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فَنِّ إِقْنَاعِ الذَّاتِ

بِأَفْكَارِ هَشَّةٍ وَمَشْكُوكٍ فِيهَا

وْخَاطِئَةٍ

تَرْجُمة: نَبِيل سَعْد

فن إقناع الذات

طبقا لقوانين الملكية الفكرية

جميع حقوق النشر و التوزيع الالكتروني
لهذا المصنف محفوظة لكتب عربية. يحظر
نقل أو إعادة نسخ أو إعادة بيع أى جزء من
هذا المصنف و بثه الكترونيا (عبر الانترنت أو
للمكتبات الالكترونية أو الأقراص المدمجة أو أى
وسيلة أخرى) دون الحصول على إذن كتابي من
كتب عربية. حقوق الطبع الورقى محفوظة
للمؤلف أو ناشره طبقا للاتفاقيات السارية.

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(¹) Raymond Boudon, L'Idéologie, ou l'origine des idées reçues, Fayard, Paris, 1992 (1982)

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(¹) T. Parsons, *The Structure of Social Action*, New York, McGraw Hill, 1937

(¹) Paris, Fayard, 1988, trad. de Theorie des kommunikativen Handens, Francfort, Suhrkamp 1981.

(²) La Nouvelle Rhétorique, traité de l'argumentation, Paris, PUF, 1958, 2 vol

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(⁴)The Uses of Argument, New York/Londres, Cambridge U. Press, 1958.

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(¹) J. Habermas, *Erkenntnis und Interesse*, Francfort, Suhrkamp, 1973, trad. *Connaissance et intérêt*, Paris, Gallimard, 1976.

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'L'Ideologie ou l'origine des idees, reues, :

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Paris, Fayard, 1986

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(¹) J. Elster (éd). The Multiple self, Londres, Cambridge university Press, 1986.

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(¹) De l'esprit géométrique, Section II, De l' art de persuader, in Pascal, (Euvres Complètes, Paris, Gallimard, Pléiade, P. 592.

(²) K, Mannheim, Ideology and Utopia, Londres Routledge and Kegan Paul, 1954 (1929), trad, Idéologie et utopie, Paris Marcel Rivière, 1965.

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(¹) Barnes, Bloor, etc (Voir références au chapitre 7). Cf. F. Isambert, "Un "programme fort" en sociologie de la science?" *Revue française de sociologie*, XXVI, 3, 1985, 485 - 508

(²) Pascal, op. cit., p. 592.

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R. Needham, *Belief, Language and Experience*, Oxford Basil Blackwell, 1972

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(2) Lévy – Bruhl, *La Mentalité Primitive*, Paris, PUF, 1960 (1922), *Les Carnets de Lévy – Bruhl* Paris, PUF, 1949, *L'Expérience mystique et les symboles chez les primitifs*. Paris, Alcan, 1938, *L'Âme primitive*, Paris, PUF, 1963

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 (²) R. Boudon, L'Ideologie ou l'origine des idées reçues, Paris, Fayard, 1986, chapitre 2.

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(¹) R. Boudon, L'idéologie., op. cit., et, "L'acteur social est – il si irrationnel (et si conformiste) qu'on le dit?", Individu et justice sociale, Paris, Seuil, 1988, 219 - 244

(²) R. Boudon, La Logique du social, Paris, Hachette, 1983 (1979), 252 – 255.

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(¹) E, Durkheim, Les formes élémentaires de la vie religieuse, Paris, PUF, 1960 (1910), pp. 501

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(¹) M. Weber, *Wirtschaft und Gesellschaft*, Tübingen, Mohr, 1922, 227 – 228 trad *Économie et société*, Paris, Plon, 1971.

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 "The rationality of science vs. the rationality of magic", *philosophy of the social sciences*. Vol. I, 1971, 173 – 194.

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⁽¹⁾ T. Settle, Op. cit.

⁽²⁾ M. Mauss, "Esquisse d'une théorie générale de la magie", Sociologie et anthropologie, Paris, PUF, 1983 (1902). 1 – 141.

⁽³⁾ A. Oberschall, "Cultural change and social movements", communication au congrès de l'Association Américaine de sociologie, 1989.

K. Thomas, religion and the decline of magic, Harmondsworth, Peguin, :

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Effets Pervers et ordre social, Paris, PUF, Quadrige, 1989 (1977), 131 – 156.

(²) R. Boudon, L'Idéologie..., op. cit., 98.

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.J. Elster, Karl Marx, une interprétation analytique, Paris, PUF, 1989 : (2)

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Deutend verstehen ("Soziologie ist eine wissenschaft welche soziales Handeln deutend verstehen will und darmit in ihrem Ablauf auch Ursachen erklären will".... "Handeln ist mit subjektivem sinn verbunden")

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(¹) S. Toulmin, *The Uses of Argument*. New York/ Londres, Cambridge U. Press, 1958
 et C. Perelman et L. Olbrechts – Tyteca, *Traité de l'argumentation*, Paris, PUF, 1958 .

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(¹) C. Perelman, L'Empire rhétorique, Paris, Vrin, 1977 .

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(¹) K Popper, "La rationalité et le statut du Principe de rationalité", in Classen, E. M. (réd) Les fondements Philosophiques des systèmes économiques, Paris, Payot, 1967. 142 – 150.

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(¹) R. Nisbett et L. Ross

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(¹) R. Nisbett et L. Ross, Human Inference, Englewood Cliffs, N. J., Prentice – Hall, 1980

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(¹) Livre V (On Fallacies) de A system of logic. Ratiocinative and inductive, Londres, Routledge and Kegan Paul, 1974.

(²) A. Downs, An Economic Theory of Democracy, New York, Harper, 1957.

: Revue économique, 40, 2, Mars

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(¹) R. Rorty, *Philosophy and the Mirror of Nature*, Oxford, Basil Blackwell, 1980

⁽¹⁾ G. Simmel. Les Problèmes de la Philosophie de l'histoire, Paris, PUF, 1984 (1892), trad. de die probleme der Geschichtsphilosophie, Munich, Duncker & Humblot, 1892

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La connatissance inutile, Paris, Grasset, 1989

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 J. Bouveresse, *Le Philosophe chez les autophages*, Paris, Minuit, 1984 ou A. Mingat,
 P. salmon et A. Wolfelsperger, *Méthodologie économique*, Paris, PUF, 1985, Chapitre
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(¹) Cf. Par ex Hume, *An Inquiry Concerning Human Understanding*, V, 2; John Stuart Mill op. cit., 1, 5, 2; F. Brentano, *Von der Klassifikation der Psychischen Phänomene*, II, 1 Hambourg, F. Meiner, 1959; C. Peirce, *Collected Papers*, Cambridge, Havrard Press, 1931, 5, 397, R. Needham, Op. cit.; J. Hintikka, *Knowledge and Belief*, Londres/Ithaca, Cornell U. Press, 1961; H. H Price, *Belief*, Londres, Allen & Unwin, 1969, etc.

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(1) J. M. Bochenski, *The Methods of Contemporary Thought*, Dordrecht, Reidel, 1965

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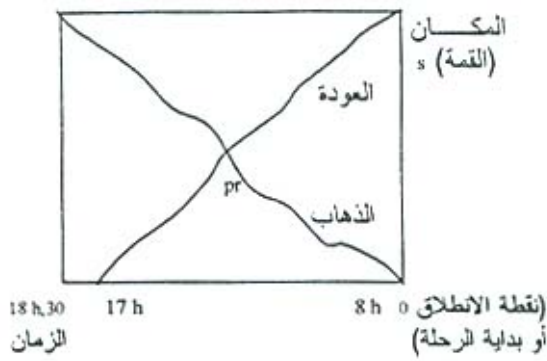
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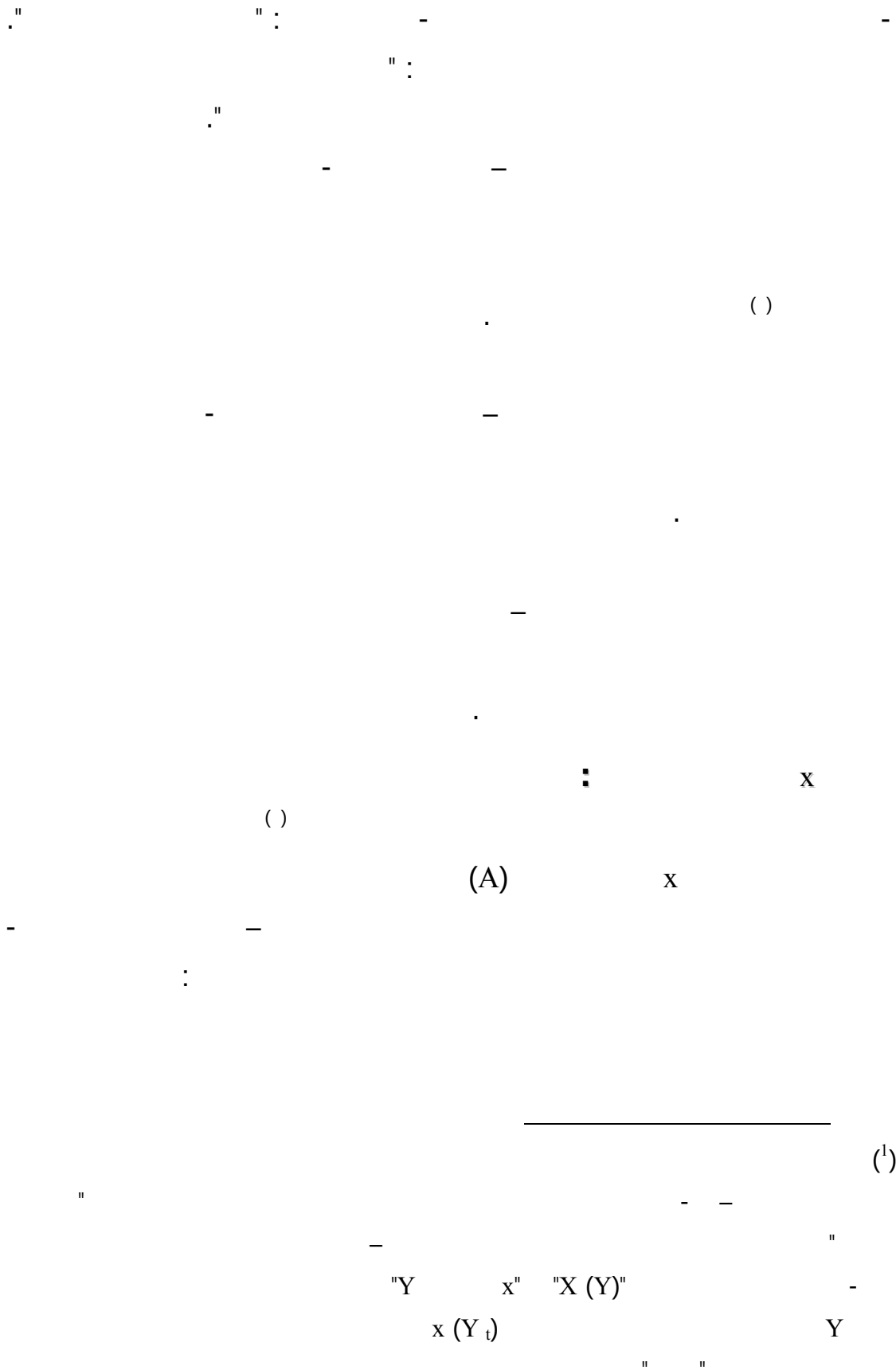
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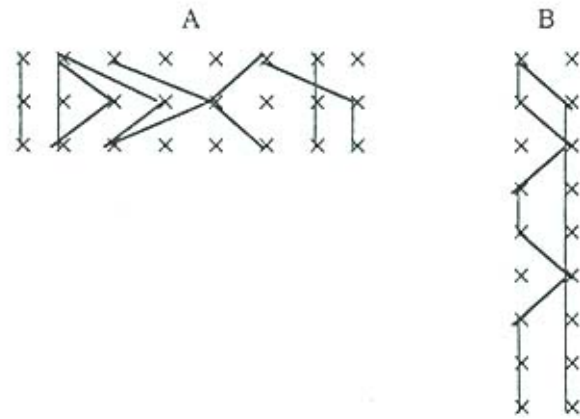
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(²) A. Tversky et D. Kahneman, "Availability: a heuristic for judging frequency and Probability", Cognitive, Psychology, 5, 1973, 207 – 232.



