

*Questions of Value is a course for anyone who has ever felt the tug of such questions or who wants to fine-tune their ability to see how deeper questions of ethics and values apply to the choices that make up their lives.*

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### Chapter 2 : Defining Your Personal Core Values: 10 Questions | The New Art Of Dying

*During your hiring process, ask values-based interview questions to identify candidates who share the same values as your company and will fit in your workplace. In business, core values reflect a company's mission and long-term objectives. They're not just theoretical beliefs. A company's.*

What do you mean by values or human values? Why there is a need of value education? Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations. Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society. What are the basic guidelines for value education? UPTU 12 Ans: In order to qualify for any course on value education, the following guidelines for the content of the course are important: It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc. It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs. It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions. Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions thought, behaviour, work and realization and levels individual, family, society, nature and existence of human life and profession. The value education ultimately is targeted to promote harmony within the individual, among human beings and with nature. What is the need for value education? Need for value education is: Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor struggle. This is known as domain of skills. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy. Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These believes come to us from what we read, see, hear, what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting. Values and skill complement each other. How do they differ from skills? How are values and skills complementary? UPTU, 12 Ans: Values means importance or participation and skills means qualities, training, and capabilities. This is known as value domain, the domain of wisdom. Basically we must know what really is useful to achieve human happiness, the happiness to all and for all the time. And when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavour struggle. Hence, there is an essential complementarity between values and skills for the success of any human endeavour. So i have to learn the skills to achieve the goal of good health i. So without knowing the meaning of good health, health cannot be achieved and also it is necessary to make use of the goal to achieve the goal of the goal. What is the content of self exploration? Self exploration is

the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. We live with different entirety family, friends, air, soil, water, trees, etc. For this we need to start observing inside. The main focus of self-exploration is myself - the human being. Content of self exploration is just finding answers to the following fundamental questions of all human beings: What do I really want in life, or what is the goal of human life? What is my human program for fulfilling the desire? How to fulfil it? What is the program to actualize the above? In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, they form the content of self- exploration. If these two are the same, then there is no problem. If on investigation we find that these two are not the same, then it means we are living with this contradiction of not being what we really want to be and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance. How can we verify proposals on the basis of our natural acceptance? Is it innate, invariant and universal? Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourself on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility and fulfillment. Actually natural acceptance is way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals in the basis of characteristics of natural acceptance mentioned below: It remains invariant with time. For example our natural acceptance for trust and respect does not change with age. Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one. No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same. Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right. Though each one of us, may have different likes and dislikes and means to live and to react etc. So our basic acceptance remains the same. What is the meaning of prosperity? How can you say that you are prosperous? The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required- 1. Identification of the required quantity of physical facilities, and 2. We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured. Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need. What is the difference between prosperity and wealth? What is more acceptable to us and why? How are the two related? How does it differ from possession of wealth? UPTU - 10 or Differentiate between prosperity and wealth with examples.

### Chapter 3 : What Are Your Values? - Decision-Making Skills from racedaydvl.com

*Before you answer this question, you need to know what, in general, values are. Your values are the things that you believe are important in the way you live and work. They (should) determine your priorities, and, deep down, they're probably the measures you use to tell if your life is turning out the way you want it to.*

Which values are most important to you? How would these values affect your decisions about end-of-life care? What does quality of life mean to you? What is important in your life? What do you value most? Capacity to make decisions? To be able to converse, read, retain what you learn, coherently reflect and understand? Would you feel that life would still be worth living if you were unable to enjoy some or most of these things? Why or why not? Of your life core values, which ones can you not compromise on? Do you feel that knowing what is important to you in life relates to your decisions on what life-sustaining treatments are best for you? How does this influence your choices for treatments associated with terminal illnesses? What beliefs or values should those making medical decisions for you consider if you are unable to speak for yourself? Of course there are many other questions to ask yourself. Ones that can help you determine what was ingrained in you by family, friends, religion, community, and experiences. It requires reflecting on your concerns, distresses, beliefs, fears, tolerances, limits, and spiritual needs. I will be posting more questions for you to use as a guide to think about and help you look at areas where you might want to change your opinions or tailor health care wishes to be in line with who you are now. You can build your own profile and over time, your profile will change. Your wishes for care change as you age and change. Not knowing yourself becomes problematic sooner or later. Some of the stories on dying that we read or hear about show this already. They are about ignoring yourself. Please share your thoughts with us. Posted on June 5, by Diane Burnside Murdock.

