb us incessantly.

Science tells us something simple, easy to understand: climatic phenomena and human phenomena are intimately connected, as in a network, a body or a rhizome. The greenhouse effect of the atmosphere warms the oceans and ruins marine ecosystems, melts ice caps and glaciers, which leads to rising sea levels, sinks fields and cities, displaces entire populations and brings economic, social, political and environmental chaos. In the short and medium term, inequalities will increase, injustice and crime will increase, political upheavals will spread, wars and violent repression will unleash. And the more wildly these effects manifest, the more human actions will contribute to the destruction of the planet's ecology. Unimaginable global suffering will emanate from the earth.

Whichever end you take it from (the erosion of biodiversity, the use of fossil fuels or the release of methane due to the thawing of permafrost) it always embarks on a network system that involves all dimensions of human existence and turns against itself, in a finally suicidal circle. Climate change is one step away from becoming the greatest unifying cause of the world's ills. This is no accident. In fact, we are practically discovering that at the root of the inequalities and injustice, which have existed since human societies were constituted and which the current ones only prolong, is the rupture of an essential bond with the earth (which we traditionally called "nature"). As diverse as the factors that contributed to the formation of religious and political powers based on the "exploitation of man by man" (subjugation of the majority by a minority, extraction and appropriation of wealth produced by the work of some for the benefit of others) may have been - from the invention of agriculture or the development of technology to the growth of demography - it was always the free horizon of possession and the destructive use of natural resources that allowed, nourished and induced all forms, past and present, of an unjust social contract.

Until today, the links between ecological destruction and social injustice have not been guessed at. The mediations between one and the other were so many that it was difficult to associate them. Currently, they are progressively falling in such a way that it is possible to establish visible links between, on the one hand, the

extraction and refinement of coal and oil, deforestation, intensive cultivation, the agri-food industry, unbridled fishing and unlimited settlement of marine and terrestrial habitats, and on the other, the socio-existential disturbances that affect the world's populations. As if, what previously seemed loose and disconnected, random and accidental, now appears governed by an increasingly oppressive determinism: the bonds between the phenomena of nature, of a nature instrumentalized and diverted by us, and social and human phenomena, became evident and determined, as relations of cause and effect.

It is not just a matter of verifying that the accelerated functioning of the capitalist economy has necessarily devastating effects on all levels, it is a whole revolution of our own idea of a good and fair life that leads us to rethink the type of existence to which economic systems, political and social have condemned us: we want another form of community cohesion, another practice of justice that is based on and promotes equality, and a way of life that allows the free expression of individual and collective singularities. We reject the ways of life to which we are increasingly forced, finding that they were engineered to adequately and automatically satisfy the financial needs of the systems that produce them. It is in the name of a new vision of life, in gestation everywhere, that the blindness that prevents us from seeing the close and direct connection between the current economic regime, the destruction of the planet, the chaos and the suffering of people is criticized.

The imminence of the danger to which we are exposed forces thought to refuse speculative deconstructions and the fatuous games of useless ideas: we don't have time, death is knocking at the door. Why, then, write rather than act, as we are doing right now? Not to fix a situation, for there will be no more memory, future or present, nor to magically conjure the probable catastrophe. We write, yes, to get closer to it, simulating it in order to conceive the most feasible action, closer to the concrete possibilities of human beings.

The very question of the pertinence of thinking leads immediately to the question of its usefulness, that is, of its applicability by the human community. In the conditions in which we are imagining a future of the Earth to which we no longer belong, and, therefore, convincing ourselves of a present in which we are no longer "the people of God", showing us that there is no point in resorting to divine transcendences, making us to see how abandoned we are, in real dereliction because now, yes, God has died or is about to die – and we are left exclusively to ourselves, before the Earth in destruction that threatens to extinguish us. The only possible resource, the last ray of concrete strength that can animate us, is our bond with this Earth – and it has a name, immanence. It is only by rebuilding this bond in another way that we will be able to fight the total disappearance that threatens us. And how to forge a new connection to Earth?

We have destroyed our link to the Earth as we are destroying, perhaps, our ability to regenerate ourselves. The transformation, to the detriment of the good qualities of the economic forces, of the systems of power and of the technological development, goes in a direction of chaotic and unpredictable temporal evolution. There are no safeguards. Relations with space and time become complicated and produce disturbances that are too accelerated and hostile to the creation and maintenance of life.

