Society For The Scientific Study Of Reading

How engineers in the mining and oil and gas industries attempt to reconcile competing domains of public accountability. The growing movement toward corporate social responsibility (CSR) urges corporations to promote the well-being of people and the planet rather than the sole pursuit of profit. In Extracting Accountability, Jessica Smith investigates how the public accountability of corporations emerges from the everyday practices of the engineers who work for them. Focusing on engineers who view social responsibility as central to their profession, she finds the corporate context of their work prompts them to attempt to reconcile competing domains of accountability—to formal guidelines, standards, and policies; to professional ideals; to the public; and to themselves. Their efforts are complicated by the distributed agency they experience as corporate actors: they are not always authors of their actions and frequently act through others. Drawing on extensive interviews, archival research, and fieldwork, Smith traces the ways that engineers in the mining and oil and gas industries accounted for their actions to multiple publics—from critics of their industry to their own friends and families. She shows how the social license to operate and an underlying pragmatism lead engineers to ask how resource production can be done responsibly rather than whether it should be done at all. She analyzes the liminality of engineering consultants, who experienced greater professional autonomy but often felt hamstrung when positioned as outsiders. Finally, she explores how critical participation in engineering education can nurture new accountabilities and chart more sustainable resource futures.

Written for the undergraduate, majors and non-majors alike taking a foundational course in science, Science & Society: Thought and Education for the 21st Century helps students become better consumers of science by showing them how to think like a scientist. Scientific principles are infused with case studies, stories, paradoxes, poetry, medical dilemmas, and misconceptions, all through a lens of skepticism. Throughout the book, provocative science examples are provided that guide students to consider facts more critically. The author exposes readers to research methods, science philosophy, critical thinking strategies, mathematics, and history, and urges them to question data and think scientifically. End-of-chapter questions link to interesting content stimulates debate and discussion in the classroom and this engaging, interdisciplinary approach to learning science leads student to real truths behind many natural phenomena. •End-of-chapter review questions creatively stimulate discussion and span all levels of Bloom's taxonomy. •The text makes science accessible to a broad range of readers and covers all of the key areas needed for a full understanding of science. •Questions stimulate debate and discussion and cover science philosophy, history, mathematics, education, research methods, and critical thinking strategies. •Provides models of reasoning and guidelines and practice activities for thinking critically. •Presents major themes common to all scientific disciplines in a clear and readable manner for undergraduates Scientific Discourse in Sociohistorical Context represents the intersection of knowledge and method, examined from the perspective of three distinct disciplines: linguistics, rhetoric-composition, and history. Herein, Dwight Atkinson describes the written language and rhetoric of the Royal Society of London, based on his analysis of its affiliated journal, The Philosophical Transactions, starting with the 17th century advent of modern empirical science through to the present day. Atkinson adopts two independent approaches to the analysis of written discourse--from the fields of linguistics and rhetoric-composition--and then integrates and interprets his findings in light of the history of the Royal Society and British science. Atkinson's study provides the most complete and particular institutional account of a scientific journal, which in this case is a publication that stands as an icon of scientific publication. He supplies his readers with important material found nowhere else in the historical literature, including details about the operation of the journal and its relation to the society. The work embeds the
history of the journal and its editors within the history of the Royal Society and other developments in science and society. The synthesis of historical, linguistic, rhetorical, and cultural analysis makes visible certain complex communicative dynamics that could not previously be seen from a single vantage point. The work presented here reinforces how deep historical examinations of linguistic and rhetorical practices have direct bearing on how and what scholars read and write now. Most significantly, this volume demonstrates how these historical activities need to inform current teaching of and thinking about language.

Official journal of the Society for the Scientific Study of Religion. JSSR was founded in 1949 by students of religion and of social science in order to stimulate and communicate significant scientific research on religious institutions and experience.

Excerpt from The Seventh Yearbook of the National Society for the Scientific Study of Education, Vol. 1: The Relation of Superintendents and Principals to the Training and Professional Improvement of Their Teachers The thanks of the writer are hereby extended to all who so kindly co-operated in this work. The author has added but little to the statements found in the various papers. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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Offers a new framework for understanding how religion and nationalism interact across diverse countries and religious traditions.