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(¹) R. A. Shweder, "Likeliness and Likelihood in everyday thought: magical thinking in judgment about personality", *Current Anthropology*, vol. 18, n° 4, décembre 1977, 637 - 659

(²) C. Lévi – Strauss, *La Pensée sauvage*, Paris, Plon, 1982 (1962).

(³) "Some Scholars have viewed magic as a relatively effective set of Procedures for acquiring knowledge and exercising control over one's environment, comparable to scientific canons of inquiry", R. A. Shweder, *op. cit.*, 637.

(¹) B. Malinowski, *Magic, Science and Religion*, Garden City, Doubleday, 1954.

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(³) Magical thinking is an expression of a universal inclination of normal adults to draw correlation to seek symbolic and meaningful connections (likenesses) among objects and events magical thinking is no less characteristic of our mundane intellectual activities than it is of Zande curing practices". Shweder, *op. cit*, 637.

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(¹) "In the case of self esteem and leadership most American college students claim that knowledge of whether or not some one has self esteem indeed enable them to Predict. Whether of not a person is a leader. This claim is made despite their own correlation = relevant frequency information to the contrary", Shweder, op. cit., 643

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P [x (y)] > , x (y)

. IFP

(*)Information fréquentielle pertinente

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IFP

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$P [x (y)] - P [x (\sim y)] > \quad ,$

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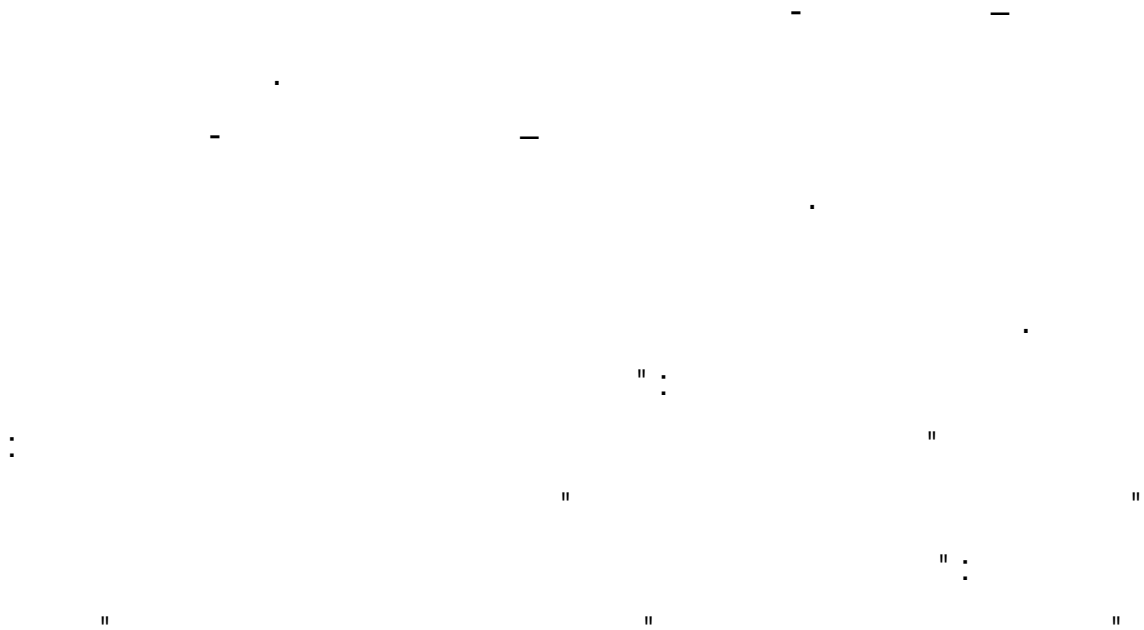
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$$x(y)$$

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$$[X(y) \quad P[X(y)] >$$

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(¹) G. Simmel, Philosophie de l'argent, Paris, PUF, 1988, 1990, trad. De Philosophie des Geldes, Leipzig, Duncker & Humblot, 1900

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(¹) G. Simmel, Die Probleme der Geschichtsphilosophie, Leipzig, 1923, Duncker & Humblot (5^e édition), trad Franç., Les Problèmes de la philosophie de l'histoire, Paris PUF, 1984.

(²) Wirtschaft und Gesellschaft, Tübingen, Mohr, 1922, trad Économie et société, Paris, Plon, 1971.

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(¹)G. Simmel Les Problèmes..., 83
 (²) Ibid, 66

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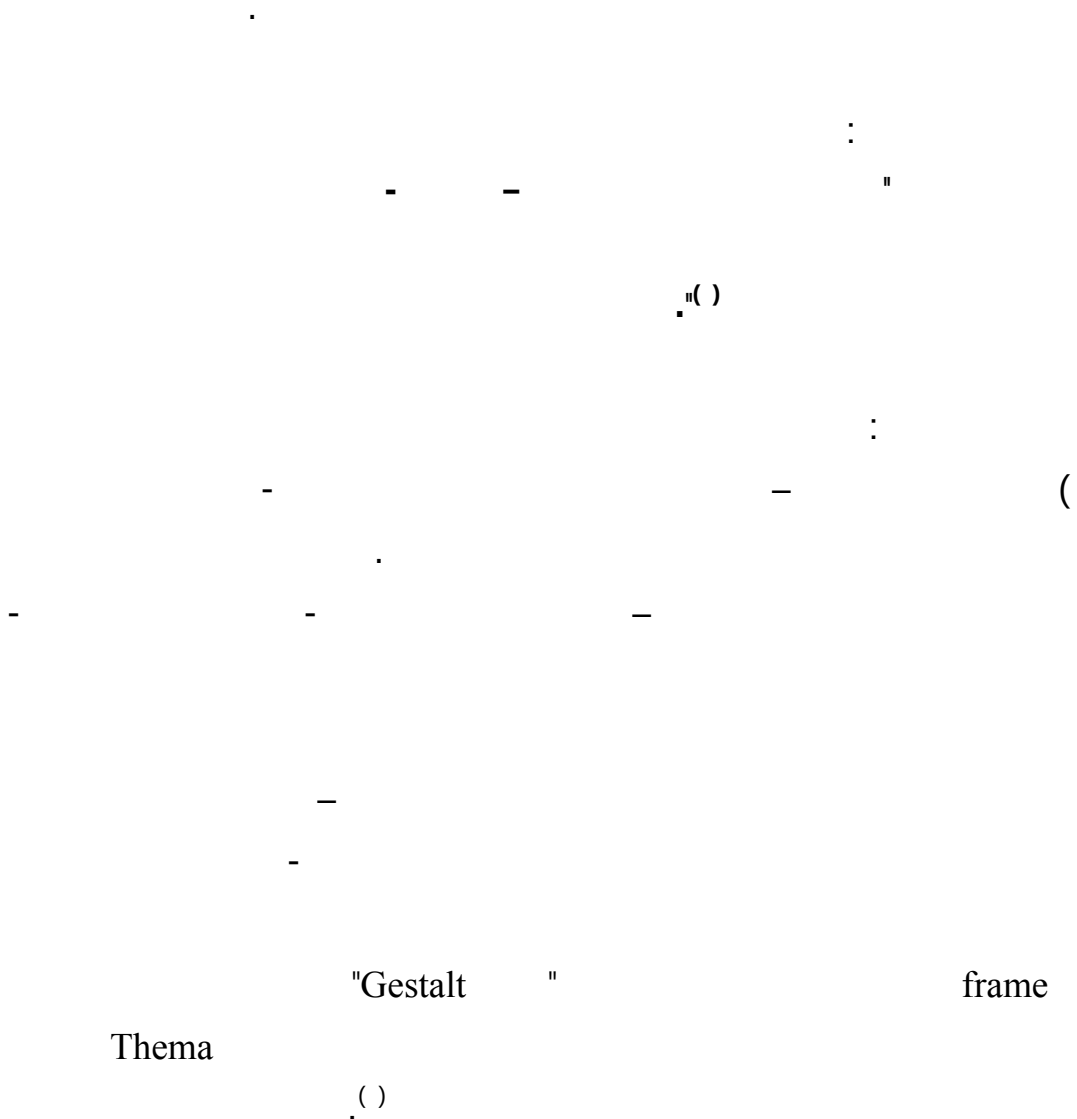
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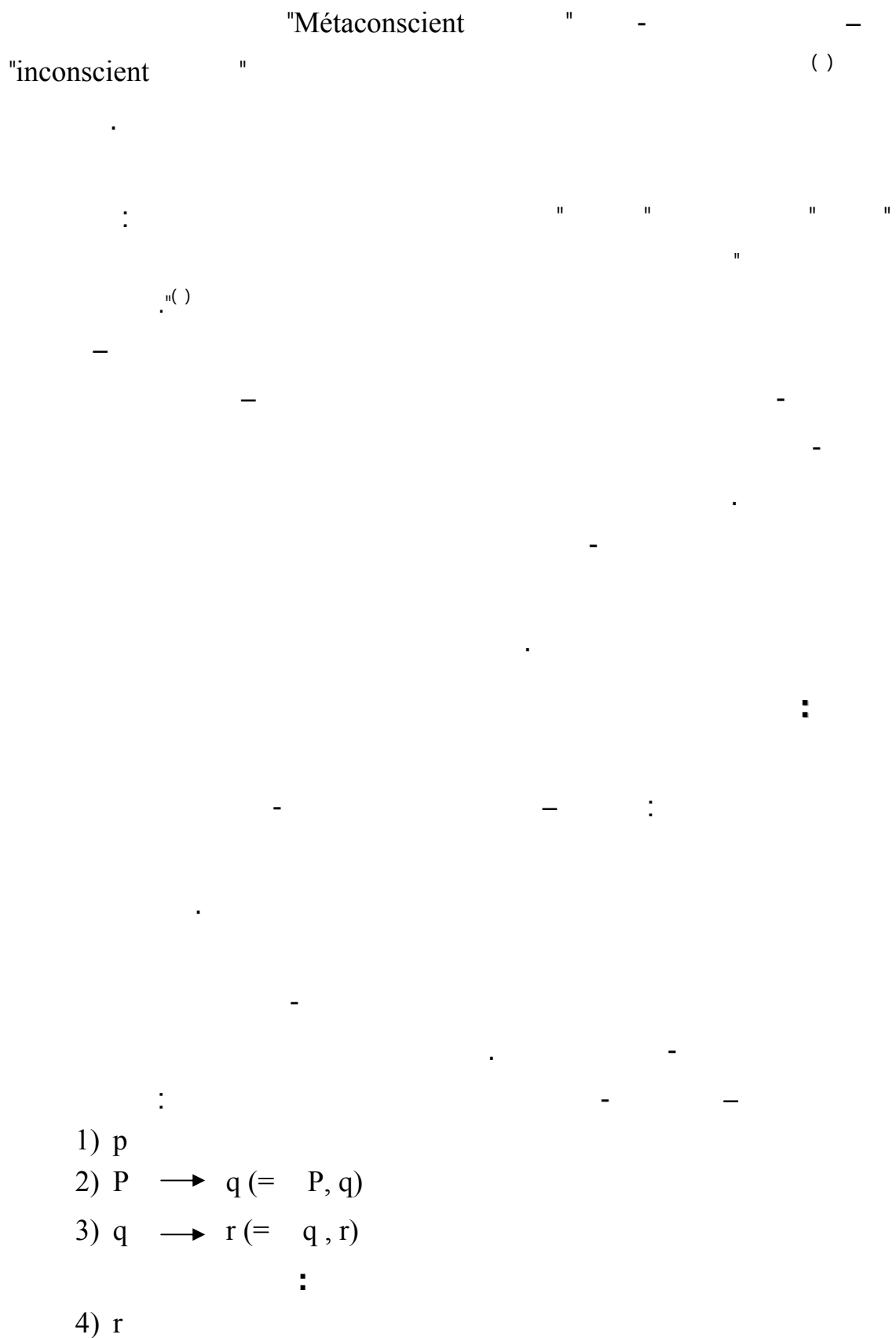
⁽¹⁾ Ibid., 66 - 67
⁽²⁾ Ibid., 66