The extent of exposure to catastrophe (pandemics and climate change) is still, in part, unknown. We know of some effects that seem to establish relationships of contamination between them and produce a domino effect - from the transmission of viruses to global deforestation, passing through more than pandemic garbage, the soil, the oceans and rivers, the air, for example.

But it is too early to know the real impact on health in general, on social relationships, on daily life, on global culture, on bodies, on the entire planet. The seriousness of the problems will appear even more clearly and will transform the land, the ways of life, the behaviors and the thoughts. The promises of many solutions and agreements are still far from acceptable and reassuring. Unstoppable violence of all kinds cannot become normal. There is no comfort possible. Times are really threatening. What belief do we have to create to believe in the possibility of preservation and survival on Earth?

We pull life from the Earth and we don't pull it from any other element. Earth is the space and time of life. The Earth is space-time that, under certain initial conditions of instability, invents and is creative. The Earth is not an alienable commodity, despite the fact that every day we act as if it were. It is a body and is traversed by all unstable matters, some even impossible to codify. Threatened by human activities, it responds with changes that make life in general more difficult and may be irreversible. Awareness is not enough because in the present situation there does not seem to be much time for slow adaptations. The Earth, we repeat again, is not an alienable commodity, it is not the property of men.

Taking charge of what is happening in a critical and active way, understanding and acting according to the gravity of the situation is more than a real possibility, it is acting based on what is urgent, necessary and immediate. That is, to take, with absolute determination, for oneself and for the entire planet, the body as it is, which is never only in the present, but, immanently, is capable of containing the before and after, the fatigue, the expectation and to despair. The Earth is itself the link and the body that breaks every moment.

Faced with the slowness and hypocritical ineffectiveness of planetary responses, there seems to be a shock wave, such a movement that we can no longer continue to say and do the same things. As long as the shock is not enough, we fall into a "bloody arbitrariness" (DELEUZE, 2006, p. 213) and we continue with the same logical, social, economic and political tics, with the same false solutions that increase inequalities, injustices and make intolerable the relationships of living beings with each other and with the environment. We always take risks. Shock that is too violent can also make us completely break our connection to Earth.

We struggle daily with an impotence of thought that spreads and has direct effects on action and bodies. A "strange petrification" says Deleuze. If for a moment the world was suspended (in the first months of 2020), in the face of a wave that seemed too violent, and thought shrank and stuck, it was only for a second, because we returned to the "same" intolerable "normal" (the that many global critics have long considered obsolete and deadly). And it is not a matter of moments to see and confirm the "break in the bond between man and the world" (DELEUZE, 2006, p. 219) and the shattering that makes the intolerable a banal thing. The breaking of the bond makes us sick and powerless, it desolidarizes us. "Man is not themselves a different world from the one in which they experience the intolerable and finds

themselves immobilized" (DELEUZE, 2006, p. 221), but acts as if they were the only one. They do not stop making the center of their ego coincide with the Earth's center of gravity as if everything were flat and immobile, ignoring or pretending that the Earth does not have its own acceleration and its own forces.

Lost the link, we have more cold, more heat, more hunger, more thirst, more tiredness, more discouragement, more diseases, everything is too fast for us to adapt. Empathy with the world disappears, like the very possibility of breathing. We suffocate in the absence of the broken link. Our mirror neurons find no interlocutor, they become rare and inactive. Our bodies are isolated, helpless. Our brain changes too. Synapses are scarce, indifference increases, as do negative judgments, mistrust, the impossibility of living. The earth that also rejects us is rejected and the feeling of terror increases, the smell of death approaches. Our anguish for not being able to escape the irreversibility of death increases exponentially. And we respond to danger, to anything that cannot be changed, disconnecting ourselves in every way. We do it differently, orienting ourselves by coordinates that we do not share (the anxieties of the youngest are not the same as those of the oldest), we do not express and cannot truly communicate. Death in its irremediable connection with the earth escapes us and we are losing everything. Because it is also true that we no longer believe in anything, neither in what happens, nor in what we think or do, hear or observe. A kind of global hallucination of immunity, of enlightened and crazy protection, tells us that nothing concerns us anymore.

But the earth, bodies and lives still persist, even if they have lost the coincidence of their centers. Everything mixes and dissolves. That is to say, within the very heart of what is transformed and changed, approaching the link that constitutes life, health and evolution, a deadly and irreparable destruction arises.

