

1.	Record Nr.	UNINA990008758250403321
	Titolo	Sindacati e reti di welfare in Europa / a cura di Andrea Ciarini e Gustavo De Santis
	Pubbl/distr/stampa	Roma : INAS CISL, [2007]
	ISBN	978-88-95831-00-8
	Descrizione fisica	160 p. ; 23 cm
	Disciplina	331.88
	Locazione	FGBC
	Collocazione	XV S 104
	Lingua di pubblicazione	Italiano
	Formato	Materiale a stampa
	Livello bibliografico	Monografia
	Note generali	Sul front.: fgp Fondazione Giulio Pastore, OECD, LEED programe
2.	Record Nr.	UNINA9910786306903321
	Autore	Stables Andrew
	Titolo	Be(com)ing human [[electronic resource]] : semiosis and the myth of reason // Andrew Stables
	Pubbl/distr/stampa	Rotterdam, : Sense Publishers, 2012
	ISBN	94-6091-997-9
	Edizione	[1st ed. 2012.]
	Descrizione fisica	1 online resource (151 p.)
	Collana	Educational futures : rethinking theory and practice ; ; v. 56
	Disciplina	370
	Soggetti	Philosophical anthropology Humanity
	Lingua di pubblicazione	Inglese
	Formato	Materiale a stampa
	Livello bibliografico	Monografia
	Note generali	Description based upon print version of record.
	Nota di bibliografia	Includes bibliographical references.
	Nota di contenuto	Preliminary Material -- Theoretical Foundations: Semiotics, Process and the Language Game -- Moving in Time: Consciousness and Reason -- Thens Within Now -- Be(com)ing Responsible: Humans, Others and

Sommario/riassunto

Educational theory is necessarily concerned with what it means to become human, 'becoming' implying a process of growth and change. In general, philosophy of education has tended to view childhood (defined as the period during which one is being educated) as preparation for a settled period as adult citizen, during which one's human nature is given its full expression. Traditionally, then, first we become human, then we are (fully) human. However, when we speak of ourselves as human, we do so in these two senses: as a present species marker, and as a regulative ideal. Most literature focuses on the former sense; the present argument will focus on the latter. What, therefore, should be the grounds for a theory of the individual in society and the world that can best underpin approaches to social policy and education on the assumption that the human animal is always aspiring to fully human status that can never be attained? Central to the argument are the acknowledgment of the human as an open system and the concomitant acceptance of overlapping phenomenal worlds, whereby experience is shared but never exactly duplicated between sentient beings.