From weaker to stronger rhetoric: literature - Laboratories - From weak points to strongholds: machines - Insiders out - From short to longer networks: tribunals of reason - Centres of calculation.


The scientific research enterprise is built on a foundation of trust. Scientists trust that the results reported by others are valid. Society trusts that the results of research reflect an honest attempt by scientists to describe the world accurately and without bias. But this trust will endure only if the scientific community devotes itself to exemplifying and transmitting the values associated with ethical scientific conduct. On Being a Scientist was designed to supplement the informal lessons in ethics provided by research supervisors and mentors. The book describes the ethical foundations of scientific practices and some of the personal and
professional issues that researchers encounter in their work. It applies to all forms of research—whether in academic, industrial, or governmental settings—and to all scientific disciplines. This third edition of On Being a Scientist reflects developments since the publication of the original edition in 1989 and a second edition in 1995. A continuing feature of this edition is the inclusion of a number of hypothetical scenarios offering guidance in thinking about and discussing these scenarios. On Being a Scientist is aimed primarily at graduate students and beginning researchers, but its lessons apply to all scientists at all stages of their scientific careers.

Sociologist Jeffrey Guhin spent a year and a half embedded in four high schools in the New York City area—two of them Sunni Muslim and two Evangelical Christian. At first pass, these communities do not seem to have much in common. But under closer inspection Guhin finds several common threads: each school community holds to a conservative approach to gender and sexuality, a hostility towards the theory of evolution, and a deep suspicion of secularism. All possess a double-sided image of America, on the one hand as a place where their children can excel and prosper, and on the other hand as a land of temptations that could lead their children astray. He shows how these school communities use boundaries of politics, gender, and sexuality to distinguish themselves from the secular world, both in school and online. Guhin develops his study of boundaries in the book's first half to show how the school communities teach their children who they are not; the book's second half shows how the communities use "external authorities" to teach their children who they are. These "external authorities"—such as Science, Scripture, and Prayer—are experienced by community members as real powers with the ability to issue commands and coerce action. By offloading agency to these external authorities, leaders in these schools are able to maintain a commitment to religious freedom while simultaneously reproducing their moral commitments in their students. Drawing on extensive classroom observation, community participation, and 143 formal interviews with students, teachers, and staff, this book makes an original contribution to sociology, religious studies, and education.

The noted German sociologist and philosopher Georg Simmel wrote a number of essays that deal directly with religion as a fundamental process in human life. These essays set forth Simmel's mature reflections on religion and its relation to modernity, personality, art, sociology, psychology, philosophy, and science. They also include his views on methods in the study of religion and his thoughts on achieving a broader perspective on religion. Originally published between 1898 and 1918, the last twenty years of Simmel's life, the essays are collected here in English for the first time. The essays provide an excellent picture of the development of the characteristic doctrines of Simmel's thought as applied to religion, based on phenomenological analysis of human experience that emphasizes the subjective dimensions of life.

Biologists communicate to the research community and document their scientific accomplishments by publishing in scholarly journals. This report explores the responsibilities of authors to share data, software, and materials related to their publications. In addition to describing the principles that support community standards for sharing different kinds of data and materials, the report makes recommendations for ways to facilitate sharing in the future.

As the new millennium approaches, the sacred and profane interface, conflict, and intermingle in novel ways. The Encyclopedia of Religion and Society provides a guide map for these developments. From succinct, brief notes to essay-length entries, it covers world religions, religious perspectives on political and social issues, and religious leaders and scholars—present and past—in the United States and the world. This comprehensive volume is an essential reference for studies in the anthropology, psychology, politics, and sociology of religion. Topics include: abortion, adolescence, African-American religious experience, anthropology of religion, Buddhism, commitment, conversion, definition of religion, ecology movement, Emile Durkheim, ethnicity, fundamentalism, Hinduism, Islam, Judaism, new religious movements, organization, parish, Talcott Parsons, racism, research methods, Roman
Catholicism, sexism, Unification Church, Max Weber, and many others. In this easily accessible text, Mark Erickson explains what science is and how it is carried out, the nature of the relationship between science and society, the representation of science in contemporary culture, and how scientific institutions are structured.