What do those who have died tell us? What goes through our minds when we meet death? We cannot always see well, but we have experienced it so many times and in so many different ways (small deaths, death in literature, religion, art, in everyday life, the death of others): in fiction, in imagination, in perception, in memory, which somehow we could do differently. Without mourning, without collective accompaniment of the dead to their last territory, without burial, we abandon ancient rituals common to all cultures, we normalize in a simplified and aseptic action what used to pass through so many steps, so many intermediate gestures, so many bodies. The dead tell us that we are leaving only voids and abstractions.

The broken link has cruelly extended this far. There is no longer a single delimited or isolated territory, the remains of bodies will simply evaporate in the unbearably hot and unbreathable air. Shorter disappearance schemes and more economical and technological techniques are used to manage affections, times and spaces. Earth is not the same. The ashes are scattered everywhere that is nowhere.

In order for us to continue to exist, the body (the Earth) has to commit itself to a continuity of perseverance, to a duration, according to the chance of phenomena and events, which requires torsions, decelerations and displacements and above all, a "conversion of belief": "in our universal schizophrenia we need reasons to believe in this world" (DELEUZE, 2006, p. 222).

What is not immediately perceptible has to be intensely experienced in the body and cannot be confused with other causes. The Earth may well remain beyond

us, because it is not just any matter, but for us to continue to inhabit it, for there to be humans on Earth, it is necessary to understand well the limits of resources and those of their destruction. If the climate change produced by us crosses the limit of possibilities, the answer would be very simple: we will no longer be able to continue to exist. We will no longer make the ego center coincide with the Earth's center of gravity.

It is not necessary for "I" to exist, but if I continue to exist I temporarily guarantee that Earth and time will continue as well. It is the most intense and inexplicable feeling.

Only on Earth and in time, linked together, will we perceive the contingency of encounters. Life is inscribed in matter according to a multiplicity of processes that at all levels are linked to each other. Life is the rule in certain conditions and specific states of non-equilibrium. Preserving Earth's life is preserving our own life, which is not always easy to see. Perhaps we magically continue to think or want to think that the Earth has an infinite capacity to regenerate itself. Every time we inflict a wound on it, it heals. Following this logic that we have seen many times work, even if the extent and quality of the wound were exceeded, everything would work in favor of the continuation of life. But magical thinking is insufficient, there are irreversible wounds. Will we then have to set and respect certain limits so that terrestrial balances continue?

We understand each other on Earth, necessarily including it. As a body is inhabited and is itself a place of habitable life if we destroy it, it is simple, we become extinct and possibly take with us the other living organisms, the entire Earth. But how to change perspectives, temperaments and wills?

What we are experiencing right now is almost instantly global, the pandemic, climate change, the air that surrounds us, water, food, also have this degree of generality. The "I cannot breathe" are all of us saying! I cannot eat, I am dying of thirst, I do not have a home. Nothing is going well. And even if some have not lived it or do not want to think about it, we've experienced it enough to be able to believe it. We already have a long experience of repair and regeneration. We have already established cause-effect relationships with pollution indices, the uncontrolled increase in temperature..

We are not looking for the secret or the essence of life, we do not even have a suitable formula, a magic algorithm. But we strive to understand. We know, however, of general characteristics, of its forms of manifestation, we recognize them. Certain properties of living beings suit us all. Plants, animals, minerals, however different they may be, are all crossed by the same stream of matter that allows them to breathe, feed and exist. Only death breaks this link. Life stops being there in that moment. All parts, all elements, suddenly become foreign to each other, without bonds, without solidarity, they cannot resist the effects of dissolution.

"Hence, it is the link that has to become an object of belief (...) Belief is no longer directed to a different or transformed world. (...) only belief in the world can link man to what they see and hear. (...) What is certain is that to believe is no longer to believe in another world, nor in a transformed world. It is just, it is just believing in the body. It is delivering speech to the body, and for that to reach the body before speeches, before words, before things are named: the "name", and even before the name. Artaud said nothing else, to believe in the flesh, "I am a man who has lost his life and who seeks

by all means to regain his place” (DELEUZE, 2006, p. 223).

The concept of belief, so often thought of, comes back here as our problem for several reasons. In the form of a question that, in a very specific context, is asked in this way: how is it possible, given the conditions of intolerability, to conceive a new way of living? Behind this question are climate change, the ecological crisis, the Earth and our relationship with it and the way we think about them, reformulating them, the answers we find, but also the denials and voids that make us go into dead ends. What insights do we have today that we did not have nearly two years ago? Or that we no longer have and had 3000 years ago?