⁽¹⁾ Ibid 79.

⁽²⁾ Sur les "paradigms", cf. T. Kuhn, la structure des révolutions scientifiques, Paris, Flammarion, 1983, trad. De the structure of scientific Revolutions, Chicago, U. of Chicago Press. 1962 sur les "thema", G. Holton, L'Invention scientifique, Paris, PUF, 1982, trad. De Thematic origins of scientific thought, Cambridge, Cambridge U. Press, 1974. Sur les "conjectures", K. Popper, Conjectures and Refutations, Londres, Routledge and Kegan Paul, 1969, trad. Conjectures and Refutations, Paris, Payot, 1985, sur les "frames" Par exemple E. Goffman, Frame analysis, New York, Harper, 1974, A. Tversky et D. Kahneman "The framing of decision and the Psychology of choice", Science, 211, no 4481, Janv. 1981, 453 – 458 ou S. Lindenberg, "Choice and culture: the behavioral basis of cultural impact of transactions" in H. Haferkamp (red.) Society and Culture, Berlin, De Gruyter, 1989, 175 – 198.

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(¹) H. Hayek, New studies in philosophy, Economics and the history of Ideas, Londres, Routledge and kegan paul, 1978, chapitre 17
 (²) G. Simmel, ibid, 62.

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5) r^*

6) $[r \longrightarrow p]^* (= r, p)^*$

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6) $[r \longrightarrow p]^* (= r, p)^*$

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2) $P \longrightarrow q$

3) $q \longrightarrow r$

4) r

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5) r^*

6) $[r \longrightarrow p]^*$

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2) $p \longrightarrow q$

3) $q \longrightarrow r$

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(¹) G. simmel, Philosophie, op. cit., 90.

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 N. Rescher, Peirce's philosophy of Science, Londres, Notre – Dame, 1978.
 Objective knowledge Oxford Connaissance objective, Paris, PUF, (¹)
 - - Clarendon press, 1973
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 P. Jacob,
 L'Empirisme logique, Paris, Minuit, 1980, 124 sq.
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(¹) A. Tversky, D. Kahneman et p. Slovic (red.) Judgment under Uncertainty; Heuristics and Biases. New York, Cambridge U. Press, 1980. R. Nisbett et L. Ross, Human Inference, Englewood Cliffs, Prentice Hall, 1980.

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(¹) D. Bell, "American Exceptionalism", ronéo.

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⁽¹⁾ R. Nisbett & L. Ross, op. cit. 92

⁽²⁾ Ibid 116 - 117

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:G. Radnitzky ⁽¹⁾

"Méthodologie popperienne et recherché scientifique", Archives de philosophie, 42, 1, 1979, 3 – 40 et 42, 2, 1979, 295 – 325.

⁽²⁾ "Now in my view there is no such thing as induction. Thus inference to theories, from singular statements which are "verified by experience" (Whatever that may mean), is logically inadmissible. Theories are, therefore, never empirically verifiable", The logic of Scientific Discovery, New York, Harper, 1965, 40, trad., La Logique de la découverte scientifique, paris, Payot, 1973.

-(⁽¹⁾ modus tollens)

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modus tollens

The falsifying mode of inference

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"The falsifying mode of inference here referred to (...) is the modus tollens of classical logic, it may be described as follows. Let be a conclusion of a system t of statements (...) we may then symbolize the relation of derivability (analytical implication) of p from t by "t p" which may be read "p follows from t" assume p to be false (...) we regard t as falsified", the logic., 76.

⁽²⁾ 'My proposal is based upon an asymmetry between verifiability and falsifiability; an asymmetry which results from the logical form of universal statements, for these are never derivable from singular statements, but can be contradicted by singular statements. Consequently it is possible by means of purely deductive inferences (With the help of the modus tollens of classical logic) to argue from the truth of singular statements to the falsity of universal statements such an argument to the falsity of universal statements is the only strictly deductive kind of inference that proceeds, as it were, in the "inductive direction", that is, from singular to universal statements" the logic, op. cit. 41.

⁽³⁾ Ibid, 76

: Modus tollens

$\cdot (q \supset p) \supset q \supset p$ (

$(q \supset p) \supset q \supset \sim p$ (

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$\cdot (p \supset q) \supset p \supset \sim q$ (

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 $q \supset p$

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$q \supset p$ (

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modus ponens modus tollens

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(¹) A. N. Whitehead, Introduction to Mathematics, Londres, Williams et Norgate

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$(q \rightarrow p)$ (q)

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modus tollens - -

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(¹) I.Lakatos, "Falsification and the methodology of scientific research programs", in I.Lakatos et A. Musgrave (réd.), Criticism and the Growth of Knowledge, Cambridge, Cambridge U. Press, 1974, 91 – 196.

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(¹) "Science is not a system of certain, or well – established statements, nor is it a system which steadily advances towards a state of finality. Our science is not knowledge (episteme): it can never claim to have attained truth, or even a substitute for it, such as probability", *The Logic*. Op. cit. 78.

"We do not know: we can only guess, And our guesses are guided by the unscientific, the metaphysical (though biologically explainable) faith in laws, in regularities which we can uncover-discover...

"But these marvellously imaginative and bold conjectures or "anticipations" of ours are carefully and soberly controlled by systematic tests", *ibid*, 279.

"The old scientific ideal of episteme—of absolutely certain, demonstrable knowledge – has proved to be an idol", *ibid.*, 280

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$$\left(\begin{array}{c} \\ \\ \end{array} \right) \quad \left(\begin{array}{c} 3 \\ \\ \end{array} \right)$$

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Modus tollens

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Modus Ponens " " A, B, C

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$$\begin{array}{c} P'q \\ q \end{array}$$

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Scientific Discovery, op. cit. 40

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Erkenntnis und Interesse, Frankfurt, Suhrkamp, 1973 – 1976, 147
 Connaissance et intérêt, Paris, Gallimard

.() [P' → q]* ()
) [q → (P ∨ p')] ()
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p & p'

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. [q → ~ (p & p')] " ()

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.p' r ()

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(4) [q → p ∨ p' ∨ ∨ p"]*

(5) [q → ~ (p & p', p & p".....)]*

P

(5) p' → 2

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$$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & 1 \\ 1 & -1 \end{pmatrix} \begin{pmatrix} 1 \\ 1 \end{pmatrix} = \frac{1}{\sqrt{2}} \begin{pmatrix} 2 \\ 0 \end{pmatrix} = \sqrt{2} \begin{pmatrix} 1 \\ 0 \end{pmatrix}$$

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$[p \vee p' \vee \dots \vee p'']$

$[p \ v \ p' \ v \dots]$.

$$\begin{array}{ccc} P & \longrightarrow & q \\ & & q \end{array}$$

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1) $(p \vee p') \& \sim (p \& p')$

2) $P' > \sim q$

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$X(y) \rightarrow x'(y) = [x(y) \vee x'(y) \ \& \ \sim [x(y) \ \& \ x'(y)]]$

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(¹) G. Holton, L'Invention scientifique, Paris, PUF, 1982, 138 trad de Themata Origins of scientific thought, Cambridge, Cambridge U. Press, 1974

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(¹) Holton, op cit., 139

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.(Holton, op. cit. 180 sq.)

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(¹) The Logic.... Op. cit. 267

(²) Popper – The Logic..., op. cit., 270

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(¹) D. Buican, Histoire de la génétique et de l'évolutionnisme en France, Paris, PUF, 1984

(²) op. cit. 345.

(³) D. Buican, La Révolution de l'évolution, Paris, PUF, 1989, 228

(⁴) Buican, op. cit. 228.

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P. Jacob, L'Empirisme logique, Paris, Minuit, 1980, 134. : (1)
 (2) K. Popper, La connaissance objective, Paris, Complexe/PUF, 1978 (trad d'Objective Knowledge, 1972) 40.

