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This monograph offers a cultural history of the development of physics in India during the first half of the twentieth century, focusing on Indian physicists Satyendranath Bose (1894-1974),

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Chandrasekhara Venkata Raman (1888-1970) and Meghnad Saha (1893-1956). The analytical category "bhadralok physics" is introduced to explore how it became possible for a highly successful brand of modern science to develop in a country that was still under colonial

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domination. The term Bhadrakok refers to the then emerging group of native intelligentsia, who were identified by academic pursuits and manners. Exploring the forms of life of this social group allows a better understanding of the specific character of Indian modernity that, as exemplified by the work of bhadrakok

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physicists, combined modern science with indigenous knowledge in an original program of scientific research. The three scientists achieved the most significant scientific successes in the new revolutionary field of quantum physics, with such internationally recognized accomplishments as the

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Saha ionization equation (1921), the famous Bose-Einstein statistics (1924), and the Raman Effect (1928), the latter discovery having led to the first ever Nobel Prize awarded to a scientist from Asia. This book analyzes the responses by Indian scientists to the radical concept of the light

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quantum, and their further development of this approach outside the purview of European authorities. The outlook of bhadralok physicists is characterized here as "cosmopolitan nationalism," which allows us to analyze how the group pursued modern science in conjunction with, and

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as an instrument of  
Indian national  
liberation.

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operation, of A  
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In the late



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1960s an eclectic group of engineers joined the antiwar and civil rights activists of the time in agitating for change. The engineers were fighting to remake their profession,

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challenging  
their fellow  
engineers to  
embrace a more  
humane vision of  
technology. In  
Engineers for  
Change, Matthew  
Wisnioski offers  
an account of  
this conflict  
within  
engineering,  
linking it to

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deep-seated assumptions about technology and American life. The postwar period in America saw a near-utopian belief in technology's beneficence. Beginning in the mid-1960s, however, society

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--influenced by  
the  
antitechnology  
writings of such  
thinkers as  
Jacques Ellul  
and Lewis  
Mumford--began  
to view  
technology in a  
more negative  
light. Engineers  
themselves were  
seen as

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conformist  
organization men  
propping up the  
military-  
industrial  
complex. A  
dissident  
minority of  
engineers  
offered  
critiques of  
their profession  
that  
appropriated

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concepts from  
technology's  
critics. These  
dissidents were  
criticized in  
turn by  
conservatives  
who regarded  
them as  
countercultural  
Luddites. And  
yet, as  
Wisnioski shows,  
the radical

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minority spurred  
the professional  
elite to promote  
a new  
understanding of  
technology as a  
rapidly  
accelerating  
force that our  
institutions are  
ill-equipped to  
handle. The  
negative  
consequences of

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technology  
spring from its  
very nature--and  
not from  
engineering's  
failures. "Socio  
technologists"  
were recruited  
to help society  
adjust to its  
technology.  
Wisnioski argues  
that in  
responding to



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the challenges  
posed by critics  
within their  
profession,  
engineers in the  
1960s helped  
shape our  
dominant  
contemporary  
understanding of  
technological  
change as the  
driver of  
history.

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system and the  
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influencing its

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and more global.  
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should not  
delineate  
obligations and  
responsibilities  
associated with  
climate change.  
Human beings,  
rather than the  
narrow interests

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of nation-  
states, ought to  
be at the centre  
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examine  
questions of  
individual and  
global



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responsibility,  
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among people and  
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famously  
portrayed in the  
film and play  
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clashed with  
defense attorney  
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The drama,  
pitting  
fundamentalist  
fervor against  
aggressive

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agnosticism,  
illustrated what  
current scholars  
call the  
conflict thesis.  
Regardless of  
the actual legal  
question of the  
trial, it  
appeared as  
though  
Christianity and  
science were at  
war with each

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other. Decades later, a new generation of evangelical scientists struggled to restore peace. After the Monkey Trial is the compelling history of those evangelical scientists in Britain and

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America who,  
unlike their  
fundamentalist  
cousins,  
supported  
mainstream  
scientific  
conclusions of  
the world and  
resisted the  
anti-science  
impulses of the  
era. Christopher  
M. Rios focuses



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on two  
organizations,  
the American  
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Christian  
Fellowship  
(today  
Christians in  
Science), who  
for more than  
six decades have

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worked to  
reshape  
evangelical  
engagement with  
science and  
redefine what it  
means to be a  
creationist.