There are problems for which we are not prepared, we never will be, others for which we are not willing to compromise. They seem new, although the novelty is not that much, and they relate to each other. They are no longer perceived locally and in isolation and seem to require radical and global measures. How to affirm life? The question is still simple!

We live in one and the same world and we need to have an understanding of it that does not break the unity of its meaning. But a kind of uncertainty and unpredictability runs through it and undermines all relationships. The question of belief comes back to "pure necessity", it is not just any question, it is always played at a precise moment - between life and death - that is, it is played, simultaneously and without dualisms, at the moment of the micro perception that one walks with the refusal to look face to face with the various types of catastrophes (a refusal that is accompanied by an infantilization and anesthetization of opinions, which are manifested in proliferating denialism), and in the smallest moment of perplexity in the face of its indestructible simplicity and in the directly as it appears.

What happened to all the beliefs we ever had? Aren't they basic attitudes?

Of course, we can reduce them to a form of adhesion or assent that is not certain, or even irrational, devaluing them. We have replaced them countless times. We have already sent them to unfathomable undergrounds. Deleuze, in 1986, in another context, refers to a fact that he says is modern about belief: that we no longer believe in anything.

For a long time we could say that from time to time the limits that reached the horror, the most unbearable (AIDS, Chernobyl, other environmental catastrophes and epidemics) were partially revealed before our eyes. But in recent years the process has accelerated that it is impossible not to see or feel, they are no longer partial revelations. From permafrost, to dead coral reefs, to the precipitous extinction of species, to the unthinkable melting of the poles, to lack of fresh water, to food shortages, to rising sea levels, to widespread pollution, to uncontrolled global warming, to deforestation and its consequences, the list seems endless. It stopped being from time to time and every day we have news, alerts, we see catastrophes in our own flesh, we live them more closely, we suffer them in our skin, we die by the millions because of them. And yet, we dare say that we do not believe in what is happening. Or as Deleuze would say, we only half believe. The other part of us goes on as if it were nothing. "The modern fact is that we no longer believe in this world. We don't even believe in what happens to us, love, death, as if they only concern us halfway." (DELEUZE, 2006, p. 221).

Because what happens to us does not belong to us or only concerns us in half.

And that is where we come back to the question of belief and consider it absolutely necessary. Not to an idea of belief as something that is within the limits of our knowledge, even opposing reason and science, not to an idea that is confused with the concept of religious faith. There is no creed, it is not an intimate conviction, a privileged relationship with God. It is not even a substitution of one thing for another. As it is not a kind of adhesion or assent. Nor from something asymmetrical that you cannot escape when you are in a position of inferiority (social, intellectual and cultural), as Bruno Latour thinks (2007).

Difficulties in characterizing it arise with each attempt at naming: whether it is an unobservable, subjective state of mind, whether it perpetuates dichotomous thinking, whether it enters the framework of Platonic doxa or the framework of Cartesian philosophy, whether it is a belief in another world, whether it is a matter of transcendence, of relationship with any divinity. We could go on in this direction since so much has already been said about belief.

Despite these obstacles and others we have not named, belief inevitably arises. We often ask: what do we need to really believe in what is happening and not only halfway?

Belief is not just a mental or psychological state, it is a particular disposition to act, without mediation, on these separate halves of ourselves. Taken in a non-limited or contextualized way, only it with practice is sustained. And it can escape the shackles that bind it to the normalization of opinion. We can even consider as David Hume that belief is a "I do not know that" that each one feels sufficiently (DELEUZE, 1953, p. 12).

Possibly belief will always be located, paradoxically, outside of consciousness, in an uncomfortable place, in disequilibrium, in a never simple relationship with truth and representation. Therefore, we have already replaced it, confronted it, displaced it, masked it or simply underestimated it. We already thought that its territory was only religious, we have already abandoned it. We would like to think of it as a relationship with the body, being born from it, and with it being ready for the singular movement that is life-affirming. A kind of confidence or frankness that appears and disappears at a specific time and is drawn in a line without contour. "It is the moment when you say: 'That was it, but I do not know if I said it well, or if I was convincing enough. And we realize that it does not matter that we said it well or that we were convincing, because that is what it is anyway.'" (DELEUZE; GUATTARI, 1992, p.10).