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(²) A Boyer, K. R. Popper: un épistémologie laïque?, Paris, Presses de l'Ecole normale supérieure, 1978, 19;

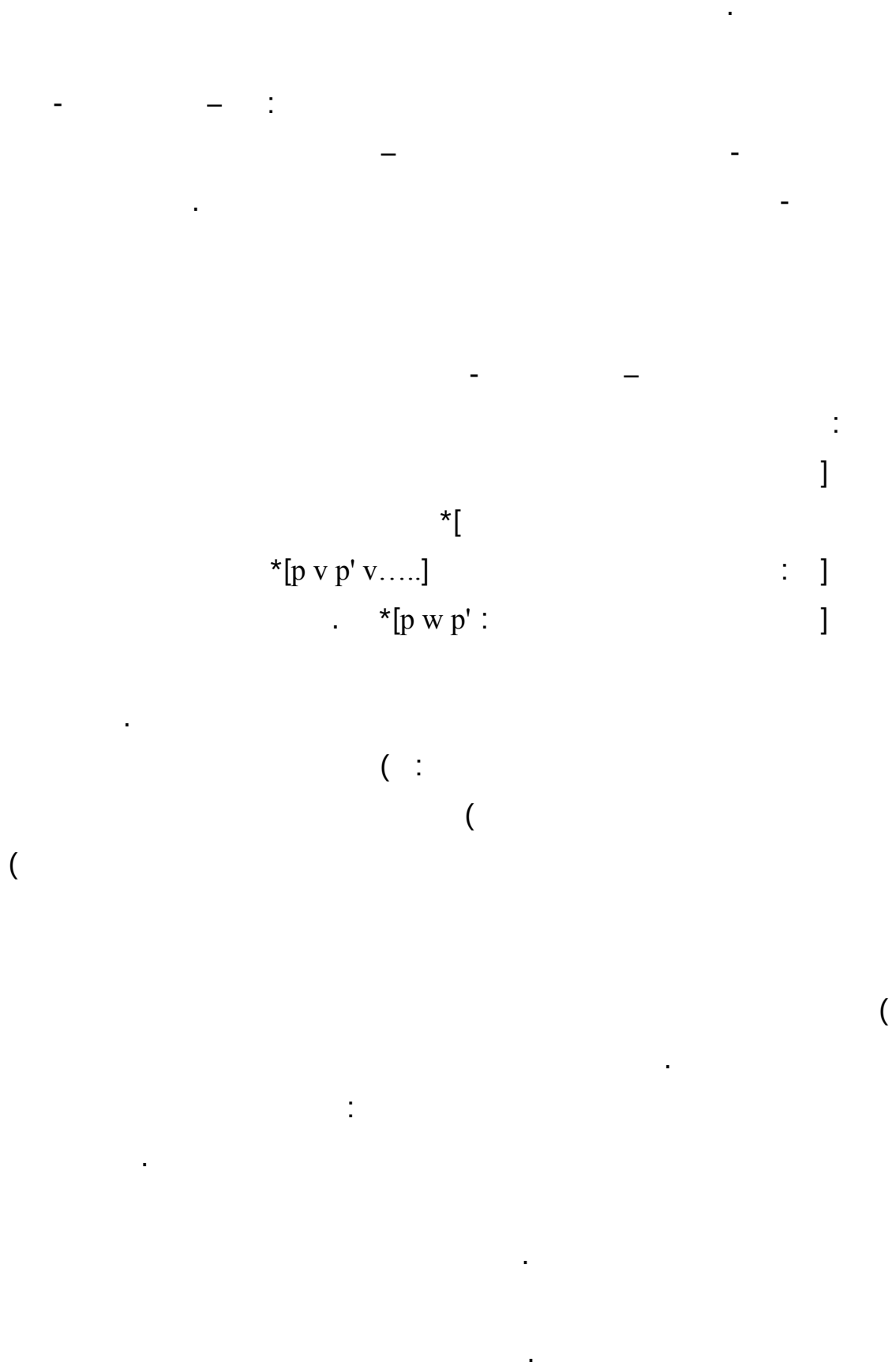
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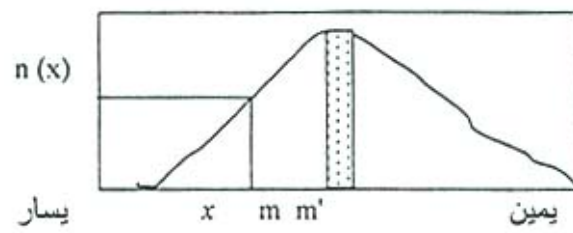
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⁽¹⁾ A. Lancelot, "Paris Politiques", Encyclopaedia unviversalis, Paris, EU, 1972, 12, 579 - 83
⁽²⁾ H. Hotelling, "Stability in competition", the Economic Journal, 39, Mars 1929, 41 - 57.

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Toward a Mathematics of Polittics, Ann Arbor, the U. Michigan Press 1967.

(²) A. P. Lerner et H. – W. Singer, "Some notes on duopoly and spatial competition", J. of Political Economy, Avril 1937, 145

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(¹) A. Smithies, "Optimum Location in spatial competition", J. of Political Economy, 49, fev 1941, 423 – 439.

(²) "The competition for votes between the Republican and the Democratic parties does not lead to a clear drawing of issues, an adoption of two contrasted positions between which the voter may choose, Instead, each party strives to make its platform as much like the other's as possible. Any radical departure would loose many votes", H. Hotelling, op.cit., 54.

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$H_{n+1}, H_{n+2} \dots :$

$H_1, H_2 \dots H_n$

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$[H = H_1 \& H_2 \& \dots \& H_n]^*$

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$H = H_1 \& H_2 \& \dots \& H_{n+1}, H_{n+2} \& \dots$

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$$\begin{array}{c} - \\ \cdot \\) \\ \cdot () \\ (\\ [F\dots = F]^* \end{array}$$

$$\begin{array}{c} - \\ -[H\dots = H]^* \end{array}$$

(¹) l'Idéologie..., op. cit.

(²) R. Merton, Social Theory and Social Structure, Glencoe, III, The Free Press, 1961, 466 et 475, trad. part., Éléments de théorie et de méthode sociologique, Paris, Plon, 1965.

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[x v y v z]*.

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$[(x \vee y \vee z) \wedge \sim (x \wedge y) \wedge \sim (x \wedge z) \wedge \sim (y \wedge z)]^*$.

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$[x \wedge y \wedge z]^*$.

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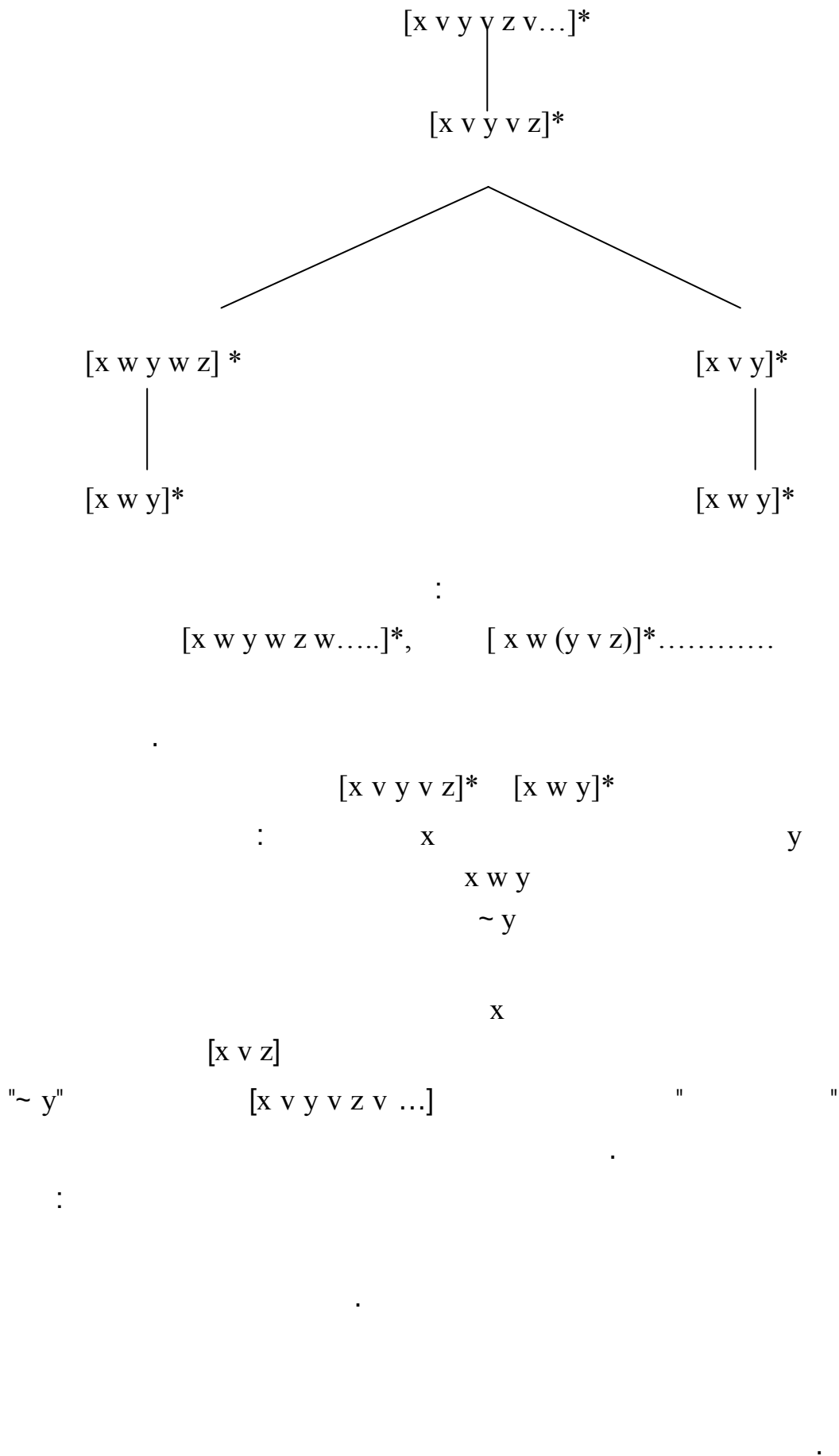
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1) $[p \vee p' \vee p'' \dots]^*$

2) $[p \vee p' \vee p'']^*$

3) $[p \vee p']^*$

4) $[p \vee p']^*$

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(¹) E, Durkheim, Les Formes élémentaires de la vie religieuse, Paris, PUF, 1985 (7^e éd) (1912), note p. 68.

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⁽¹⁾ Durkheim, op. cit., 79.

⁽²⁾ Ibid, 83

⁽³⁾ Ibid, 85

⁽⁴⁾ Ibid, 87.

⁽⁵⁾ Ibid 97.

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- (¹) Ibid, 78.
(²) Ibid, 104
(³) Ibid, 110
(⁴) Ibid, 112
(⁵) Ibid, 114
(⁶) Ibid, 119
(⁷) Ibid, 277.

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$$2) \sim T_1$$

(⁴) Ibid, 292

(5)

$$3) \sim T_2$$

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backing arguments

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$$T_3$$

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$$5) [T_1 \text{ w } T_2 \text{ w } T_3]^*$$

$$6) \sim T_1$$

$$7) \sim T_2$$

$$8) ?$$

$$T_2 \quad T_1$$

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$$[x \text{ w } y \text{ w } z]^*$$

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1) p w q, 2) p> r (r =), 3) q> ~ r, 4) r
(), 5) ~ q (4, 3), 6) p (5, 1).

12) $\exists x: "A \rightarrow B" (" \rightarrow ")$

13) $\sim \exists x: "A \rightarrow B" (" \rightarrow ")$

$[x \wedge \sim x]$

$((B \wedge A \wedge x))$

- :

14) $[x \wedge \sim x]^*$

15) $X \rightarrow T_1$

16) $X \rightarrow T_2$

17) $X \rightarrow T_3$

18) $[(T_1 \vee T_2) \wedge T_3]^*$

19) $\sim x$

20) $\sim T_1$

21) $\sim T_2$

22) T_3

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backing arguments

(¹) Durkheim, op. cit., 284.

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J. Largeult, Enigmes et controverses, Paris, Aubier,

1980 Chapitre 10

Philographies, Nantes, Crocus, 283 – 293 "

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E. Gellner, *Legitimation of Belief*, Cambridge, Cambridge U. : (²)
Press 1974; J. Passmore, *Science and its Critics*, New Brunswick (N. J), Rutgers, 1978;
J. Largeault, *Enigmes et controverses*, Paris, Aubier, 1980; J. Bouveresse,
Le Philosophe chez les autophages, paris, Minuit, 1984; M. Hollis et S. Lukes,
Rationality and Relativism, Oxford, Basil Blackwell, 1982; I. Scheffler, *Science and
subjectivity*, Indianapolis, Hackett, 1982; P. Thuillier, *Les Savoirs ventriloques*, paris,
Seuil, 1983, N. Stockman, *Antipositivist Theories of the sciences*, Dordrecht, Reidel,
1984; H. Atlan, *A tort et à raison*, Paris, Seuil, 1986.