## Chapter 4 : Values and Ethics

*Questions of Fact, Value, and Policy.* This is the second of three learning modules developed to instruct students about persuasion. In this module, students learn about the differences between persuasive speeches on questions of fact, value, and policy.

What exactly do we mean by values and ethics? Both are extremely broad terms, and we need to focus in on the aspects most relevant for strategic leaders and decision makers. What we will first discuss is the distinctive nature of ethics for public officials; second, the forces which influence the ethical behavior of individuals in organizations; and third, explore the actions strategic leaders can take to build ethical climates in their organizations. That someone can be an individual or, collectively, an organization. One place where values are important is in relation to vision. John Johns, in an article entitled "The Ethical Dimensions of National Security," mentions honesty and loyalty as values that are the ingredients of integrity. When values are shared by all members of an organization, they are extraordinarily important tools for making judgments, assessing probable outcomes of contemplated actions, and choosing among alternatives. Perhaps more important, they put all members "on the same sheet of music" with regard to what all members as a body consider important. The Army, in , had as the theme for the year "values," and listed four organizational values-loyalty, duty, selfless service, and integrity-and four individual values- commitment, competence, candor, and courage. A Department of the Army pamphlet entitled Values: The Bedrock of Our Profession spent some time talking about the importance of values, and included this definition: Values are what we, as a profession, judge to be right. They are more than words-they are the moral, ethical, and professional attributes of character. Army-civilian and uniformed soldier alike. These are not the only values that should determine our character, but they are ones that are central to our profession and should guide our lives as we serve our Nation. Values are the embodiment of what an organization stands for, and should be the basis for the behavior of its members. Obviously, a disconnect between individual and organizational values will be dysfunctional. Additionally, an organization may publish one set of values, perhaps in an effort to push forward a positive image, while the values that really guide organizational behavior are very different. When there is a disconnect between stated and operating values, it may be difficult to determine what is "acceptable. One might infer that officers are encouraged to "have the courage of their convictions" and speak their disagreements openly. In some cases, this does work; in others it does not. The same thing works at the level of the society. The principles by which the society functions do not necessarily conform to the principles stated. Those in power may covertly allow the use of force to suppress debate in order to remain in power. In some organizations, dissent may be rewarded by termination-the organizational equivalent of "death squad" action. In others, a group member may be ostracized or expelled. To the extent they differ from stated values, the organization will not only suffer from doing things less effectively, but also from the cynicism of its members, who have yet another reason for mistrusting the leadership, or doubting its wisdom. So, there are some disconnects, and these disconnects create problems. However, the central purpose of values remains. They state either an actual or an idealized set of criteria for evaluating options and deciding what is appropriate, based on long experience. When soldiers may be called upon to expose themselves to mortal danger in the performance of their duty, they must be absolutely able to trust their fellow soldiers to do their fair share and to help in the event of need and their leaders to guard them from unnecessary risk. Without trust, risk tolerance will be low, as will combat effectiveness. So how do values relate to ethics, and what do we mean by ethics? One of the keys is in the phrase we quoted above from the DA pamphlet: To behave ethically is to behave in a manner consistent with what is right or moral. What does "generally considered to be right" mean? That is a critical question, and part of the difficulty in deciding whether or not behavior is ethical is in determining what is right or wrong. Perhaps the first place to look in determining what is right or wrong is society. Virtually every society makes some determination of morally correct behavior. In Islamic countries, a determination of what is right or moral is tied to religious strictures. In societies more secular, the influence of religious beliefs may be less obvious, but still a key factor. In the United States much of what is believed to be right or wrong is based