The missing link, which we recognize that weakens us and does not seem to have a solution because we know it, is perhaps reconnected to this "I do not know that" that everyone knows and that escapes knowledge and faith.

And movement becomes infinite when belief becomes belief in this world and takes place in it. But something, in a very long time, has happened to us that brings up the question once again: "A rupture of the link between man and the world" (DELEUZE, 2006, p.219), a huge lack or a displacement of belief, which came from fear, from continuous and persistent threats or from the comfort of the instant, from permanent virtual communication, in a shorter and shorter time than it is possible to measure, or even from fatigue, all this made us indifferent and passively disbelieving. The increasingly precise scientific data are not enough to set us in motion, to give us that disposition of detached indifference that is at work. The world discourses, even if they transport us to an immediate urgency, do not make us act, political

organizations have become ineffective and opportunistic. "There is indeed a catastrophe, but the catastrophe consists in this: the society of brothers or friends has gone through such an ordeal that they are no longer able to look at one another, or each one at themselves, without a "tiredness", a distrust maybe" (DELEUZE; GUATTARI, 1992, p.96). Maybe that's why our field of vision, our perception, our willingness to act, our body is reduced. Our distrust increases, but what we hear decreases, we see less, we lose our sense of smell, we move away from the tactile. With this body, thus enlarged and diminished, we cannot believe that the environmental catastrophes could have been caused by us, or that we are even moving away from that amazing realization that is life.

Something has been broken, the rupture opens up in such a way that the intolerable is leaving it marked and well inscribed, and we ("the terrible good man", "the uncertain and the indifferent", "the terrible man of evil" and "the man of belief") all, despite the deep inscriptions on the bodies, do not believe and let ourselves remain passive. We loudly proclaim what we think. But we are disconnected from the action. And it's not because the sciences and religions have solved the problems. Every day we discover something unbearable, which goes "beyond the limit" (DELEUZE, 2006, p.13) of what we know or have faith in. The link, albeit absent, that connects the human being with the world, has yet to be seen and felt anew by belief.

The lack of belief, which is ours, breaks the fundamental chains that tie us to life. The problem has become so critical that it is no longer resolved with a "change in our hearts" or a "raising awareness" (DELEUZE, 2006, p.35). It seems too late to insist on such a slow process and with so many labyrinthine intricacies to unravel.

Some know how to "remove from the event the part that is irreducible to what happens: (...) the part of the visionary" (DELEUZE, 2006, p.35).

How is it that we still cannot see, all and not just some, what we are doing to the planet? How can we not see what has been happening to us concretely for over a year? And it is happening to us all! How not to see the deaths? The infamies, the greed? The suffering? The phenomenon is worldwide, whether in Africa or the Americas, in Australia or in the most remote part of the Earth. How can we not see what we can translate in one word – the intolerable? The unbearable that absorbs all our forces and takes us out of life. What prevents us from believing that other actions that are also ours, immediate or not, produce general destruction and our own extinction? Why are we dumb and passive, indifferent and blind? We are on the verge of so much, death, disease, accidents with no return, hunger, poverty... And yet, we advance so convinced of the comfort that the (in) finite rational explanations give us when they aim to map the entire universe. And we have well-developed ways of seeing, recognizing, and accepting. So, despite everything, we endure world servitude, misery, injustice, inequalities, with "schemas" that are not consistent, we deviate when we do not like it, to conform, to hide. When a link is lost that ruins everything, when the community is shattered, when the ego spreads like an uncontrolled catastrophe, what can make the difference?

For Deleuze, the "new belief" that acts and does and that is not just "blah blah blah"¹ implies "believing, not in another world, but in the link between man and the

¹ <https://www.theguardian.com/environment/2021/sep/28/blah-greta-thunberg-leaders->

world" (DELEUZE, 2006, p.219), it is even a rare species of thought of the unthinkable. We need to believe in life and stop judging that we are in another world.

Belief is the link itself, and, fine as it is, it draws with the infinite delicacy that is capable of opening impossible passages. The action of drawing also does it, it is a kind of belief. You may ask yourself how can it be done? Van Gogh in the voice of Artaud defines what it is to draw:

"It is working through an invisible iron wall that seems to stand between what one feels and what one can do" (ARTAUD, 1990, p. 36).

It is a whole conversion of belief, which, immanent in life, while changing itself, accomplishes and is accomplished by opening passages through the visible and invisible walls that we build.