(³) F. Isambert, "Un "programme fort" en sociologie de la science?", *Revue française
de sociologie*, XXVI, 3, 1985, 485 - 508

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Die wahrheit des mythos

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(¹) D. Bloor, Sociologie de la logique, Paris, Pandore, 1982, trad. de Knowledge and Social Imagery, Londres, Routledge and Kegan Paul, 1978; K. Hübner, Die Wahrheit des Mythos, Munich, Beck, 1985; T. Kuhn, La Structure des révolutions scientifiques, Paris, Flammarion, 1983, trad. de The structure of Scientific Revolutions, Chicago, U of Chicago press, 1962

: " " (²)

P. Weingartner et G. Dorn (éd.), Treatise on Basic philosophy, Amsterdam, Rodopi, 1990 (à paraître)

(³) Kuhn, op. cit.

(⁴) P. Feyerabend, Contre la méthode, Esquisse d'une théorie anarchiste de la connaissance, Paris, Seuil, 1979, trad. d'Against Method, Outline of an Anarchistic Theory of Knowledge, Londres, NLB, 1975

(⁵) Bloor, op. cit.

(⁶) Hübner, op. cit.

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⁽¹⁾ C. Hempel, "The function of general laws in history", in Aspects of Scientific Explanation and Other Essays in The Philosophy of Science, New York, The Free press, 1965

⁽²⁾ W. H. Dray, Laws and Explanation in History, Oxford, Oxford U. Press, 1957, Philosophy of History, Londres, Prentice Hall, 1964 Dray (réd.) Philosophical Analysis and History, New York, Harper, 1966.

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(¹) "Wissenschaftliche in Basissätzen ausgedrückte Tatsachen, Sind also niemals rein empirisch gegeben", Hübner, op. cit., 247

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⁽¹⁾ Diese Axiome definieren die allgemeine Art und Weise, mit der die Wirklichkeit wissenschaftlich betrachtet wird", ibid, 250.

⁽²⁾ "Rein empirisch ist ausschliesslich, dass sich unter der Bedingung von ST₁, die vorhin gekennzeichnete Ergebnismenge E₂ ereignet, Ibid, 251

⁽³⁾ Ibid, 250

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Die Wahrheit..., Chapitre XVII .

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(¹) "Damit glaube ich also nur "zu Ende gedacht" zu haben, was sich bereits seit Jahrzehnten innerhalb der Wissenschaftstheorie, dieser von der Selbstreflexion der Wissenschaft bis zu ihren bohrenden Selbst zweifel handelnden Philosophischen Disziplin, abgezeichnet hat", Die Wahrheit... 413 – 414.

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(¹) "Die von der Wissenschaft erfasste Wirklichkeit ist demnach nicht die Wirklichkeit an sich sondern, sie ist stets eine auf bestimmte Weise gedeutete. Die Antworten, die sie uns gibt, hängen von unseren Fragen ab", Die Wahrheit, 254.

." () " :

(²) "Das bedeutet keineswegs, dass damit die Wissenschaft einem schrankenlosen Relativismus Preisgegeben ist", Die Wahrheit..., 255

(¹) "But the beginning and the end of this chain are not distinctly perceived", Questions Concerning Certain Faculties Claimed for Man, V, 259 sq.

(²) "Weder gibt es fundamentale sätze, die ohne Begründung durch andere Sätze ein für allemal als prinzipien gelten dürfen, noch gibt es letzte Elemente der Wahrnehmung, die unberührt von unseren Interpretationen unmittelbar gewiss wären", J. Habermas, Erkenntnis und interesse, Francfort, Suhrkamp, 124, trad Connaissance et intérêt, Paris Gallimard, 1976.

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(¹) H. Albert, Traktat über kritische Vernunft, Tübingen, Mohr, 1975 (1968)

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The Myth of the Framework in E. Freeman (réd.), The Abdication of philosophy, La Salle (III), Open cort, 1976, 23 – 48.

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Radnitzky et W. W. Bartley III (red.), Evolutionary Epistemology, Rationality and the
Sociology of Knowledge, La salle, Open Court, 1987

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I. Sheffler science and subjectivity, Indianapolis, Hackett, 1982 (2)

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Feyerabend "Explanation, reduction and empiricism", in H. Feigl and G. Maxwell, Minnesota Studies in the Philosophy of Science, vol, III, Minneapolis, U. of Minnesota Press, 1962; Kuhn, op. cit.

(²) T. Kuhn, "Reflections on my critics" in I. Lakatos et A. Musgrave (éd.), Criticism and the Growth of Knowledge, Cambridge, Cambridge U. Press, 1970, "5 Irrationality and theory choice", 259 – 278.

(³) "Neither proof nor error is at issue, The transfer of allegiance from a paradigm to a paradigm is a conversion experience that cannot be forced. Lifelong resistance... is not a violation of scientific standards but an index to the nature of scientific research itself... Though the historian can always find men – priestley for instance- who were

unreasonable to resist for as long as they did, he will not find a point at which resistance becomes illogical or unscientific", The structure, 151, cite in Reflections... 260

(¹) "What I am denying then is neither the existence of good reasons nor that these reasons are of the sort usually described. I am, however, insisting that these reasons constitute values to be used in making choices rather than rules of choice. Scientists who share them may nevertheless make different choices in the same concrete situation, These factors are deeply involved. First, in many concrete situations, different values, though all constitutive of good reasons, dictate different conclusions, different choices. In such cases of value – conflict (e. g. one theory is simpler but the other is more accurate) the relative weight placed on different values by different individuals can lay a decisive role in individual choice. More important, though scientists share these values and must continue to do so if science is to survive, they do not apply them in the same way. Simplicity, scope, fruitfulness, and even accuracy can be judged quite differently (Which is not to say that may be judged arbitrarily) by different people. Again, they may differ in their conclusions without violating any accepted rule", Ibid, 262.

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⁽¹⁾ Kuhn, op. cit., 214 - 215

⁽²⁾ Ibid, 143.

⁽³⁾ Ibid, 106 - 107

⁽⁴⁾

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D. Buican, Histoire de la génétique et de l'évolutionnisme en France, Paris, PUF, 1984

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L'Idéologie ou l'origine des idées reçues, Paris, Fayard, 1986. Chaptire 6.

(²) "Man darf nämlich zweifeln, erstens, ob es Gegensätze überhaupt gibt"; Jenseits von Gut und böse, § 2.

(³) P. Jacob, L'Empirisme logique, Paris, Minuit, 1980, 88.

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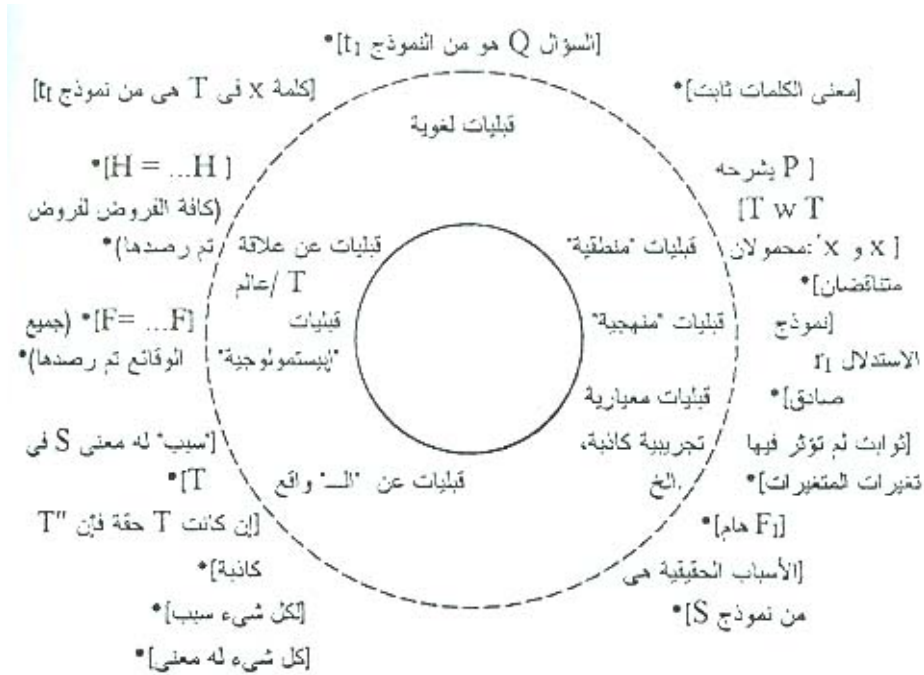
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(¹)

J. Van Rillaer, Les Illusions de la psychanalyse, Bruxelles, Mardaga, 1980, J.Elster, "L'obsession du sens" in Le Laboureur et ses enfants, paris, Minuit, 1986, 90 sq.

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Unended Quest, Glasgow, Collins, 1967 (Trad. France, Paris, (1)
 Calmann" Lévy, 1981)
 (2) Critique de la raison Pure, Livre II chapitre 2,3^e section (analogies de l'expérience)

(¹) G. J. Warnock, "Every event has a cause" in A. Flew (red.), *Logic and Language*, Oxford, Basil Blackwel, 1966, 95 – 111.

(¹) Stuart Mill, System of Logic, Toronto, U. Of Toronto press, 1974, Livre III, Chapitre V. Section 3.
 (²) "The whole cause".

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(¹) M. White, Foundations of Historical Knowledge, New York et Londres, Harper & Row, 1965

(²) O. Ducrot, La Preuve et le dire, Paris, Mame, 1978, Chapitre 5, "La notion de caouse"

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Dire et ne Pas dire, Paris, Hermann, 1972"

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(²) J.Passmore, "Explanation in everyday life, in science and in history", in History and Theory, II, n^o 2, 1962, 105 - 23

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(¹) M. White, op. cit., 159

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(¹) K. Popper, The Myth of the framework, in E. Freeman (red.), The Abdication of Philosophy, La sale (III), open court, 1976, 23 – 48.

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(¹) L. White, *Medieval Technology and Social Change*, Oxford, Clarendon Press, 1962

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(¹) R. Boudon, La Place du desordre, Paris, PUF, 1984

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(¹) A. O Hirschman, Essay in Trespassing, Cambridge, Cambridge U. Press, 1981

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(¹) L. pellicani, Saggio sulla genesi del capitalismo, Milan, Sugar, 1988, Chap. II, "Il mito weberiano del calvinismo", "Weber and the myth of calvinsism", Telos, n° 0 75, Printemps 1988, 57 – 85.

(²) S. N. Eisenstadt, "The Protestant Ethic Thesis in Analytical and Comparative Context" Diogenes, 1967, 59, 25 – 46: L. Schneider, Sociological Approach to Religion, New York, Wiley, 1970; R. Boudon, "Interprétation, explication, idéologie", Encyclopédie philosophique, tome 1 Paris, PUF, 1989, 241 - 254

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⁽¹⁾ J. Q. Wilson, *Thinking About Crime*, New York, Basic Books, 1975.

(2) W. F. White, *Street Corner Society*, Chicago, Chicago U. Press, 1955. P. Robert, *Les Bandes d'adolescents*, Paris, Éditions ouvrières, 1966. A. K. Cohen, *The Culture of the Gang*. Glencoe, The Free press, 1955.