in Judeo-Christian heritage. The Ten Commandments, for many people, define what is morally right or wrong. Societies not only regulate the behavior of their members, but also define their societal core values. Experience often has led societies to develop beliefs about what is of value for the common good. Note that societies differ from one another in the specifics, but not in the general principles. One example is the notion of reciprocity. These "shoulds" define collective effort because they are fundamental to trust and to team relationships that entail risk. The greater the potential risk, the more important ethical practices become. Organizations, to some extent, define what is right or wrong for the members of the organization. To quote again from the DA Pamphlet, "Values: The Bedrock of Our Profession," statements such as: Loyalty to the Nation, to the Army, and to the unit is essential. Selfless service puts the welfare of the Nation and the accomplishment of the assigned mission before individual welfare. All who serve the Nation must resist the temptation to pursue self-gain, personal advantage, and self-interest ahead of the collective good. All one needs to do is to look at the positive values of society and the organizations one belongs to, and what is right or wrong should be evident. There is another aspect to be considered, however, and that is the influence of societal or organizational norms. When there is a disconnect between stated and operating values, it may be difficult to determine what is "right. Do those in the organization know that the behavior is wrong, but condone it nevertheless? Is it clear to the Bosnian Serbs that ethnic cleansing is unethical and wrong, or would it fall under the mantle of behavior that is considered to be acceptable in that society? Listen to the arguments in support of ethnic cleansing that have been made, and you will find that many of the perpetrators argued that they did nothing wrong, and were only righting previous wrongs done to them. York Willbern, in an article entitled "Types and Levels of Public Morality," argues for six types or levels of morality or ethics for public officials. By public officials, he means those who are in policy making positions in public institutions; in other words, strategic decision makers in the government, including the national security arena. The six levels he differentiates are: In many ways, this level only describes the basic adherence to moral codes that is expected of all members of a group or society. There are some basics of behavior that are expected of all if a society is to function for the collective good. For public officials, there is an additional reason why it is important to adhere to these basic moral codes and laws: There also is the negative example that misconduct by public officials provides. The duty here is to ensure that the public interest comes first, and that one does not advance his own personal interest at the expense of the public. Willbern uses embezzlement of public funds, bribery, and contract kickbacks as examples of pursuing personal interests at the expense of those of the public. The requirements for public officials to divest themselves of investments that might be influenced by the performance of their duties or put them in trust and to recuse themselves in situations where they have a personal interest are designed to help public officials avoid conflicts of interest. Ultimately, it still comes down to the individual making an ethical decision. Avoidance of conflict of interest is often difficult because it is often hard to separate personal and public interests, and because individuals as private citizens are encouraged to pursue private interests through any legal means. One of the areas where there is the greatest potential for conflicts of interest is where public officials deal with private organizations which are pursuing their private interests, and where any decision by a public official on allocation of resources will favor some private interest. The fields of government contracting and acquisition are two areas where the possibility of conflicts of interest is high. This level relates closely to the last, and deals with the responsibility of public officials to ensure their actions serve the public, and that the power they wield is used only for that purpose. It is easy to abuse the power that comes with public office. Procedural safeguards are designed to prevent that abuse. The moral obligation of public servants is to follow established procedures, and not to use their power to circumvent those procedures for their own convenience or benefit. Power must be used fairly and for the benefit of the public. One can again think of examples of public officials who have violated this moral charge by using their influence and power for their own benefit or for the benefit of special interest groups, or who have circumvented established procedures for their own benefit or convenience. One frequent example is the use of government vehicles or aircraft for nonofficial business. These first three levels of public morality share one important characteristic: These three levels are the areas that get most of the attention in discussions of ethics, this is where public officials are most likely to get in trouble. However, there are three additional levels

of public morality equally important. These deal with the content of what public officials do, "the moral choices involved in deciding what to do, in pursuing the purposes of the state and the society" Willbern. Given that public officials are operating within a democratic system, they either are elected by the people or appointed by an elected official. This confers upon them the obligation to carry out the will of the people. However, public officials also have the responsibility to make moral choices consistent with their own values, and that may be in conflict with what they perceive to be the will of the people. Willbern contends that the public official acts according to his or her own judgment, rationalizing that it would be the will of the people if they were well enough informed on the issue. To give one example of this level of public morality, consider whether or not the representative in Congress is morally bound to support policies and legislation which his constituents overwhelmingly support but he personally opposes. This level involves the most difficult ethical choices, because it concerns making moral judgments about public policies. The responsibility is to make moral policies; the difficulty is in determining how moral a policy is. Public policies almost always deal with very complex issues, where ethical choices are rarely clear, and it is often difficult to determine if a policy is right or wrong. For example, many public policies deal with the distribution of limited resources. Is it right or wrong to slash funding for one program, or to increase funding for another? In almost any decision, there will be winners and losers, and there will be some benefit for some and cost to others. Equity and fairness are important considerations, but not always easy to discern. The determination of how much funding to provide for national security, and which social programs to fund, involves ethical choices of the most difficult type.