As a potency, as a concept of fine articulation, that is, as a practice or as practices, it concerns the way we eat, the way we travel, the way we make political decisions, the way we love, the way we die. The belief or beliefs are put into practice. They are collective, and like a subtle and plastic glue, they connect and disconnect them and put them in a place, they have a practical scope, it can even be implicit, without representation and impersonal.

Belief is a force, a doing inseparable from saying, inseparable from the body. Because it is also a paradoxical potency of the body-thought, even if perhaps we still do not know how to use it or we use it clumsily. With a thousand variants, we are in this context looking at one of its faces: belief in life, in the world. Making inseparable that makes the possibility, always renewed, of perpetuate life, in a reality.

Deleuze will refer to Bergson to make more vivid the doubt we always had or suspected:

"(...) We do not apprehend the whole thing or the image, we apprehend it always less, we apprehend only what we are interested in apprehending, or rather, what we are interested in apprehending, depending on our economic interests, our ideological beliefs, our psychological demands." (DELEUZE, 2006, p.35)

Due to the urgent need we now have to remake and repair our lives, it is imperative to speak of belief. The fact arises at every moment, unavoidable and common to all, from which we will no longer flee. The fact that can only be given by belief. To believe in this world and not give in to the barbarism that denies it.

Making a difference involves converting belief. For the impossible that can only be given in belief. Perhaps it can be a vital matter of taste as Duchamp believes: "I like the word 'believe'. In general, when we say "I know", we do not know, we believe. (...) To live is to believe; at least that's what I believe." (DUCHAMP, 1975, p.185).

What new subjectivity coefficient do we need? Or rather, what "new types of events" or bodies do we need? What fight do we fight? Which is no longer a matter of conscience, but a matter of doing in an instant, in the opportunity that needs to be taken advantage of, in the reasons and will to survive.

Believing in the world and in life is to believe in the body.

Believing in the world is the first gesture, the first attitude of the body, which

disposes us to act and which can be triggered by abrupt events, which can even be very small. The essence of belief is infra-discursive. It is there that the capacities of resistance are measured and judged or, on the contrary, submission and extinction. Believing in the world does not require conviction, or strong adherence, or psychological attitude, even if one can be non-believer or indifferent. "The world was not made for us to think about" says Alberto Caeiro, by Fernando Pessoa (1987), in "The Keeper of herds". But it is on it that we must concentrate our efforts or the best of our strength.

"Only belief in the world can link man to what they see and hear" (DELEUZE, 2006, p.222). Only belief as an infra-discursive expansive power can be sustained on the plane "below or beyond words" and give rise to new spaces-

times, even if only of surface and small in volume.

What seems more certain and concrete is that believing, in this sense, is the most vital and basic gesture of the body. It is astonishingly easy: "simply believe in the body" (DELEUZE, 2006, p.223) and "deliver speech to the body, and for that to reach the body before speeches, before words, before things are named" (Ibidem).

The belief seen here is immanent, implicit, half unconscious, a force or power that rises from the glowing ground and is willing to face the most extreme and dramatic situations: corals that die, glaciers that melt and cease to be eternal, the waters that rise, the endless fires, the countless plastics in the oceans, the effects, on the bodies of plants, animals, all beings, of the unsustainable heat. This belief is inscribed in the "flesh" that hurts, bleeds, dries up and gets sick and no longer breathes and dies.

"We have to believe in the body, but as a germ of life, in the seed that makes stones burst, that has been preserved, perpetuated in the holy shroud or in the mummy's bandages and which testifies for life, in a faith, which makes idiots laugh, it is not a need to believe in something else, but a need to believe in this world, of which idiots are a part" (DELEUZE, 2006, p.224).

What belief captures and engenders, at the same time, is only the most important if it is able to become the practical disposition that in every doing overcomes obstacles, if it is able not to provide us with protective rules, similarities and causalities. It is that "«we do not even know what a body can do»: in sleep, in its intoxication, in its efforts and in its resistances" (DELEUZE, 2006, p.243) or how can bodies together, which wait, and because they no longer have time on earth, put time for themselves: children, women, indigenous people, animals, plants... and how they throw threads of unfathomable inventions to survive the end of the world. Yes, belief is not real, not imaginary, not everyday, not ceremonial. It is perhaps ecological, impersonal and extends across the Earth beyond us.

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