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⁽¹⁾ P. Veyne, *Comment on écrit l'histoire*, Paris, Seuil, 1971, 127 – 130
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 Le Contrôle social du crime, Paris, PUF, 1983 et Croissance et :
 décriminalisation du crime, Paris, PUF, 1990.

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⁽¹⁾ E. E. Evans – Pritchard, *Withcraft, Oracles and Magic among the Azande*,
 Osford, Clarendon, 1968 (1937); trad. *Sorcellerie, Oracles et magic chez les Azande*,
 Paris, Gallimard, 1972.

⁽²⁾ S. Steinberg, *The American Melting Pot*, New York, McGraw Hill, 1974.

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L. Pellicani, Saggio sulla genesi del capitalismo, Milan sugar

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(²) Max Weber, L'Éthique protestante et l'esprit du capitatisme, Paris, Plon, 1964, trad de Die Protestantische Ethik und der Geist des Kapitalismus, T übingen, Mohr, 1920, R. K. Merton, Science, Technology and Society in Seventeenth Century England, New York, Howard Fertig, 1970

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D. Friedman, "Normative and Rational Explanations of a Classic Case: Religious Specialization in Academia" in M. Hechter (éd.), The Microfoundations of Macrosociology, Philadelphia, Temple U. Press, 1983, 90 – 114.

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M. Cusson, Croissance..., op. cit. : ⁽¹⁾

⁽²⁾ D. Buican "Histoire de la génétique et de l'évolutionnisme en France, Paris, PUF, 1984 .

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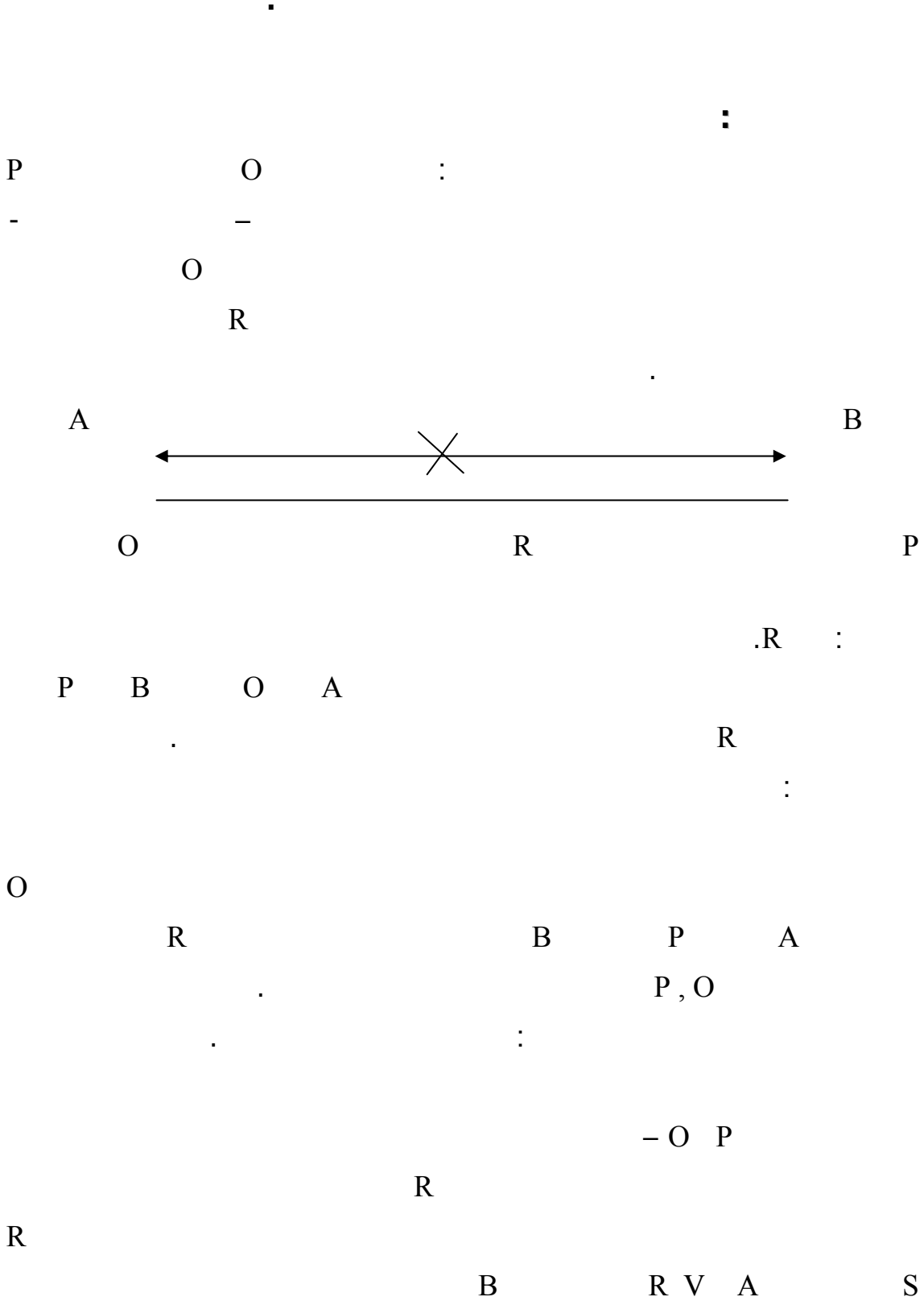
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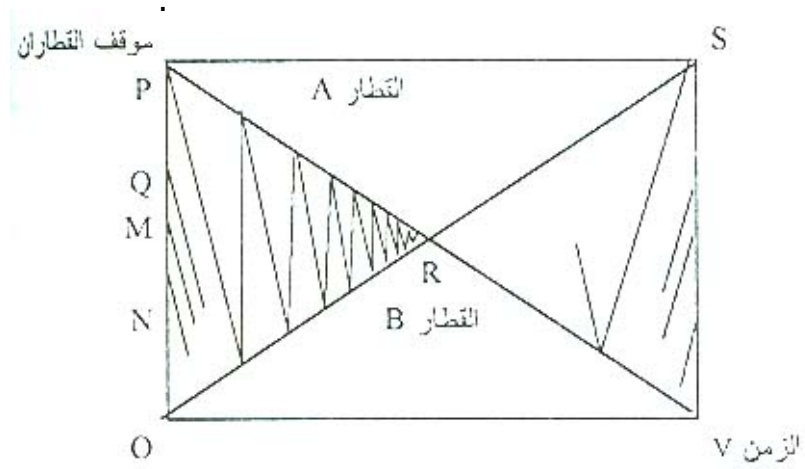
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⁽¹⁾ C. Perelman et. L. Olbrechts – Tyteca, La Nouvelle Rhétorique, traité de l'argumentation, Paris, PUF, 1958, I, 31, 163 - 164

⁽²⁾ R. Rorty, Philosophy and the Mirror of Nature, Princeton, Princeton University Press, 1979.

⁽³⁾ Ibid, 146

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 "There is no way to relate the reception of forms into the mind to the construction of)
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 "How to get from the inner space to the outer space?" :
 The History of Scepticism) (2)
 (from Erasmus to Descartes, Assen, Van Gorcum, 1964, Chapitre 3
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(¹) G. Balandier, *Le Désordre*, Paris, Fayard, 1988, P. 241:

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p. Veyne. *Les Grecs ont – ils cru a leurs mythes?*, Paris, Seuil, 1983.

(²) In "Les Intellectuels et le second marché", *Revue européenne des sciences sociales*, XXVIII, 1990 n° 87, 89 – 104.

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⁽¹⁾ Simmel, Les Problèmes de la philosophie de l'histoire, Paris, PUF, 1984, I, 8; trad. de Die Probleme der Geschichtsphilosophie, Munich, Duncker & Humblot, 1892

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(Les Objets fractals forme, hazard et dimension, Paris, Flammarion, 1975)

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M. Serres, Le Passage du Nord – Quest, Paris, Minuit, 1980

(³) M. Weber, "Les sectes Protestantes et l'esprit du capitalisme", in L'éthique protestante et l'esprit du capitalisme, paris, Plon, 1964; trad. de "Die Protestantischen

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(¹) R. K. Merton, *Éléments de théorie et de méthode sociologique*, Paris, Plon, 1965, trad, de *Social Theory and Social Struchure*, Glencoe, the free press, 1957

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R. Boudon "La notion de fonction" Revue française de sociologie, VIII, 2, 1967,
198 – 206 (reproduit in R. Boudon, La Crise de la sociologie, Genève, Droz, 1971, 205
– 213) J. Elster, Ulysses and the sirens Cambridge, Cambridge U. Press, 1979, 28)

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⁽¹⁾ L. Moulin "Les origines religieuses des techniques électorales et délibératives modernes", Revue internationale d'histoire politique et constitutionnelle, Avril – juin 1953, 106 – 148.

⁽²⁾ J. Buchanan et G. Tullock, The Calculus of Consent, Ann Arbor, U. of Michigan Press, 1967

⁽³⁾ S. Popkin, The Rational peasant, Berkeley, U. of California press, 1979

⁽⁴⁾ C. Lévi – Strauss, Les Structures élémentaires de la parenté, Paris, PUF, 1967
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G. A. Lundberg

" - Foundations of sociology, New York, 1939

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R. Boudon, L'Idéologie ou l'origine des idées reçues :) :

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Paris, Fayard, 1986, Chapitre 3)

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(¹) P. Ricoeur, Temps et Récit, Paris, Seuil, 1983, I

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Which Road to the Past? Two Views of History, New Haven, Yale U. Press,)

(1983

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(⁴) "Ob das Verständnis des singulären zur Allgemeingültigkeit erhoben werden kann",
cité par J. Habermas Erkenntnis und Interesse, Francfort, Suhrkamp, 1973, 229 (trad
Connaissance et intérêt, paris Gallimard, 1976),

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S. Mesure, Dilthey, PUF, 1990

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(¹) J. Passmore, "Explanation in everyday life, in science and in history" History and Theory, n° 2, 1962, 105 – 123.

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"Culture change and social movements", 84^e rencontre annuelle de l'Association américaine de sociologie, San Francisco, 9 – 13 août 1989 (ronéo) Voir chapitre 1

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(¹) S. N. Eisenstant, "The Protestant Ethic Thesis in Analytical and Comparative Context", Diogenes, 59, 1967, 25 – 46, L. Schneider, Sociological Approach to Religion, New York, Wiley, 1970; R. Boudon "Explication, interprétation, idéologie", Encyclopédie philosophique, Paris, PUF, tome I, 1989, 241 - 254

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(¹) K. Marx et F. Engels, Werke, Berlin, Dietz, 1968, tome 39, 97

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(¹) E. Durkheim, Les Règles de la méthode sociologique, Paris, PUF, 1950 (11^e ed) (1895), 23

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The Sociology of Belief, Londres, Routledge and Kegan Paul, 1980

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⁽¹⁾ D. Bloor, "Wittgenstein and Mannheim on the sociology of mathematics", *Studies in the History and Philosophy of Science*, 4, 2 août 1973. 173 – 191. in *Knowledge and Social Imagery*, Londres, Routledge and Kegan Paul, 1976, trad.: *socio/ logie de la logique*, Paris, Pandore 1982

⁽²⁾ P. Winch, *The Idea of a Social Science*. Londres, Routledge and Kegan Paul, 1958.

