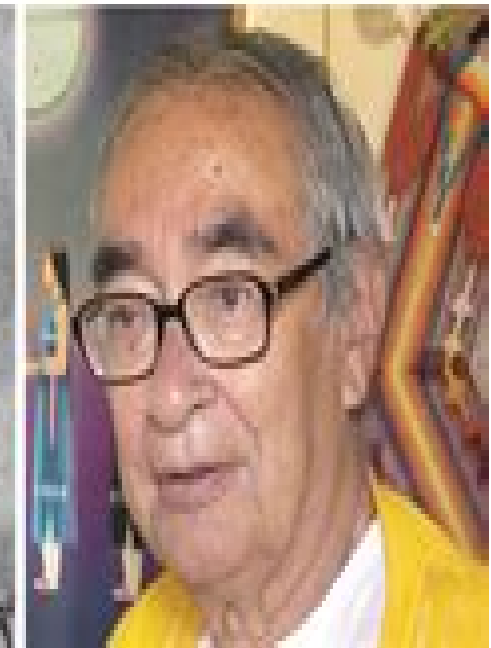


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Who's Asking? Douglas L. Medin, Megan Bang, 2014-01-03 Analysis and case studies show that including different orientations toward the natural world makes for more effective scientific practice and science education The answers to scientific questions depend on who's asking because the questions asked and the answers sought reflect the cultural values and orientations of the questioner These values and orientations are most often those of Western science In *Who's Asking* Douglas Medin and Megan Bang argue that despite the widely held view that science is objective value neutral and acultural scientists do not shed their cultures at the laboratory or classroom door their practices reflect their values belief systems and worldviews Medin and Bang argue further that scientist diversity the participation of researchers and educators with different cultural orientations provides new perspectives and leads to more effective science and better science education Medin and Bang compare Native American and European American orientations toward the natural world and apply these findings to science education The European American model they find sees humans as separated from nature the Native American model sees humans as part of a natural ecosystem Medin and Bang then report on the development of ecologically oriented and community based science education programs on the Menominee reservation in Wisconsin and at the American Indian Center of Chicago Medin and Bang's novel argument for scientist diversity also has important implications for questions of minority underrepresentation in science

Women and Minorities in Science and Engineering, 1988

Women and Minorities in Science and Engineering Michael F. Crowley, National Science Foundation (U.S.), 1986

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Blackfoot Physics F. David Peat, 2006-01-01 The modern version of *The Tao of Physics* We gain tantalizing glimpses of an elusive alternative to the thing we know as science Above all Peat's book is an eloquent plea for a fair go for the modes of enquiry of other cultures

New Scientist One summer in the 1980s theoretical physicist F David Peat went to a Blackfoot Sun Dance ceremony Having spent all of his life steeped in and influenced by linear Western science he was entranced by the Native American worldview and through dialogue circles between scientists and native elders he began to explore it in greater depth *Blackfoot Physics* is the

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