

Eric Laborde

LE CHIEN UN HOMME PAS COMME LES AUTRES



Comportements, philosophie et holistique du chien

Le Chien Un Homme Pas Comme Les Autres

Hongru Du



Le Chien Un Homme Pas Comme Les Autres:

Le chien, un homme pas comme les autres... Eric Laborde, 2013-05-30 Comprendre le chien et se faire comprendre de lui
voilà qui ne serait pas banal non. Doit-on pour cela se mettre à parler chien? Doit-on s'engager dans une éducation méthodique et
codifiée? Dressage? Doit-on lui enseigner le langage des signes? Doit-on le prendre par la tête ou par la queue? Doit-on considérer
le chien comme une machine sans âme ou un être doué de raison? On peut peut-être tout interdire à un chien comme on peut aussi
peut-être tout lui apprendre sans rapport de force, accessoires, leurres, forces occultes ou bonne attitude transcendante. Ainsi la
marche en laisse ne lui prend que quelques minutes pour être assimilée et une bonne heure à l'humain juste parce que nous
avons des réflexes antinomiques avec son apprentissage du sujet. Nous avons alors le choix: passer une heure dans la joie et la
bonne humeur, identifier nos erreurs et les corriger ou des semaines à l'obliger à les supporter. Serait-ce juste une question de
philosophie? Et si c'était avant tout une question d'information? Une présentation thologique philosophique humaniste et
pratique des comportements du chien et sa relation à l'homme. Préface de Michel Chanton, thologiste. *Convex Surfaces*
Herbert Busemann, 1837. **Notre humanité** Francis Wolff, 2010-10-20. On avait prédit la mort de l'homme: cette prophétie se
réalise sous nos yeux avec l'apparition de l'homme neuronal tel qu'il est décrit par la biologie évolutionniste ou les sciences
cognitives. En changeant de paradigme scientifique, on a aussi changé d'humanité. Or la réponse à la question qu'est-ce que l'
homme a des conséquences pratiques: notre façon de soigner les autistes ou les anorexiques, d'éduquer les enfants, de punir
les délinquants ou encore de traiter les animaux en dépend. Il s'agit donc la fois de chercher les raisons de l'échec de l'
humanisme et d'en mesurer les effets par le biais d'une comparaison de quatre figures de l'homme à ses quatre moments de l'
histoire des sciences: l'Antiquité, l'âge classique, les Temps modernes, l'époque contemporaine. Dans un style limpide, Francis Wolff
montre comment ces différents concepts de l'homme ont chaque fois quitté le champ scientifique pour devenir la source de
normes morales et finalement d'interdire autant de visions intemporelles de l'humanité. Ainsi sous l'œil des nouvelles sciences
du vivant, l'homme neuronal se dissout en une machine pensante ou un animal libéral. Dès lors, entre post-humanisme et
animalisme, quelle humanité est possible aujourd'hui? En revisitant l'histoire de la philosophie, Francis Wolff plaide pour un
retour à un humanisme universaliste. *Dictionnaire de la langue française* Emile Littré, 1882. **Revue des cours
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