⁽³⁾ L. Wittgenstein, *Remarques sur les fondements des mathématiques*, Paris, Gallimard, 1983, trad. *De Bemerkungen über die Grundlagen der Mathematik*, Francfort, 1974 et surtout *Philosophische Untersuchungen*, Francfort, Suhkamp, 1984 (nouvelle édition)

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(¹) Socio/logie, op. cit., 118

(²) Ibid. 110

(³) Ibid., 178

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⁽¹⁾ B. Latour et S. Wollgar, *La Vie de laboratoire*, Paris, la Découverte, 1988, trad. de *Laboratory life*, Londres, Sage, 1979.

⁽²⁾ Ibid. 186

⁽³⁾ Ibid. 184.

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(¹) Ibid. 16 .

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(³) Ibid. 189

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B. Latour, *Science in Action*, Milton Keynes, Open U. Press, 1987 et le numéro spécial de *L'Année sociologique*, 36 (1986) dirigé par B – p Lécuyer et B. Latour.

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(¹) H. Reichenbach, Experience and Prediction, Chicago, Chicago U. Press, 1938.

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(¹) V. Pareto, Traité de sociologie générale, paris/ Genève, Droz, 1968 (1916).

⁽¹⁾ M. Black, *Models and Metaphors*, Londres, Cornell U. Press, 1962

⁽²⁾ E. Goffman, *Frame Analysis*, New York, Harper & Row, 1974

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⁽³⁾ R. Boudon, *La Place du désordre*, paris, PUF, 1984, 138 – 146.

⁽⁴⁾ Id., *A quoi sert la notion de structure?* Paris, Gallimard, 1968.

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⁽¹⁾ G. Ryle, *The Concept of Mind*, Londres, Hutchinson, 1949

⁽²⁾ *Gritique de la raison pure*, deuxième Partie, "Introduction", III.

⁽³⁾ E. Goffman, France, op. cit., chapiture 7.

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(¹) J. W. N. Watkins, "Ideal types and historical explanation", in H. Feigl et M. Brodbeck, Readings in the Philosophy of science, New York, Appleton Century, 1953, 723 – 743,

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(²) Durkheim Formes élémentaires de la vie religieuse, Paris, PUF, 1979 (1912), livre I, Chapitre 3, section 1.

(³) philosophische Untersuchungen, Francfort, Suhrkamp, 1984 (1945) § 66, p 277 (trad franc., Paris, Gallimard, 1972) sur Wittgenstein, voir notamment J. Bouveresse, La Parole malheureuse, paris, Minuit, 1971; Justus Hartnack, Wittgenstein undi moderne Philosophie, Stuttgart, Kohlhammer, 1960

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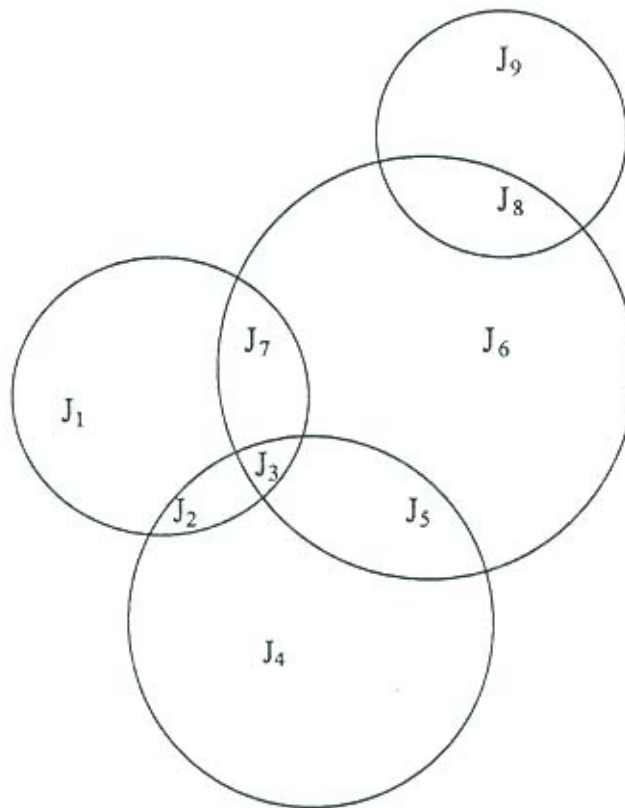
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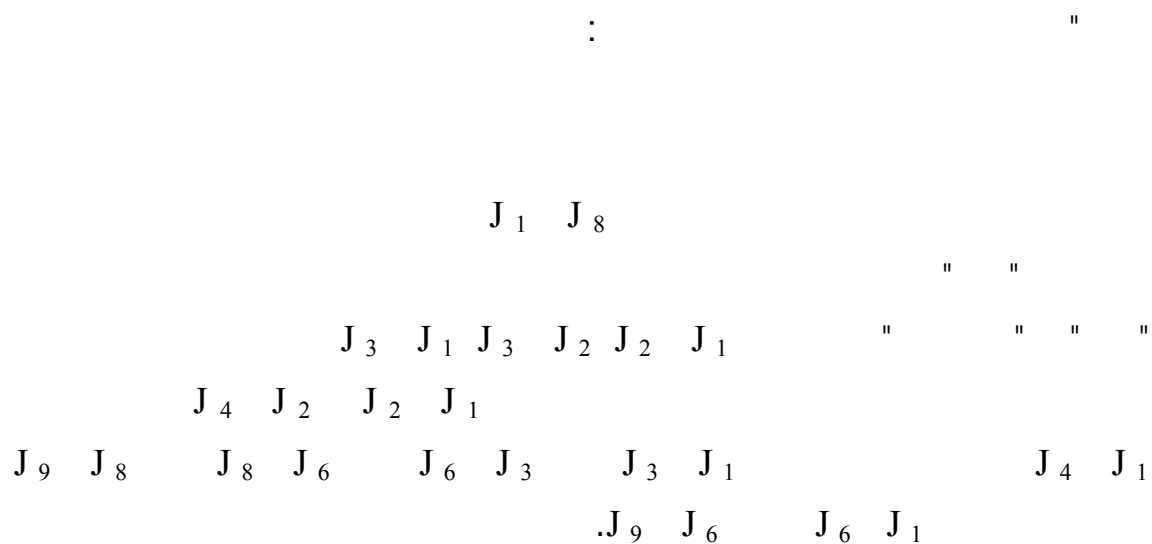


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(¹)"Betrachte z. B. einmal die Vorgänge, die wir "Spiele" nennen. Ich meine Brettspiele, Kartenspiele, Ballspiel, Kampfspiele, usw., Was ist allen diesen gemeinsam? – Sag nicht es muss ihnen etwas gemeinsam sein, Sonst hiesse sie nicht "Spiele"-sondern solau, ob ihnen etwas gemeinsam ist. Denn wenn du sie anschaust, wirst du Zwar nicht etwas sehen, was allen gemeinsam wäre, aber du wirst Ähnlichkeiten, Verwand – schuften sehen, und zwar eine ganze Reihe".

(²) Philosophische..., op. cit., § 67 : "Ich Kann diese Ähnlichkeiten nicht besser characaterisieren als durch das Wort "Familienähnlichkeiten".



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(¹) R Needham, "Polythetic classification: convergence and consequences", *Man*, 10, 3, Sept 1975, 349-369. J. Ziman, *Reliable Knowledge*, Cambridge, Cambridge U. Press

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⁽¹⁾ C. Perelman et L. Olbrechts – Tyteca, Traité de l'argumentation, paris, PUF, 1958, § 88.

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 Mathematical structures of Social Mobility, Amsterdam, Elsevier 1973
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(2) Waismann, "Verifiability" in Flew (éd.), Essays on Logic and Language, Londres, Blackwell, 1951, P. 120.

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(¹) P. Besnard, L'Anomie, Paris, PUF, 1987; M. Masterman, "The nature of a paradigm", in I.Lakatos et A. Musgrave (éd.), Criticism and the Growth of Knowledge, Cambridge, Cambridge U. Press, 1974

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(¹) Philosophische..., op. cit. § 1:
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(³) T, Kuhn, Scientific Development and Lexical Change, Thalheimer Lectures,
Baltimore, The John Hopkins U., 12 – 19 nov. 1984

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⁽¹⁾ Lakatos, Falsification and the methodology of scientific research programs, in I.Lakatos et A. Musgrave (réd.), Criticism and the Growth of Knowledge, Cambridge, Cambridge U. Press, 1970, 91 - 196

⁽²⁾ .
⁽³⁾ P. Feyerabend, Contre la méthode, Paris, Seuil, 1979, trad. de Against Method, .Outline of an Anarchistic Theory of Knowledge, Londres, NLB, 1975

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(¹) Feyerabend, Contre., op. cit., 214.

(²) Ibid., 218

(³) Ibid., 224.

(⁴) Ibid., 216

(⁵) Ibid., 228

(⁶) Ibid., 232

(⁷) Ibid., 234

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(1) Ibid., Chapitre 17. B. Whorf, Linguistique et anthropologie, Paris, Denoël, 1969
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 (3) Ibid., 261
 (4) Ibid., 282, :
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(¹) Lexikon der Musik, Francfort, fischer, article "Debussy"

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Feyerabend, Contre.... 190 (2)

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(4) La Structure des révolutions scientifiques, Flammarion 1983, 220, trad de the Structure of scientific Revolutions, Chicago, U. of Chicago press, 1962

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(¹) Ibid., 220
(²) Ibid., 221

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(²) Ibid., 232

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(¹) L. Laudan, *Progress and Its Problems*, Londres, Routledge and Kegan Paul, 1977 (trad. Franç., Bruxelles, Mardaga, 1987).

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(¹) Ibid., 50

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.Laudan, op. cit., p. 59 :

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(³) Feyerabend, Adieu la raison, Paris, Seuil, 1989, trad. de Farewell to Reason, Londres, Verso, 1987.

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(¹)

"Subjective rationality and the explanation of social behavior", Rationality and Society, 1, 2, oct. 1989, 173 - 196

(²) H. Simon, Models of Bounded Rationality, Cambridge, MIT Press, 1982, II, 8.1:

"In a broad sense, rationality denotes a style of behavior that is appropriate to the achievement of given goals, within the limits imposed by certain conditions and constraints (....). The conditions and constraints referred to in the general definition may be objective characteristics of the environment external to the choosing organism, they may be perceived characteristics, or they may be characteristics of the organism itself that it takes as fixed and not subject to its own control. The line between the first case and the other two is sometimes drawn by distinguishing objective rationality, on the one hand, from subjective or bounded rationality, on the other".

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(²) Ibid. 134.

(3) J. Feldman, "Simulation of behavior in the binary choice experiment" in E. A. Feigenbaum and J. Feldman (éd.), *Computers and Thought*, New York, McGraw Hill, 1963, 329 - 346

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(¹) M. Weber, *Gesammelte Aufsätze zur wissenschaftslehre*, 2 Aufl., Tübingen, Mohr, 1951 (1922), trad. *Essais sur la théorie de la science*, Paris, Plon, 1965;
K. popper, "La rationalité et le statut du principe de rationalité", in E. M. Claasen (éd.), *Les Fondements philosophiques des systèmes économiques*, Paris, Payot, 1967, 142 – 150.

