

L'écrit argumentatif : qu'est ce que c'est ?

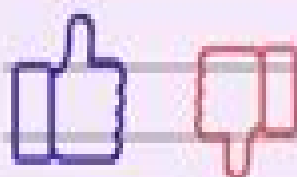
La thèse



= Une phrase
qui présente
un point de vue,
un avis,
une réflexion

+

L'argument



= Une idée
qui soutient
ou réfute
la thèse

+

Le développement de l'argument



= Une explication
concrète qui
prouve, appuie
l'argument

+

Grâce à des exemples :
actualité, expérience,
statistiques

Avec des citations
d'experts, de revues,
de lectures

Derives De Largumentation Scientifique

M Planty



Derives De L'argumentation Scientifique:

Les dérives de l'argumentation scientifique Dominique Terré-Fornacciari, 1998 *Histoire, philosophie et sociologie des sciences : pour un état des lieux des rapports établis et des problèmes ouverts : XIXe colloque annuel du Groupe d'étude "Pratiques sociales et théories" : actes* Gérald Berthoud, 2002 Ritualités, santé et sida en Afrique VIDAL

Laurent, 2004-11-01 Des recherches menées en Afrique au Niger en Côte d'Ivoire et au Sénégal dans les champs religieux et sanitaires sur la possession rituelle les prises en charge sociales du sida et les pratiques des soignants servent de fil conducteur une anthropologie du singulier qui explore aussi le singulier de la démarche anthropologique Se met alors en place un va et vient permanent entre d'une part les réponses la maladie les rapports au risque et l'autre qu'il soit proche souffrant ou savant et d'autre part l'attitude du chercheur et les arguments de la discipline rendant possible ce regard l

Ce que (ne) font (pas) les sociologues Charles-Henry Cuin, 2000 Que produit la sociologie Quelle est la valeur cognitive et scientifique de cette production et quelle aune doit-on la mesurer La démarche de cet essai n'est donc pas seulement analytique Elle est aussi évaluative puisque on tente de mesurer la distance existant entre un certain nombre de pratiques sociologiques et une conception assez exigeante de scientificité *Ritualités, santé et SIDA en Afrique* Laurent Vidal, 2004 L'anthropologie ne peut plus étudier le fonctionnement des sociétés et la construction de l'altérité sans se pencher sur ses démarches ses positions éthiques et méthodologiques Au cœur de ce livre le principe d'une réflexivité comme condition d'une ouverture de l'anthropologie d'autres objets vers d'autres disciplines est décliné autour des figures du singulier Entendu comme condition d'accès au social le singulier est celui des représentations et des actions d'individus qui mettent en jeu leur savoir et leur santé leur légitimité et leur avenir Des recherches menées en Afrique au Niger en Côte d'Ivoire et au Sénégal dans les champs religieux et sanitaires sur la possession rituelle les prises en charge sociales du sida et les pratiques des soignants servant de fil conducteur une anthropologie du singulier qui explore aussi le singulier de la démarche anthropologique Se met alors en place un va et vient permanent entre d'une part les réponses la maladie les rapports au risque et l'autre qu'il soit proche souffrant ou savant et d'autre part l'attitude du chercheur et les arguments de la discipline rendant possible ce regard l Au terme de ce parcours c'est la dimension scientifique de l'anthropologie qui se trouve questionnée et mise en perspective dans un ultime retournement du regard avec la science médicale en général et la clinique en particulier **L'Organisation Internationale du Travail** Jean-Michel Bonvin, 1998-01-01 T00:00:00+01:00 Cet ouvrage est une réédition numérique d'un livre paru au XXe siècle désormais indisponible dans son format d'origine **Le risque annoncé de la pratique chirurgicale** Pierre Vayre, Alain Vannineuse, 2003-03-13 L'objectif de cet ouvrage est de proposer une approche pratique du problème de la responsabilité médicale sous toutes ses facettes Dans une première partie l'auteur dresse un catalogue des risques et complications de la chirurgie Un chapitre complet aborde les problèmes liés à l'assurance et à l'indemnisation Ce livre se veut d'abord un outil de référence tant pour la profession médicale que pour les juristes les

assureurs les directeurs d'hôpitaux ainsi que les acteurs du monde de la santé car tous sont susceptibles un jour ou l'autre d'être confrontés au problème de la responsabilité médicale **Noesis**, 1990 **Bibliographic Guide to Psychology** New York Public Library. Research Libraries, 1999 *Mind*, 1998 Issues for 1896-1900 contain papers of the Aristotelian Society

War as Paradox Youri Cormier, 2016-11-01 Two centuries after Carl von Clausewitz wrote *On War* it lines the shelves of military colleges around the world and even showed up in an Al Qaeda hideout Though it has shaped much of the common parlance on the subject *On War* is perceived by many as a metaphysical fog widely known but hardly read In *War as Paradox* Youri Cormier lifts the fog on this iconic work by explaining its philosophical underpinnings Building up a genealogy of dialectical war theory and integrating Hegel with Clausewitz as co-founders of the method Cormier uncovers a common logic that shaped the fighting doctrines and ethics of modern war He explains how Hegel and Clausewitz converged on method but nonetheless arrived at opposite ethics and military doctrines Ultimately Cormier seeks out the limits to dialectical war theory and explores the greater paradoxes the method reveals can so-called rational theories of war hold up under the pressures of irrational propositions such as lone wolf attacks the circular logic of a war to end all wars or the apparent folly of mutually assured destruction Since the Second World War commentators have described war as obsolete *War as Paradox* argues that dialectical war theory may be the key to understanding why despite this it continues *Les athéismes philosophiques* Emmanuel Chubilleau, 2000 **La Quinzaine littéraire**, 1998 **Le moniteur scientifique**, 1887 **Le Moniteur scientifique du Docteur Quesneville**, 1870 *Le Moniteur scientifique* journal des sciences pures et appliquées Paris L'emprise du vrai Jean-Michel Berthelot, 2008-02-15 Cet ouvrage est en quelque sorte le testament intellectuel de Jean-Michel Berthelot Partant du constat que la science du XXI^e siècle est partie prenante d'un développement anarchique qui voue la planète à sa ruine et des masses croissantes à l'exclusion l'auteur se demande si ce que nous nommons science n'est qu'une construction sociale poreuse de plus en plus de intérêts économiques et politiques multiples Mais que faut-il entendre par la science est une construction sociale Les déterminations sociales de la connaissance scientifique contraignent-elles l'abandon de l'idéal de vérité scientifique Les nouvelles tâches et fonctions de la science dans les sociétés avancées nous obligent-elles à renoncer à l'idéal d'une spécificité de l'activité et des institutions scientifiques Telles sont les questions abordées et analysées selon trois axes la dimension sociale de la science composante essentielle de son activité de connaissance le développement d'une demande accrue de savoirs vocation unificatrice rationnelle et opératoire la mise en place d'un modèle associant déterminations internes et externes de la science **Revue des sciences philosophiques et théologiques**, 2004 *Le Moniteur scientifique du Docteur Quesneville*, 1870 *Moniteur scientifique du chimiste et du manufacturier*, 1894 *Revue d'histoire des sciences*, 2007

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