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Nota di contenuto	<p>Intro -- Title -- Copyright -- Contents -- Preface -- Acknowledgements -- Part One: The General Theory -- 1 Introduction -- Learning as a Concept and as a Practice -- 2 Transcendental Knowledge -- 3 Judgements and Criteria -- 4 Object-Relations -- Research into Learning -- 5 Values and Learning Theories -- 6 Difference -- 7 Knowledge Dualities -- 8 Institutional/Systemic Power -- 9 Identity and Consciousness -- 10 The General Theory -- Part Two: Learning as a Concept and as a Practice -- 11 Philosophies of Learning -- 12 Learning Theories and Models 13 Technology, Artificial Intelligence and Learning -- 14 Literacy and Numeracy -- 15 Dispositions -- Innateness and Essentialism -- 16 Progression and Learning -- 17 Pedagogy as Reflection and Imagination -- 18 Curriculum and Assessment -- 19 A History, Archaeology and Genealogy of Learning -- 20 Time and Learning -- 21 Spatial Relations -- 22 A Conclusion -- Learning as a Disposition -- References -- Index -- Back Cover.</p>
Sommario/riassunto	<p>This is a philosophical work that develops a general theory of ontological objects and object-relations. It does this by examining concepts as acquired dispositions, and then focuses on perhaps the most important of these: the concept of learning. This concept is important because everything that we know and do in the world is predicated on a prior act of learning. A concept can have many meanings and can be used in a number of different ways, and this creates difficulty when considering the nature of objects and the</p>

relationships between them. To enable this, David Scott answers a series of questions about concepts in general and the concept of learning in particular. Some of these questions are: What is learning? What different meanings can be given to the notion of learning? How does the concept of learning relate to other concepts, such as innatism, development and progression? The book offers a counter-argument to empiricist conceptions of learning, to the propagation of simple messages about learning, knowledge, curriculum and assessment, and to the denial that values are central to understanding how we live. It argues that values permeate everything: our descriptions of the world, the attempts we make at creating better futures and our relations with other people.

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