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(¹) D. Hume, *Essays, Moral, Political and Literary*, Oxford, Oxford U. Press, 1963.
.trad.: *Essais Politiques*, Paris, Vrin, 1972

(¹) Ibid., 58: "Parties from principle, especially abstract speculative Principle (..... are, Perhaps, the most extraordinary and unaccountable Phenomenon that has yet appeared in human affairs".

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(¹) Ibid., 59: "(....) such is the nature of the human mind, that it always lays hold on every mind that approaches it: and as it is wonderfully fortified by an unanimity of sentiments, so it is shocked and disturbed by any contrariety. Hence the eagerness with which most people discover in a dispute: and hence their impatience of opposition, even in the most speculative and indifferent opinions".

(²) A. Downs, *An Economic Theory of Democracy*, New York, Harper, 1957.

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(¹)

(²) L. Wittgenstein, "Bemerkungen über Frazer's the Golden bough" in R. Wiggershaus (red.), Sprachanalyse und Soziologie, Francfort, Suhrkamp, 1975, 37 - 58

(³) J. Beattie, Other Cultures, Londres, Cohen & West, 1964

(¹) Cf. Wittgenstein, op. cit.,: "Die Magie aber bringt einen Wunsch zur Darstellung: sie äussert einen wunsch"

(²) R. Horton, "Tradition and Modernity revisited", in M. Hollins and S. Lukes, Rationality and relativism, Oxford, Blackwell, 1982, 201 – 260.

: K. Thomas, religion and the decline of magic, Harmondsworth, Penguin books, 1973

(³) E. Durkheim, Les formes élémentaires de la vie religieuse, paris, PUF, 1979 (1912); M. Weber Wirtschaft und Gesellschaft, Tübingen, Mohr, 1992

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"La Logique du social, Paris, Hachette, 1979" :

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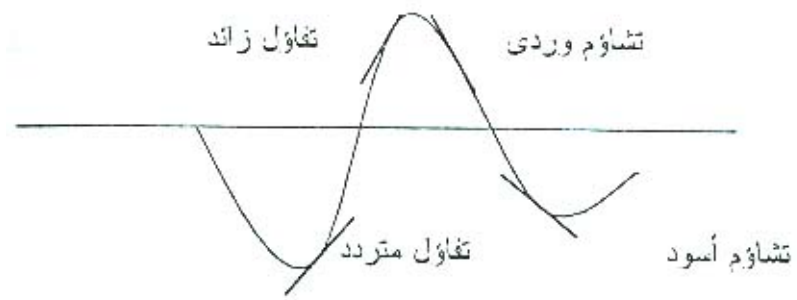
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(¹)
A. Hirschman, "The changing tolerance for income inequality in the course of economic development", *Essays in Trespassing*, Cambridge, Cambridge University press, 1980, 39 – 58.

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"La logique de la frustration relative", *Effets Pervers et ordre social*, Paris, PUF, Quadrige, 1989 (1977), 131 - 156



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L 'Idéologie ou l'origine des idées reçues, Paris, Fayard, 1986, : (¹)

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G. de Gré, The Social Compulsions of Ideas, Toward a Sociological Analysis of Knowledge, New Brunswick, Transaction Books, 1979 (1941), chapitre 3, 35 – 112,

F. Chazel.

(Institutionnalisation de la sociologie de la connaissance aux Etats – Unis: l'apport de Gérard de Gré", Revue française de sociologie, XXVIII, 4, 1987, 663 – 677).

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(¹) G. Katona, Psychological Analysis of Economic Behavior, New York, McGraw Hill, 1951

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(1) A. Shweder (1977), "Likeness and likelihood in Everyday Thought: Magical Thinking in Judgments about Personality", Current Anthropology, vol. 18, n° 0 4, 1977, 637 - 658

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(Homo Sociologicus)

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(¹) J. B. Renard, Les Extraterrestres, Paris, Cerf, 1988,
D. Boy, G. Michelat, "Croyances aux Parasciences: dimensions sociales
et culturelles", Revue française de sociologie, XXVII, 2, 1986, 175 – 204.

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⁽¹⁾ N. Balacheff, "Processus de preuve et situations de validation", Educational Studies in Mathematics, 18, 1987, 147 - 176

⁽²⁾ Traité de sociologie générale, Genève/ Paris, Droz, 1968, Chapitres 9, 10, 11

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(¹) Boudon, L'Inégalité des chances, Paris, Hachette, 1979 (1973).

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La Marginalité créatrice, fragmentation et croisement des sciences sociales, Paris PUF, 1990 (à Paraître).

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(¹) "La rationalité et le statut...", op. cit.

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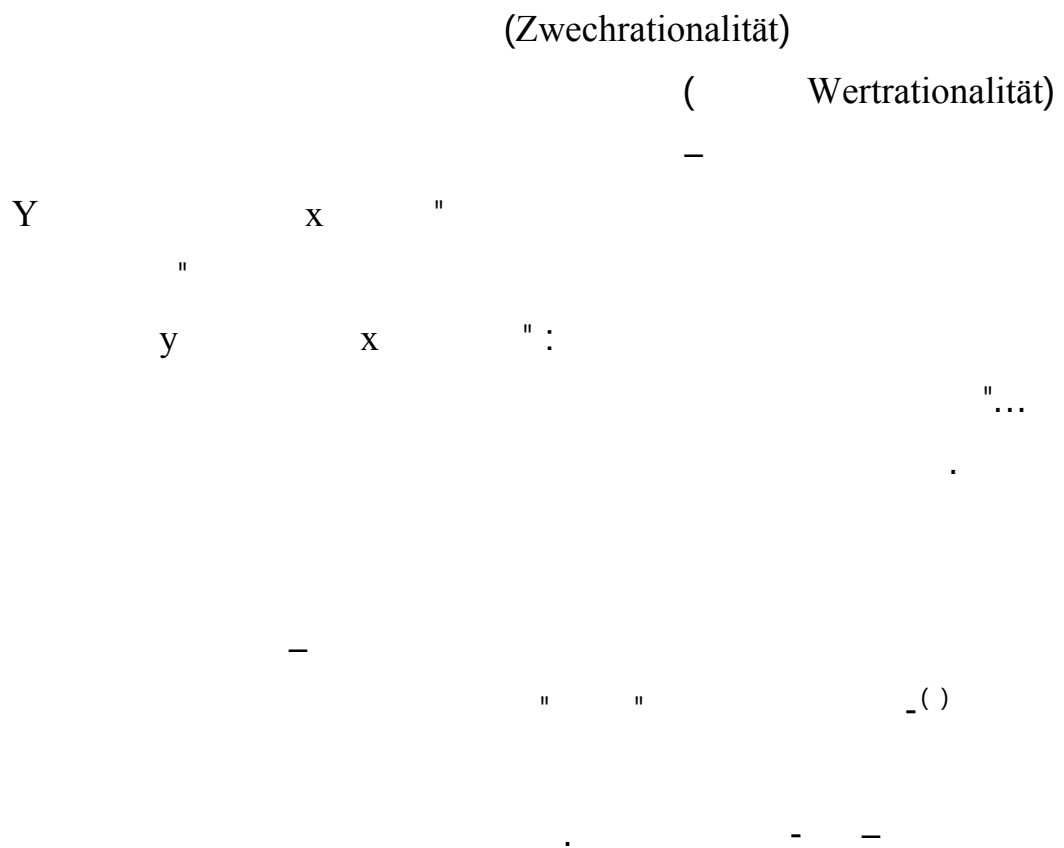
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⁽¹⁾ S. Lukes, "Some Problems about rationality", Archives européennes de sociologie, 8, 2, 1967, 247 – 264.

⁽²⁾ M. Weber, Economie et société, Paris, Plon, 1971, I, 1, trad de wirtschaft and Gesellschaft, Tübingen, Mohr, 1922.



⁽¹⁾ "The Problem of the rationality of magic", British J. of sociology, XVIII, 1, Mars 1967, 55 – 74.

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(¹)Traduction française, Paris, PUF, 1984.

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elles constituent un monde que double le monde réel; Philosophie de l'argent, Paris, PUF, 1987, pp. 25 – 34, trad. de Philosophie des Geldes, Leipzig, Dunker & Humblot, 1900.

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Philosophie de l'argent, op. cit. 573 : (1)

(2) Philosophie de l'argent, op. cit., pp. 52, 71, 78.

: Grundsätze () .
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(¹) New studies in philosophy, Economics and the History of Ideas, Londres, Routledge & Kegan Paul, 1978, chapitre 17.

(²) Philosophie de l'argent, op. cit. p. 157

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("wie es eigentlich gewesen ist"), Zur Geschichte der germanischen und romantischen Völker, 1824.

(2) W. Dilthey, Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften, Francfort, Suhrkamp, 1981 (1914); trad. L'Édification du monde historique dans les sciences de l'esprit, Paris, Cerf, 1988. J. Habermas, Erkenntnis und interesse, Francfort, Suhrkamp, 1968; trad. Connaissance et intérêt, Paris, Gallimard, 1976.

(3) Philosophie de l'argent, op. cit., p. 87.

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(¹) P. Feyerabend, Contre la méthode, Paris, Seuil, 1979, trad. d'Against Method, Londres, NLB, 1975; B. Barnes, Interest and the Growth of Knowledge, Londres, Routledge & Kegan Paul, 1977. D. Bloor, Socio – logie de la Logique, Paris, Pandore, 1982, trad de knowledge and Social Imagery, Londres, Routledge & Kegan Paul, 1978.

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W. W. Bartley in Evolutionary Epistemology, Rationality and the Sociology of knowledge, Peru, III, open court publishing company; 1986.

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(¹) Philosophie de l'argent, op. cit., p. 41

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(¹) Philosophie de l'argent, op. cit., p. 90.

(²) Philosophie de l'argent, op. cit. 101 - 102

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McIntyre, *The Unconscious, A Conceptual Analysis*, Londres, Routledge & Kegan Paul, 1973,

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"Philosophie de l'argent, op. cit. 133, 140" :

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Philosophie de l'argent, op. cit., p. 273
(2) Philosophie de l'argent, op. cit., p. 274.

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⁽¹⁾ philosophie de l'argent, op. cit., p. 87.
⁽²⁾ Philosophie de l'argent, op. cit., p. 105.

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Social Theory and Social Structure, Glencoe. III., The Free

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Press, 1957

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"De quelques fromes primitives de classification, l 'Année sociologique, 1901 – 1902,
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(¹) Max Scheler, Die Wissensformen und die Gesellschaft, Der neue Geist, 1926.

The Theory of Leisure Class, 1899, trad. Théorie de la classe de loisir, Paris, ⁽¹⁾
Gallimard, 1970.

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⁽³⁾ Philosophie de l'argent, op. cit., 80.

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(¹) philosophie de l'argent, op. cit., 41.

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(¹) Ibid., 369.

(²) Philosophie de l'argent, op. cit., p. 157,185

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(¹) Ibid., 165

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" Philosophie de l'argent, op. cit., p. 119, 190" :

" Ibid, 144, 257

Ibid., 207

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(¹)

"Individualisme et holisme dans les sciences sociales", Cahpitre 2 de p. Birnbaum et J. Leca (red.), Sur l'individualisme, Paris, Presses de la Fondation nationale des sciences politiques, 1986, 45 – 59.

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(²) Philosophie de l'argent, op. cit., p. 662.