### Chapter 5 : Questions of Fact, Value, and Policy - Robert N. Yale

*Values tend to change as we pass through different stages of life. For example, the things that a teenager values are usually very different than what a parent.*

How Values Help You Values exist, whether you recognize them or not. Life can be much easier when you acknowledge your values and when you make plans and decisions that honor them. If you value family, but you have to work hour weeks in your job, will you feel internal stress and conflict? In these types of situations, understanding your values can really help. When you know your own values, you can use them to make decisions about how to live your life, and you can answer questions like these: What job should I pursue? Should I accept this promotion? Should I start my own business? Should I compromise, or be firm with my position? Should I follow tradition, or travel down a new path? Also, as you move through life, your values may change. For example, when you start your career, success measured by money and status might be a top priority. But after you have a family, work-life balance may be what you value more. As your definition of success changes, so do your personal values. This is why keeping in touch with your values is a lifelong exercise. You should continuously revisit this, especially if you start to feel unbalanced. As you go through the exercise below, bear in mind that values that were important in the past may not be relevant now. A good way of starting to do this is to look back on your life to identify when you felt really good, and really confident that you were making good choices. Identify the times when you were happiest. Find examples from both your career and personal life. This will ensure some balance in your answers. What were you doing? Were you with other people? What other factors contributed to your happiness? Identify the times when you were most proud. Use examples from your career and personal life. Why were you proud? Did other people share your pride? What other factors contributed to your feelings of pride? Finding This Article Useful? Identify the times when you were most fulfilled and satisfied. Again, use both work and personal examples. What need or desire was fulfilled? How and why did the experience give your life meaning? What other factors contributed to your feelings of fulfillment? Determine your top values, based on your experiences of happiness, pride, and fulfillment. Why is each experience truly important and memorable? Use the following list of common personal values to help you get started and aim for about 10 top values. As you work through, you may find that some of these naturally combine. For instance, if you value philanthropy, community, and generosity, you might say that service to others is one of your top values.

**Chapter 6 : racedaydvl.com: Customer reviews: Questions of Value**

*21 questions to discover your values. Slideshare uses cookies to improve functionality and performance, and to provide you with relevant advertising. If you continue browsing the site, you agree to the use of cookies on this website.*

Benjamin Plybon This article is about the importance of questions as a learning tool. For students, questions are sometimes more important than answers. There is more to learning than memorizing some answers. One must learn to ask good questions and gain expertise in finding answers. All good research is a search for seeking out answers to good questions. Newton and Galileo found answers to many questions about motion of objects. The result was the science of mechanics. Planck found answers to some questions about black body radiation. The result was Quantum physics. Modern research in science advances when a good question is posed, motivating smart people to search for an answer. This is important even when an answer has not yet found. The Value of Questions Benjamin F. What, where, when, how, why? These words are important parts of our language apparatus, and meant to be used. We are born with questioning minds. We need that ability to ask questions, to learn about the world around us. It is natural for an intelligent young child to ask questions. There is the case of a little boy who asked incessant questions about why and what? We can learn by asking questions. Questions arise from curiosity. Curiosity is a characteristic of intelligent children and of course adults, too. Intelligent, curious people naturally ask questions and do not settle for quick answers. Searchers for truth are question askers. Properly used questions are an essential piece of our learning tool kit, but most people do not know how to ask good questions. A good question correctly answered leads to useful knowledge. A poorly asked question leads nowhere. How many times have we watched and listened to a reporter asking questions in an interview that leads nowhere, even if properly asked. Such questions are merely time killers for a show. A good interview should bring out some information of interest and possible use for the listening public. Can anyone ask too many questions? Are some questions stupid? Are there questions one should not ask? There is an old bit of humor about a certain person who asked too many questions. A professor reviewed the results of the questions on a quiz, as many teachers have done after returning results to the students. Then the professor asked the class a good question. I like to think my students learn from a good quiz. Most students would probably agree. But it is very possible the exam was too long and unreasonable. Any college student can confirm this does happen. I have been guilty. In my first year as a graduate student at Carnegie Institute of Technology I was a teaching assistant, beginning my career as a mathematics teacher. As a new teacher, I was supervised by a faculty professor. Before I could give the first exam to my new Calculus class, I had to have the proposed exam reviewed by my supervisor. Not too easy and not too difficult was the rule. It is possible to put problems on an exam that are too difficult, or put too many to be reasonable in one hour. Fortunately for my students in my first days as an instructor, I was supervised by a wise experienced teacher. My first exams were ruled as too difficult and adjustments were made. Students in classes sometimes ask questions that all class members should be asking. The answer benefits all, and may clear up a misunderstanding about some problem solution, or clarify a point in the lecture. Some questions simply advertise that John or Anne did not do their homework. Good questions are needed to move the learning process along. With practice and some guidance students can learn to ask good relevant questions. Students need to be encouraged, so teachers should never discourage question asking. Some do, I fear. Most good research is motivated by a good question. Good research always raises new questions. Each answer found is a step forward in the research. Time and effort can be wasted tracking down an answer to a nowhere question. Many today promote the idea that every bit of new information is valuable, the answer to every conceivable question is desirable. Good research should not be a game of trivial questions. I can recall many times working my way through a mathematics paper published on a subject of interest to me. Opinions differ of course but in my opinion the answer is no in too many cases. Very few, probably no one, can answer all questions on all subjects nor most questions. Neither Leonardo da Vinci nor Isaac Newton. Today we are all specialists. We, as individual searchers for truth, usually concentrate our searching efforts on finding answers to questions related to our specialty, a subject such as mathematics or physics. If we want to