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When the Soviets launched Sputnik in 1957, thousands of ordinary people across the globe seized the opportunity to participate in the start of the Space Age. Known as the "Moonwatchers," these largely

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forgotten citizen-scientists helped professional astronomers by providing critical and otherwise unavailable information about the first satellites. In *Keep Watching the Skies!*, Patrick McCray tells the story of this network of pioneers

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who, fueled by civic pride and exhilarated by space exploration, took part in the twentieth century's biggest scientific endeavor. Around the world, thousands of teenagers, homemakers, teachers, amateur astronomers, and



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other citizens joined  
Moonwatch teams.

Despite their  
diverse  
backgrounds and  
nationalities, they  
shared a  
remarkable faith in  
the transformative  
power of science--a  
faith inspired by the  
Cold War culture in  
which they lived.

Against the

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backdrop of the  
space race and  
technological  
advancement,  
ordinary people  
developed an  
unprecedented  
desire to contribute  
to scientific  
knowledge and to  
investigate their  
place in the cosmos.  
Using homemade  
telescopes and

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other gadgets,  
Moonwatchers  
witnessed firsthand  
the astonishing  
beginning of the  
Space Age. In the  
process, these  
amateur scientists  
organized  
themselves into a  
worldwide network  
of satellite spotters  
that still exists  
today. Drawing on

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previously  
unexamined letters,  
photos, scrapbooks,  
and interviews,  
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pivotal event from a  
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who leaped at a  
chance to take part  
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space exploration.

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centuries,

Cavendish was  
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women and men  
at a large  
Australian  
research  
institute and  
the challenges  
that women with  
or without  
children  
experience,  
often resulting  
from direct and  
indirect

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*discrimination  
and being  
positioned as  
outsiders. The  
research found  
a huge  
generational  
change between  
the Baby  
Boomers—the  
current science  
leaders—and Gen  
X and Gen Ys.*

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*Younger women  
and men reject  
the traditional  
model of a  
successful  
scientist—a  
single male for  
whom science is  
like a  
religious  
vocation.  
Instead, they  
seek new models*

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*for doing  
science that  
support dual  
careers, work  
flexibility and  
work-life  
balance.*

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Empire presents  
the recorded  
facts of*

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colonial India  
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examination and  
the ultimate  
acceptance of  
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Placing the  
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controversy in  
its broad  
context, the*

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Joshua Calhoun tells  
the story of  
handmade paper in  
Renaissance England  
and beyond. For most  
of the history of  
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*literary analysis,  
Calhoun reveals how  
much we have left to  
discover in familiar  
texts. He describes  
the transformation of  
plant material into a  
sheet of paper, details  
how ecological  
availability or scarcity  
influenced literary  
output in the  
sixteenth and*

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*seventeenth centuries, and examines the impact of the various colors and qualities of paper on early modern reading practices. Through a discussion of sizing—the mixture used to coat the surface of paper so that ink would not blot into its fibers—he*

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*reveals a surprising  
textual interaction  
between animals and  
readers. He shows  
how we might read an  
indistinct stain on the  
page of an early  
modern book to better  
understand the mixed  
media surfaces on  
which readers,  
writers, and printers  
recorded and revised*

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*history. Lastly,  
Calhoun considers  
how early modern  
writers imagined  
paper decay and how  
modern scholars  
grapple with  
biodeterioration  
today. Exploring the  
poetic interplay  
between human ideas  
and the plant, animal,  
and mineral forms*

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