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Lucy Et Lobscurantisme

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Lucy Et Lobscurantisme:

Lucy et l'obscurantisme Pascal Picq, 2007 Pascal Picq confronte les résultats de la théorie de l'évolution et de la paléanthropologie aux critiques les plus récentes. Il aborde toutes les grandes questions liées à l'évolution et aux résistances qu'elle suscite. Il s'interroge sans détour sur les implications philosophiques, sociales, culturelles de sa spécificité : les origines de l'homme.

Lucy et l'obscurantisme Pascal Picq, 2007-04-20 Ce livre est né de ma prise de conscience des grandes interrogations de notre temps quant à notre origine, à partir de quelques exemples vécus et de données frappantes portant sur l'ampleur de la réaction créationniste dans le monde mais aussi dans notre pays qui se croit torturé. On saisira mieux quel point la rationalité et la pensée scientifique s'avèrent de moins en moins bien comprises et pis encore de plus en plus menacées. Sur quels arguments s'appuient les créationnistes ? Ils ne datent pas d'hier mais quelles sont leurs formes contemporaines ? Et surtout, qu'est-ce qui permet de les résister ? La théorie de l'évolution n'explique pas tout, ce n'est pas une vérité absolue, établie une fois pour toutes. On verra au contraire qu'en son sein les discussions et les désaccords sont nombreux mais elle ne se distingue pas moins radicalement de toutes les autres tentatives mythologiques, religieuses, idéologiques, philosophiques pour rendre compte de notre monde et de ce que nous sommes. Voilà, je crois, de quoi remettre le débat sur de nouvelles bases. Pascal Picq, Pascal Picq est maître de conférences à la chaire de paléanthropologie et préhistoire du Collège de France. Il est notamment l'auteur, chez Odile Jacob, de *Au commencement était l'homme* et a aussi publié *Les Tigres* et *Les Grands Singes*.

Histoire de l'inégalité entre les femmes et les hommes Anne Bergheim-Nègre, 2021-11-16 Sujet sensible par excellence, l'inégalité entre les femmes et les hommes serait-elle une répétition de l'histoire ? Anne Bergheim-Nègre puise ici dans les rouages historiques et les évolutions législatives pour nous conduire à une réflexion sur notre propre conception de l'inégalité. Pouvons-nous sortir de ce schéma ? Elle nous invite à construire l'inégalité pour enfin construire une égalité de droit et de fait. **Legacies**

of Enslavement in the French Republic Nicola Frith, 2025-05-06 *Legacies of Enslavement in the French Republic* explores the complex dynamics between social movements invested in remembering and addressing the legacies of African enslavement and the French State. Exploring 25 years of activism from the build-up to the 150th anniversary of the Abolition Act 1998 through to the present day, the book investigates strategies used by the French State to delink the recognition of France's enslaving past from contemporary issues with anti-Black racism and reparation. Asks why, in the wake of the first Taubira law that recognized slavery as a crime against humanity in 2001, the state has legitimized the work of certain activist groups while delegitimizing others. Uses critical race theory and decolonial theory to examine the extent to which the State's approach to recognizing its past is structured by a colonial matrix of power. Highlights and contests political and media misconceptions about reparations by showcasing the work of grassroots activists operating in France, the Caribbean, and the Indian Ocean. In doing so, *Legacies of Enslavement* showcases some of the key shifts that have taken place in the recent history of activist work operating in parallel with the successive metamorphoses of the French state as it responds to social

and political pressure to recognize and repair the nation's enslaving past and its racial legacies today *La Quinzaine littéraire*, 2007

Les créationnismes Cyrille Baudouin, Olivier Brosseau, 2008 Depuis le début du 20^e siècle aux États-Unis les mouvements créationnistes ne cessent de remettre en cause l'enseignement de la théorie darwinienne de l'évolution. Les récentes prises de position anti évolutionnistes de plusieurs ministres européens de l'éducation ont poussé le Conseil de l'Europe à traiter de cette question d'actualité politique afin d'appeler les gouvernements à opposer fermement toutes les tentatives de présentation du créationnisme comme discipline scientifique. La France évoque la question des créationnismes qu'à travers de ce qui se passe dans les pays étrangers ou presque. Sommes-nous véritablement à l'abri de ces mouvements? Quelles sont les implications sociales et politiques de ces démarches obscurantistes? En quoi la volonté affichée du président de la République Nicolas Sarkozy de redresser la loi de séparation des Églises et de l'État est-elle susceptible d'augmenter l'influence des structures créationnistes? Cet essai intéressera tous ceux qui veulent découvrir ou approfondir une question de société qui suscite depuis 2005 une attention particulière des médias nationaux

Archéologia, 2007

Traduction et mondialisation, 2007

La France du Paléolithique Pascal Depaepe, 2009 Plus que pour toute autre période les recherches sur le paléolithique participent aux débats de société concernant les relations entre l'homme et la nature, notre devenir face aux modifications climatiques, l'origine des inégalités sociales et les tentations néo créationnistes

Revue thomiste, 2007

Des martiens au Sahara Jean-Loïc Le Quellec, 2009 Analyse de quelques uns des mythes scientifiques véhiculés par l'archéologie montrant comment ils se sont construits examinant les données erronées sur lesquels ils s'appuient et le cas échéant dénonçant les pré-supposés politiques et raciaux qui les sous-tendent

Produire le monde Hervé Juvin, 2008 Selon l'auteur la réponse à la crise écologique ne se trouve pas dans le développement durable mais dans la production brève, chance des biens considérés jusqu'aujourd'hui comme naturels: l'eau et l'air, en particulier. SDM

Darwin, 200 ans après Charles Susanne, Georges Sand, 2010

Dieu et Darwin Fernand Comte, 2008 Darwin est le grand Satan. Sans s'attarder dans la nuance, les islamistes rejoignent ainsi les fondamentalistes américains dans leur croyance au créationnisme: la création de l'homme par Dieu. Admettre la théorie de l'évolution des espèces serait en effet reconnaître que la Bible et le Coran ne sont pas des références intangibles. L'offensive contre Darwin est un épisode inattendu de la passionnante histoire de l'homme en quête de ses origines. Devons-nous? Les réponses ont d'abord fait appel au merveilleux: l'humain surgit du sol naissant dans un uf. Puis l'on imagine un Dieu créateur qui fait naître l'homme à partir de l'argile. Reprenant un très vieux texte, sumérien, la Bible fait de ce mythe une vérité fondamentale. Elle ne sera remise en cause qu'au milieu du XIX^e siècle par Darwin et son livre *L'Origine des espèces*. Darwin montre que l'homme n'a pas tant de caractère qu'il apparaît aujourd'hui. Il est le résultat d'une longue évolution commencée il y a des milliards d'années par de simples bactéries. Une théorie qui met en évidence l'ascendance animale de l'homme n'a cessé d'être rejetée par les intégristes

Documents, Working Papers - Council of Europe, Parliamentary Assembly Council of Europe. Consultative Assembly, Council of Europe. Parliamentary Assembly, 2007

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Council of Europe, Parliamentary Assembly Council of Europe. Parliamentary Assembly, 1989 **Annuaire du Collège de France** Collège de France, 2006 **Chênédollé (1769-1833)** Lucy de Samie, 1922 **The Kaleidoscope: or, Literary and scientific mirror**, 1827

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