do significant work at the university level we have to focus in a narrow area within our academic subject area. As a PhD candidate one focuses on a question selected with the guidance of an advisor. A good advisor knows which questions in your area, also his or her area, are good questions. Some possible questions would be too broad or have probable answers of little or no interest to others. The problem is to find new results related to the proposed problem. The candidate usually finds some answers to questions related to the research or partial solutions to the problem studied. When we think of questions we usually have in mind questions with answers that are clear-cut, black and white and indisputably correct. This sometimes happens in the case of mathematical questions. Suppose you ask about solutions of a polynomial equation. If it has degree  $n$ , a positive integer, I can correctly answer. With the help of a microcomputer if necessary I can tell you the precise values of these solutions. Most mathematical questions can be answered in this manner. That is why some of us like mathematics. But even in mathematics, in more advanced problems, at the research level many questions only receive partial answers. Very few good questions in science have simple answers. Some few do but not the big, really important questions. We still need to ask questions and look for answers, even when our best are only partial answers. Hopefully, the answers improve with time as research continues. Early in the nineteenth century chemists revived the Greek idea of atoms as the basic constituents of matter. Experiments were being run to find information about the size and structure of atoms, if they exist. Scientists looked for answers to their questions by running experiments and making measurements. In , the structure of atoms was unknown. Rutherford and his assistants had discovered an atom is mostly empty space. Answers like this one, shock and puzzle researchers, but the work goes on adding pieces to the answer. In , the young physicist Neils Bohr invented the model of a hydrogen atom as a miniature solar system with an electron orbiting around a small, massive nucleus. Bohr was building on the discoveries made by Rutherford, J. Later the miniature solar system idea was extended to all atoms. Temporarily, this model was accepted as the best available answer to the questions about the structure of atoms. Many physicists realized soon, that answer could not be the final answer to their questions. I was taught the Bohr atom as the answer to the structure question in , even though we knew it was at best only partially correct. We are still looking for a final, per cent correct answer to that question. We have much information about atoms, whatever they are, and you may think we have solved that problem. You may have thought we know today what atoms are.

### Chapter 7 : Measuring Values in Your Survey

*Below are 7 questions to identify values with your clients: We'd also love to hear your questions and include them as a resource for other coaches. So, if you comment with your questions below, we'll add them to the list!*

### Chapter 8 : The Persuasive Speech on Questions of Fact, Value, and Policy

*The Persuasive Speech on Questions of Fact, Value, and Policy. The Persuasive Speech on Questions of Fact, Value, and Policy. A useful way to look at the issues you'll be dealing with in your persuasive speeches (whether as your thesis or a particular proposition) is to view them as questions of facts, values, or policies.*

### Chapter 9 : Personal Values Assessment (PVA) | Barrett Values Centre

*Helping our clients identify their values is a powerful coaching tool to help them create a life with meaning and value - it helps our clients realise what's truly important for them. We hope this list of sample values helps YOU!*