

1. Record Nr.	UNINA9910450332103321
Autore	Otteson James R.
Titolo	Adam Smith's marketplace of life / / James R. Otteson [[electronic resource]]
Pubbl/distr/stampa	Cambridge : , : Cambridge University Press, , 2002
ISBN	1-107-13438-2 1-280-42002-2 0-511-61019-X 1-139-14834-6 0-511-17020-3 0-511-06517-5 0-511-05884-5 0-511-29728-9 0-511-07363-1
Descrizione fisica	1 online resource (xiii, 338 pages) : digital, PDF file(s)
Disciplina	174
Soggetti	Capitalism - Moral and ethical aspects Ethics
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Title from publisher's bibliographic system (viewed on 05 Oct 2015).
Nota di bibliografia	Includes bibliographical references (p. 325-331) and index.
Nota di contenuto	Adam Smith's moral theory, part one: sympathy and the impartial spectator procedure -- Smith's moral theory, part two: conscience and human nature -- The marketplace of morality -- The 'Adam Smith problem' -- The market model and the familiarity principle: solving the 'Adam Smith problem' -- Justifying smithian moral standards -- The unintended order of human social life: Language, marketplaces, and morality.
Sommario/riassunto	Adam Smith wrote two books, one about economics and the other about morality. His <i>Wealth of Nations</i> argues for a largely free-market economy, while his <i>Theory of Moral Sentiments</i> argues that human morality develops out of a mutual sympathy that people seek with one another. How do these books go together? How do markets and morality mix? James Otteson's 2002 book provides a comprehensive

examination and interpretation of Smith's moral theory and shows how his conception of the nature of morality applies to his understanding of markets, language and other social institutions. Considering Smith's notions of natural sympathy, the impartial spectator, human nature, and human conscience the author also addresses the issue of whether Smith thinks that moral judgments enjoy a transcendent sanction. James Otteson sees Smith's theory of morality as an institution that develops unintentionally but nevertheless in an orderly way according to a market model.

2. Record Nr.	UNINA9910349349303321
Autore	Matthews Michael R.
Titolo	Feng Shui: Teaching About Science and Pseudoscience // by Michael R. Matthews
Pubbl/distr/stampa	Cham : , : Springer International Publishing : , : Imprint : Springer, , 2019
ISBN	9783030188221 3030188221
Edizione	[1st ed. 2019.]
Descrizione fisica	1 online resource (347 pages)
Collana	Science: Philosophy, History and Education, , 2520-8608
Disciplina	133.3337
Soggetti	Science - Study and teaching Education - Philosophy Alternative medicine Cultural property Science Education Educational Philosophy Philosophy of Education Complementary and Alternative Medicine Cultural Heritage
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	SECTION 1 Feng Shui: Educational Responsibility and Opportunity.– 1 Introduction. – 2 The Cultural Contribution of Science Education. -

SECTION 2 Feng Shui: Its Theory and Practice.— 3 Feng Shui and Chi.— 4 Feng Shui Practice.— 5 Feng Shui and Traditional Chinese Medicine -- SECTION 3 Feng Shui: A Historical-Philosophical Narrative.— 6 Matteo Ricci: A 16th Century Appraisal of Feng Shui.— 7 Ernst Johann Eitel: A 19th Century Appraisal of Feng Shui.— 8 Feng Shui and Westernization in Early 20th Century China.— 9 Feng Shui, Science and Politics in Contemporary China -- Section 4 Feng Shui: Considerations from Philosophy of Science.— 10 Joseph Needham on Feng Shui and Traditional Chinese Science.— 11 The Science and Teaching of Energy.— 12 Scientific Testing of Chi Claims.— 13 Feng Shui as Pseudoscience -- SECTION 5 Conclusion.— 14 Concluding Remarks. .

### Sommario/riassunto

This book provides a richly documented account of the historical, cultural, philosophical and practical dimensions of feng shui. It argues that where feng shui is entrenched educational systems have a responsibility to examine its claims, and that this examination provides opportunities for students to better learn about the key features of the nature of science, the demarcation of science and non-science, the characteristics of pseudoscience, and the engagement of science with culture and worldviews. The arguments presented for feng shui being a pseudoscience can be marshalled when considering a whole range of comparable beliefs and the educational benefit of their appraisal. Feng shui is a deeply-entrenched, three-millennia-old system of Asian beliefs and practices about nature, architecture, health, and divination that has garnered a growing presence outside of Asia. It is part of a comprehensive and ancient worldview built around belief in chi (qi) the putative universal energy or life-force that animates all existence, the cosmos, the solar system, the earth, and human bodies. Harmonious living requires building in accord with local chi streams; good health requires replenishment and manipulation of internal chi flow; and a beneficent afterlife is enhanced when buried in conformity with chi directions. Traditional Chinese Medicine is based on the proper manipulation of internal chi by acupuncture, tai-chi and qigong exercise, and herbal dietary supplements. Matthews has produced another tour de force that will repay close study by students, scientists, and all those concerned to understand science, culture, and the science/culture nexus. Harvey Siegel, Philosophy, University of Miami, USA With great erudition and even greater fluidity of style, Matthews introduces us to this now-world-wide belief system. Michael Ruse, Philosophy, Florida State University, USA The book is one of the best research works published on Feng Shui. Wang Youjun, Philosophy, Shanghai Normal University, China The history is fascinating. The analysis makes an important contribution to science literature. James Alcock, Psychology, York University, Canada This book provides an in-depth study of Feng Shui in different periods, considering its philosophical, historical and educational dimensions; especially from a perspective of the 'demarcation problem' between science and pseudoscience. Yao Dazhi, Chinese Academy of Sciences, China.