

# Faced with the disappearance of glaciers, why show their nobility instead of their agony?<sup>1</sup>

Most of the cavities I photographed have already disappeared: the glaciers have receded.

My report is therefore a *requiem*.

But my limited empirical experience and testimony are insignificant compared to scientific knowledge.

Last ten years, swiss glaciers have lost ¼ of volume.  
40% in 25 years (2000-2025)<sup>2</sup>.

Globally, since 2000, “the melting of glaciers each year is equivalent to the water consumption of the entire world population over 30 years.”<sup>3</sup>

Human responsibility for this climate change (GHG) is the subject of established knowledge, based on a huge collection of facts, subject to the exercise of proof.

It is therefore not a question of believing or not believing.

Scientific knowledge is not a matter of opinion!

But obscurantism dies hard, and it is in the name of so-called progress that climate-change deniers continue their destruction of the biosphere, plundering it as if it were a goose that lays golden eggs.

So why show beauty in my images rather than alarm?

Because, to encourage action, it is not enough to inform, you also have to motivate.

Above all, motivate prevention rather than cure.

Otherwise, the repetition of bad news risks leading to our weariness and our feeling of powerlessness.

We must therefore raise awareness upstream.

This is where the capacity for wonder comes into play, as it allows us to build a counterforce to predation.

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1. This text is taken from the third part of my talk entitled “In the heart of the glaciers” given in several places in Alberta/Canada, October 2025.

2. Swiss glacier monitoring network GLAMOS.

3. World Glacier Monitoring Service, 02/2025.

“The contemplative attitude is one of the most subversive of our time,” proclaimed Jacques Ellul.<sup>4</sup>

Subversive and therefore misunderstood, going against the grain of our dominant ideologies that demand meaning, function, efficiency, and performance *in everything*.

It is not a question of rejecting all meaning, all function, all efficiency, all performance, but rather of not demanding it in every situation.

Meaning, function, efficiency, performance: these are buzzwords that reduce things and living beings to their productive value.

There is a forgetting of the being, to use Heidegger's words, and a contempt for otherness.

The contemplative attitude, understood as the ability to admire, restores the dignity of what we see before us and allows us to rejoice in its existence for its own sake, without expecting anything in return.

It is a matter of recognition.

And that is what we call ethics.

In this sense, contemplation is not passive.

Not only does it act as a bulwark against the perverse desire for control (hold), but it also provides a peaceful feeling that is all the more soothing because it is accessible to everyone.

(Well, subglacial caves are not accessible to everyone, but contemplative attitude is).

Accessible to children, accessible to the elderly, accessible to the disabled, to the simple-minded... and to each and every one of us, requiring no skill, no effort, other than to open ourselves up to that which is not ourselves.

Accessible, and all the more enjoyable when shared.

The search for beauty in nature does not turn its back on ecological awareness, quite the contrary:

“We have to start by loving this world if we want to find the motivation to protect it.”

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4. Jacques Ellul was a great thinker on technology and a critic of its excesses in what is known as technoscience (the fantasy of omnipotence among blissful technophiles). As such, he was one of the precursors of ecological thinking.