Throughout its long history, Japan had no concept of what we call “religion.” There was no corresponding Japanese word, nor anything close to its meaning. But when American warships appeared off the coast of Japan in 1853 and forced the Japanese government to sign treaties demanding, among other things, freedom of religion, the country had to contend with this Western idea. In this book, Jason Ananda Josephson reveals how Japanese officials invented religion in Japan and traces the sweeping intellectual, legal, and cultural changes that followed. More than a tale of oppression or hegemony, Josephson’s account demonstrates that the process of articulating religion offered the Japanese state a valuable opportunity. In addition to carving out space for belief in Christianity and certain forms of Buddhism, Japanese officials excluded Shinto from the category. Instead, they enshrined it as a national ideology while relegating the popular practices of indigenous shamans and female mediums to the category of “superstitions”—and thus beyond the sphere of tolerance. Josephson argues that the invention of religion in Japan was a politically charged, boundary-drawing exercise that not only extensively reclassified the inherited materials of Buddhism, Confucianism, and Shinto to lasting effect, but also reshaped, in subtle but significant ways, our own formulation of the concept of religion today.

This ambitious and wide-ranging book contributes an important perspective to broader debates on the nature of religion, the secular, science, and superstition. Robert H. Schuller’s ministry—including the architectural wonder of the Crystal Cathedral and the polished television broadcast of Hour of Power—cast a broad shadow over American Christianity. Pastors flocked to Southern California to learn Schuller’s techniques. The President of United States invited him sit prominently next to the First Lady at the State of the Union Address. Muhammad Ali asked for the pastor’s autograph. It seemed as if Schuller may have started a second Reformation. And then it all went away. As Schuller’s ministry wrestled with internal turmoil and bankruptcy, his emulators—including Rick Warren, Bill Hybels, and Joel Osteen—nurtured megachurches that seemed to sweep away the Crystal Cathedral as a relic of the twentieth century. How did it come to this? Certainly, all churches depend on a mix of constituents, charisma, and capital, yet the size and ambition of large churches like Schuller’s Crystal Cathedral exert enormous organizational pressures to continue the flow of people committed to the congregation, to reinforce the spark of charismatic excitement generated by high-profile pastors, and to develop fresh flows of capital funding for maintenance of old projects and launching new initiatives. The constant attention to expand constituencies, boost charisma, and stimulate capital among megachurches produces an especially burdensome strain on their leaders. By orienting an approach to the collapse of the Crystal Cathedral on these three
core elements—constituency, charisma, and capital—The Glass Church demonstrates how congregational fragility is greatly accentuated in larger churches, a notion we label megachurch strain, such that the threat of implosion is significantly accentuated by any failures to properly calibrate the inter-relationship among these elements.

The Third Edition of Our Social World: Introduction to Sociology is truly a coherent textbook that inspires students to develop their sociological imaginations, to see the world and personal events from a new perspective, and to confront sociological issues on a day-to-day basis. Key Features: * Offers a strong global focus: A global perspective is integrated into each chapter to encourage students to think of global society as a logical extension of their own micro world. * Illustrates the practical side of sociology: Boxes highlight careers and volunteer opportunities for those with a background in sociology as well as policy issues that sociologists influence. * Encourages critical thinking: Provides various research strategies and illustrates concrete examples of the method being used to help students develop a more sophisticated epistemology. * Presents "The Social World Model" in each chapter: This visually-compelling organizing framework opens each chapter and helps students understand the interrelatedness of core concepts. New to the Third Edition: * Thirty new boxed features, including the innovative 'Engaging Sociology' and 'Applied Sociologists at Work' features * Three substantially reorganised chapters (2. Examining the Social World, 3. Society and Culture, and 13. Politics and Economics) * 315 entirely new references and 120 new photos.

