

Malcom Ferdinand's dissertation is an original contribution to an ecological thought from the Caribbean world. The thesis conceptualizes ecology and the world using a situated and interdisciplinary approach, articulating a consistent scientific understanding of ecological issues to the methods and concepts of different disciplines from Humanities and social sciences. The philosophical works of Aimé Césaire, Édouard Glissant and Hannah Arendt are brought into dialogue with three different inquiries. First, the thesis starts with a historical investigation of the political and ecological foundations of the colonial Caribbean world in its relations to humans and non-humans. Secondly, this inquiry is followed with a sociological study of contemporary ecological conflicts in the Caribbean. This includes an in-depth study of the political and philosophical issues of pesticide contamination of Martinique and Guadeloupe, with a focus given to the use of chemical molecule called "chlordecone" in banana plantations. In this part, the analysis of the critical discourses and the collective mobilizations shows an ecological thought that challenges the colonial constitution of the Caribbean world: *a decolonial ecology*. Moreover, this inquiry demonstrates how specific ecological policies exacerbate political discriminations and social inequalities, as in the case of a reforestation project in the south of Haiti and a natural reserve on the island of Vieques, East of Puerto Rico. Thirdly, a literary study examines the ways in which a global ecological discourse is articulated to a creole imaginary of slavery and its main figures, such as the slave ship and the Maroon. Countering notions of ecology understood as the preservation of a pristine nature without human beings, these three approaches put forth another ecology from these Caribbean scenes, where nature is readily historical, social and political. Here, ecological concerns challenge the political fractures inherited by the colonial foundation of the Caribbean world and its ways of exploiting the land. This Caribbean ecology strives to inhabit the Earth and to create a world that comprises both humans and non-humans, namely, *a worldly ecology: une écologie-du-monde*.