Tradition recognises five social sciences: anthropology, economies, social psychology, sociology, and political science. But who knows what is going on in all five disciplines? Social scientists from one discipline often know little or nothing about the progress made by social scientists from another discipline working on essentially the same social problem. Sometimes, even of a neighbouring discipline is terra incognita. the methodology The problem becomes worse when we widen the remit to natural scientists and engineers. I have found little evidence myself that they see themselves as standing on the other side of an unbridgeable golf between two cultures. They observe the intellectual excesses of those few 'newage' social scientists who see themselves fighting a 'science war', but the ignorance of these innumerate critics is so apparent in their grossly naive attacks on natural science, that they are not taken seriously. However, although natural scientists appreciate that most social science is genuine science, they seldom know much about how and why it is done as it is. This can lead to serious inefficiencies in areas in which the traditional frontiers between social and natural science are melting away. An example is the frontier between the economies of imperfect competition and evolutionary biology. Reversing the usual bias, the evolutionary biologists commonly know little mathematics, and hence find the game theory literature hard to read, with the result that they often spend their time re-inventing the wheel.
Analyzing the role of journalists in science communication, this book presents a perspective on how this is going to evolve in the twenty-first century. The book takes three distinct perspectives on this interesting subject. Firstly, science journalists reflect on their ‘operating rules’ (science news values and news making routines). Secondly, a brief history of science journalism puts things into context, characterising the changing output of science writing in newspapers over time. Finally, the book invites several international journalists or communication scholars to comment on these observations thereby opening the global perspective. This unique project will interest a range of readers including science communication students, media studies scholars, professionals working in science communication and journalists.

Excerpt from The First Yearbook of the National Society for the Scientific Study of Education, 1902: Some Principles in the Teaching of History John Dewey, Columbia University Sarah C. Brooks, Teachers Training School, Baltimore, Md. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Compares secular attitudes characterizing “religious nones” in the United States and Canada Almost a quarter of American and Canadian adults are nonreligious, while teens and young adults are even less likely to identify religiously. None of the Above explores the growing phenomenon of “religious nones” in North America. Who are the religious nones? Why, and where, is this population growing? While there has been increased attention on secularism in both Europe and the United States, little work to date has focused on Canada. Joel Thiessen and Sarah Wilkins-Laflamme turn to survey and interview data to explore how a nonreligious identity impacts a variety of aspects of daily life in the US and Canada in sometimes similar and sometimes different ways, offering insights to illuminate societal and political trends. With numbers of nonreligious people even higher in Canada than in the US, some believe that secular currents to the north foreshadow what will happen in the US. None of the Above asserts that a growing divide between religious and nonreligious populations could engender a greater distance in moral and political values and behaviors. At once provocative and insightful, this book tackles questions of coexistence, religious tolerance, and spirituality, as American and Canadian society accelerate toward a more secular future. Christians under Covers shifts how scholars and popular media talk about religious conservatives and sex. Moving away from debates over homosexuality, premarital sex, and other perceived sexual sins, Kelsy Burke examines Christian sexuality websites to show how some evangelical Christians use digital media to promote the idea that God wants married, heterosexual couples to have satisfying sex lives. These evangelicals maintain their religious beliefs while incorporating feminist and queer language into their talk of sexuality—encouraging sexual knowledge, emphasizing women’s pleasure, and
justifying marginal sexual practices within Christian marriages. This illuminating ethnography complicates the boundaries between normal and subversive, empowered and oppressed, and sacred and profane.

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Why the social character of scientific knowledge makes it trustworthy

Are doctors right when they tell us vaccines are safe? Should we take climate experts at their word when they warn us about the perils of global warming? Why should we trust science when so many of our political leaders don't? Naomi Oreskes offers a bold and compelling defense of science, revealing why the social character of scientific knowledge is its greatest strength—and the greatest reason we can trust it. Tracing the history and philosophy of science from the late nineteenth century to today, this timely and provocative book features a new preface by Oreskes and critical responses by climate experts Ottmar Edenhofer and Martin Kowarsch, political scientist Jon Krosnick, philosopher of science Marc Lange, and science historian Susan Lindee, as well as a foreword by political theorist Stephen Macedo.

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